# XCVI
# SERMONS

BY

## THE RIGHT HONOVRABLE,

AND

## REVERENDFATHER IN GOD,
## *LANCELOT ANDREWES,*

late Lord Biſhop of WINCHESTER.

*Publiſhed, by His* MAJESTIES *ſpeciall Command.*

THE THIRD EDITION,

Whereunto is added an Alphabeticall Table of the Principall Contents.

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*LONDON,*
*Printed by* RICHARD BADGER,
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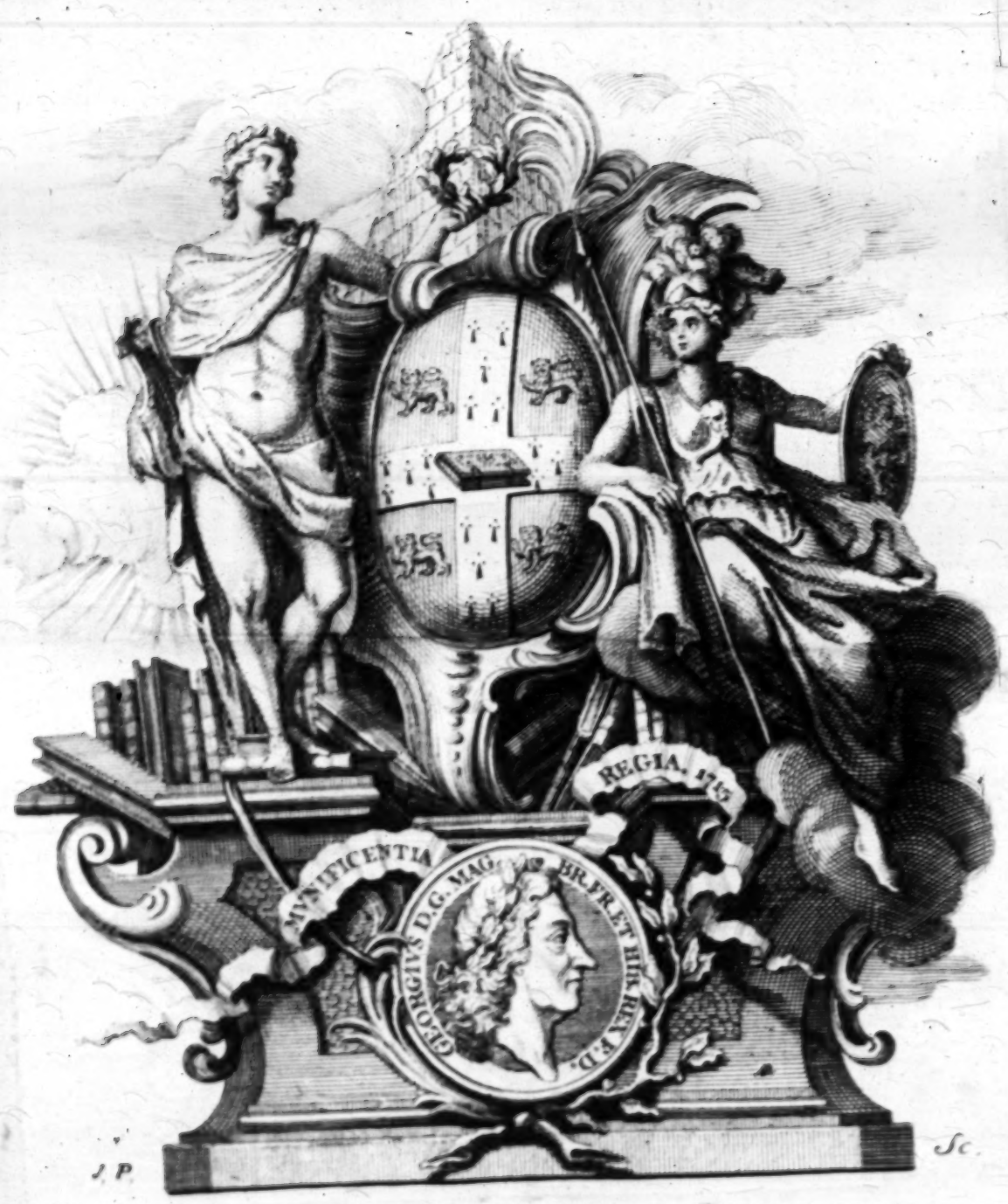
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# TO HIS MOST SACRED MAIESTIE, CHARLES,

By the grace of GOD, KING of *Great Britaine*, *France* and *Freland*, *DEFENDER* OF THE *FAITH*, &c.

*Most Gracious and Dread* SOVERAIGNE:

WE here present to Your most *Sacred Majestie*, a booke of Sermons. VVe need not tell whose they are, the Sermons are able to speake their *Author*. VVhen the *Author* died, Your *Majestie* thought it not fit his *Sermons* should die with him. And though they could not *live* with all that elegancy which they had upon his tongue, yet you were graciously pleased to thinke *a paper-life* better than none. Vpon this Your *Majestie* gave us a strict charge, that we should over-looke the *Papers* (as well *Sermons* as other *Tractates*) of that *Reverend* and *Worthy Prelate*, and print all that wee found perfect. There came to our hands a world of *Sermon-notes*, but these came perfect. Had they not come perfect, we should not have ventured to adde any limme unto them, lest mixing a pen farre inferiour, we should have disfigured such compleat bodies.

Your *Majesties* first care was for the *Presse*, that the

 worke

worke might be publike. Your ſecond was for the *worke* it ſelfe, that it might come forth worthy the *Author*; which could not be, if it came not forth as he left it. In purſuance of theſe two, we have brought the worke to light, and we have done it with care and fidelity; for as the *Sermons* were preached, ſo are they *publiſhed*. *When* he *preached* them, they had the generall approbation of the *Court*, and they made him famous for making them. Now they are *printed*, we hope they will have a generall liking of the *Church*, and inlarge and indeare his name, to them that knew not him.

VVe know there is a great prejudice attends the after-printing of *dead mens workes*. For the living may make the dead ſpeake as they will, and as the dead would not ſpeak, did they live. And many worthy *Authors* in all profeſsions, have had ſuch unſutable peeces ſtitched to their former works, as make them ſpeake contrary to themſelves, and to their known judgement while they lived. As if they had ſeen ſome *viſion* after death, *to croſſe or recall their judgement* in their life. VVe would be loth to ſuffer under the ſuſpition of this. And therfore in a full obedience to *Your Majeſties Command*, as we have printed all that we could find perfect, and worthy his *Name*: ſo have we not added or detracted in the leaſt, to alter or divert his *ſenſe*. That ſo the worke may not only be his, but as himſelf made it: And the *honour Your Majeſties*, that ſo carefully commanded it: And the *faithfulneſſe* ours in our obedience to *Your Majeſtie*, and our love to his memory.

And now will *Your Majeſtie* graciouſly be pleaſed to give us leave, to commend this work to *Your Protection*, which would have needed none, had not *your Majeſtie* commanded it to be *publik*. For, *publik view* is as great a ſearch as many eys can make. And many eyes can ſee what two cannot, be they never ſo good. And among many eyes, ſome will ever looke aſquint upon worth, and maligne that which they cannot equall. And if ever any mans patience and temper could prevent this *evill Eye*, we hope his may: And yet, even whilſt

we

we hope the *beſt*, we humbly beg your *Majeſties protection* Eph. 5. 15.
againſt the *worſt*, *becauſe the daies are evill.*

VVe have but two things to preſent to *Your Majeſtie.* They are the *perſon* to *Your* memory; and this his *work* to *Your* eye. For the *Perſon*, we *can* adde nothing to him. To *name* him, is enough to all that knew him; and to *read* him, will be enough to them that knew him not. And though *Vertue* have but its due, when t'is commended, yet we conceive not how praiſe may make *vertue* better than it is, eſpecially when the *perſon* in whom it was, is dead to all encouragement or comfort by it. And yet though *vertue* cannot thus be bettered, it may be righted thus. For, *Vivorum ut magna admiratio, ita cenſura difficilis.* Tis eaſie to admire the living, and we doe it, but its hard to cenſure them any way. Both becauſe there will be no preferring one before another without offence: And becauſe, as we know not what may come upon them before death, ſo the cenſure may be ſo good, as they will ner'e deſerve; or ſo bad, as though they do deſerve, they will not beare. Twas *Bibulus*, his caſe. The *admiration of men had carried him up to heaven*, no lower place would ſerve him, Yet when it came to a *wiſemans* cenſure, he profeſſed, *hee knew no ground for that admiration, and leſſe worth in him for ſuch a height.* But when men have payd all their rights of nature to death, and are gone into their ſilence; then where *admiration* ceaſeth, *cenſure* begins. Now if the cenſure be heavie (as it is too oft upon the beſt) yet then it ſhould be ſparing for humanitie ſake. For that humanitie, which forbids the rifling of a grave; bids forbeare him that is ſhut up in it, and cannot anſwere. But if the cenſure be good, you may be bold with the grave: And you cannot praiſe any ſo ſafelie as the dead; for you cannot humor them into danger, nor melt away your ſelfe into flatterie.

*Pater. Lib. 2 Hiſt.*

*Cicer. 2 ad Attic. Ep. 19* Bibulus hominum admiratione in Cœlo eſt nec quare ſcio.

The *Perſon* therefore, whoſe workes theſe are, was from his youth, a man of extraordinarie worth and note. A man, as if he had been made up of *Learning* and *Vertue.* Both of them ſo eminent in him, as 'tis hard to judge, which had

precedency and greater intereſt. His *Vertue*, (which we muſt ſtill judge the more worthy in any man) was comparable to that which was wont to be found in the *Primitive Biſhops* of the *Church*. And had He lived among thoſe *ancient Fathers*, his *Vertue* would have ſhined, even amongſt thoſe vertuous men. And for his *Learning*, that was as well, if not better known abroad, than reſpected at home. And take him in his *Latitude*, we which knew him well, knew not any kinde of Learning to which he was a ſtranger; but in his profeſsion admirable. None *ſtronger* than he, where he wreſtled with an *Adverſary*. And that *Bellarmine* felt, who was as well able to ſhift for himſelfe, as any that ſtood for the *Roman* party. None more *exact*, more *judicious* than he, where he was to inſtruct and informe others. And that, as they knew, which often heard him preach, ſo they may learne, which will reade this which he hath left behinde him. And yet this fulneſſe of his *Materiall Learning*, left roome enough in the temper of his braine, for almoſt all *Languages*, *learned* and *moderne*, to ſeat themſelves. So that his learning had all the helpes Language could afford; and his Languages learning enough for the beſt of them to expreſſe. His *Iudgment*, in the meane time, ſo commanding over both, as that neither of them was ſuffered idly, or curiouſly to ſtart from, or fall ſhort of, their intended ſcope. So that we may better ſay of him, then 'twas ſometimes ſaid of *Claudius Druſus*; *He was of as many, and as great vertues, as mortall nature could receive, or induſtrie make perfect.* And ſince we are both taught, and ſee it by experience, that *wiſe men alſo dye, and periſh together as well as the ignorant and fooliſh*, and though they *leave their riches*, yet cannot diſpoſe their wiſedome to *others*: 'tis fit we ſhould be converſant in the writings of wiſe and religious men, that we may in part learne that in their workes, which the dying *Authors* had not power to bequeath unto us.

*Paterc. Hiſt. lib. 2.*

*Pſal. 49. 10.*

Theſe *workes* then comming from ſo Grave, Learned, and Religious an *Author*, have but two things to doe in their

publiſhing

publiſhing to the world. The one is, to teach *the world*, what a *treaſure* they have of them. And the other, to tell *this Church*, what a *Jewell* ſhe loſt, when ſhe loſt their *Author*. The worke is a *Body of Sermons*. To them he had been moſt bred, and in them he moſt excelled. And he was not a *greater Preacher* in his age, than he was both great and *frequent*, in his younger and ſtronger time. As for the body of the work it ſelfe, were it not that we like not to diſparage any mans endevours by comparing, we would ſay, the *Chriſtian world* hath not many ſuch *Bodies of Sermons*, as we here preſent, under *Your Majeſties* favour, to the view, and uſe of this *Church*. And if another *Nation* had them, they would as highly value them.

And here we humbly beg leave to tell *Your Majeſtie*, that *theſe Sermons* are in this, like their *Author*, mixed, of *Religion* and *wiſedome*. It is an excellent thing for a man to ſpeake wiſely, and eloquently, both at once: but where theſe perfections meet not, there ſaith S. *Auguſtine*, *Dicat ſapienter, quod non poteſt eloquenter*. Let the Preacher (of all men) ſpeake that wiſely, which he cannot utter eloquently. And if S. *Auguſtine* in his time found that fit, out of all doubt 'tis neceſſary now, that men of our profeſſion, ſet themſelves to preach with more *wiſedome*, than eloquence. With *Chriſtian and religious Wiſedome*; which alone knows how to preſerve truth and peace together. For as all other *Churches* in the world, are moſt happy when theſe meet; ſo is this too. But too many among the *people*, chooſe rather to have their *humor fed*, than their ſoules *edified*. And carry partiall eares even to the houſe of that *God, who is no accepter of perſons*. To ſettle therefore the *peace* of the one, and to abate the *humor* of the other, nothing certainly under *God*, would be of greater efficacie, than *Conciones ſapientes*, wiſe, and diſcreete *Sermons*, which yet may be as zealous and devout as any other. For he that is zealous according to knowledge, is not leſſe zealous for his knowledge ſake. And true *Wiſedome*, which is not true if it be not *Chriſtian*, carries no water about it to

*De doct. Chriſt. 4. Chap. 28.*

*Acts 10.34*

quench zeale, but only to ſprinkle it, that it may burn within compaſſe, and not fire that houſe which is intended but to warme.

VVe have neither purpoſe nor Commiſſion to ſtep aſide here, and complaine of the *Times*. All times have ſomwhat amiſſe in them, elſe *Preachers* ſhould have the leſſe work. And if theſe times have more than many others, which our Forefathers have ſeen, we muſt needs be ſorry there is ſo much *worke* for *Preachers*: and more, if they which live by the Goſpell of peace, ſhould *make any*. For after the building up of the *Faith of Chriſt*, their chiefe worke ſhould be, to beate down thoſe *ſtrong Holds*, which any ſins have built up in the hearts of men, to pollute or defame *Chriſtianity*. And true Preachers indeed are, as S. *Ierome* ſpeakes, *Maxillæ Eccleſiæ*, the Iawbones of the Church, which by preaching, beate downe the carnall life of man. Now all *hatred, contention, variance*, all *ſedition* and *diſobedience* to Lawfull Authority is (as 'tis reckoned by the *Apoſtle*) *among the workes of the fleſh*. And therefore ſince all *Preachers* are the *Iawes* of the Church, and the *ſins* of the *people* are, as it were, to be grownd *inter Maxillas*, betweene theſe *Iawes*, before the *people* themſelves can be made fit to nouriſh the Church, or the Church them: *How* can this be done, (eſpecially done as it ought) if the *Iawes* be weak or fallen, and cannot do their office?

*in Thren.* 1.

*Gal.* 5. 20.

But our hope is that *God* will ſo bleſſe *Your Majeſtie* in your government, *Your people* in their loyalty, the *Preachers* in their wiſdom added to zeale and diligence, that the hearts and hands of all ſorts of men, ſhall be joyn'd together to preſerve *Gods worſhip* in truth, *Your Majeſties throne* in honour, the *Church* in religious devotion, and all *Your people* in obedience and union; the only meanes to make both your *Majeſtie*, and *Your people* happy in this life, and bleſſed in that which is to come. And we humbly deſire men of all ſorts to thinke ſeriouſly of this; that if the *Publike* ſuffer either in *Church* or State, no mans private pleaſure, or profit can ſtand

firme

firme unto him. No mans. And *Cicero* had reaſon enough to laugh at the folly of thoſe men, *Qui amiſſa Repub. Piſcinas ſuas fore ſalvas ſperare videntur*, which in his time ſeemed to conceive ſuch a windy hope, that their *fiſh-ponds* and places of pleaſure, ſhould be ſafe, when the *Common-wealth was loſt*. *Lib. 1. Ep. 15. ad At.*

Theſe *Sermons*, when they were preached, gave great contentment to the religious, and judicious eares of *Your Royall Father*, of ever bleſſed memory, *the moſt able Prince that ever this Kingdome had, to judge of Church-work*. And therfore we hope that the printing of them ſhall be as acceptable to *Your Majeſtie*, as the preaching of them was both to your ſelfe and him. VVe conceive, if your liking had not continued to them, *Your Majeſtie* would not have commanded us the printing of them. And we aſſure our ſelves, ſince the *Lines* are the ſame, the *Preſſe* which hath made them legible, hath made no blot upon your gracious favours. VVe have been only *Servants*, as we are many waies bound to be, to *Your Majeſties* command, in making them ready for the *Preſſe*, but *Authors* of nothing in them. And we heartily pray that the publiſhing of them, may be *Honour* to *Your Majeſtie*; *Good* to the *Church*; and meanes of *Comfort* and *ſalvation*, to them which read them. And in theſe, and all other prayers for your *Majeſties* long life, and happy Governement, we humbly beſeech *You* to conceive of us, as we are, and ſhall ever be,

*Your* MAJESTIES *moſt loyall,*

*and humbly devoted*

*Subjects and Servants:*

GUIL. LONDON.

IO. ELIENS.

# LECTOR
## SI CHRISTIANVS ES, SISTE:
## *MORÆ PRETIVM ERIT,*

NON NESCIRE TE, QUI VIR HÎC SITUS SIT:
EIUSDEM TECUM CATHOLICÆ ECCLESIÆ MEMBRUM;
SUB EADEM FELICIS RESURRECTIONIS SPE,
EANDEM D. IESV PRÆSTOLANS EPIPHANIAM,

SACRATISSIMUS ANTISTES *LANCELOTVS ANDREWS,*
LONDINI ORIUNDUS, EDUCATUS CANTABRIGIÆ,
AULÆ PEMBROCH: ALUMNOR: SOCIOR: PRÆFECTOR:
VNUS, ET NEMINI SECUNDUS:

LINGVARVM, ARTIVM, SCIENTIARVM,
HUMANORUM, DIVINORUM OMNIUM
INFINITUS THESAURUS, STUPENDUM ORACULUM:

ORTHODOXÆ CHRISTI ECCLESIÆ,
DICTIS, SCRIPTIS, PRECIBUS, EXEMPLO
INCOMPARABILE PROPUGNACULUM:

REGINÆ ELIZABETHÆ A SACRIS,
D. PAULI LONDON. RESIDENTIARIUS,
D. PETRI WESTMONAST. DECANVS:

*EPISCOPVS* CICESTRENSIS: ELIENSIS: VVINTONIENSIS;
REGIQUE IACOBO TUM AB ELEEMOSYNIS,
TUM AB VTRIUSQUE REGNI CONSILIIS,
DECANUS DENIQUE SACELLI REGII:

*IDEM EX*
INDEFESSA OPERA IN STVDIIS,
SUMMA SAPIENTIA IN REBUS,
ASSIDUA PIETATE IN DEVM,
PROFUSA LARGITATE IN EGENOS,
RARA AMOENITATE IN SUOS,
SPECTATA PROBITATE IN OMNES,
AETERNVM ADMIRANDVS:

ANNORVM PARITER ET PVBLICÆ FAMÆ SATVR,
SED BONORVM PASSIM OMNIVM CVMLVCTV DENATVS,
COELEBS HINC MIGRAVIT AD AVREOLAM COELESTEM,

ANNO
REGIS CAROLI II.° ÆTATIS S. LXXI.°
CHRISTI MDCXXVI.°

TANTVM EST (LECTOR) QUOD TE MOERENTES POSTERI
NUNC VOLEBANT, ATQUE VT EX VOTO TUO VALEAS, DICTO
SIT *DEO GLORIA.*
(***)

# LECTOR

# A Table of the Contents.


*Sermons* of the *Nativitie*, preached upon *Christ-masse-day*.

I. Heb. 2. 16. *Hee in no wise tooke the* Angels: *But, the* Seed *of* Abraham *He tooke.* p.1.
II. Esay 9.6. *Unto us a* Childe *is borne, and unto us a* Sonne *is given, &c.* p.10.
III. 1 Tim. 3.16. *Without controversie great is the Mystery of Godlinesse, which is,* God *is manifested in the flesh, &c.* p.17.
IV. Gal. 3. v. 4, 5. *When the fulnesse of time was come,* God *sent His* Sonne, *&c.* p. 23.
V. Luk. 3. v. 10, 11. *The Angell said unto them; Be not afraid, for behold, I bring you good tydings, &c. That there is borne unto you this day, a* Saviour, &c. p, 33.
VI. Joh. 1.14. *And the* Word *was made flesh, and dwelt among us, &c.* p.44.
VII. Heb. 1. v. 1, 2, 3. *At sundry times, and in diverse manners,* God *spake in the old time, &c. In these last daies, He hath spoken by His* Sonne, *&c.* p.53.
VIII. Joh. 8. 56. *Your father* Abraham *rejoyced to see my day, &c.* p.62.
IX. Esa. 8.14. *Behold a Virgin shall conceive, &c. and she shall call His name* Immanuel. p.72.
X. Mic. 5.2. *And thou* Bethlehem Ephrata, *&c. out of thee shall He come forth, &c.* p.83.
XI. Psal. 85. v. 10, 11. *Mercy and truth shall meet, &c. Truth shall bud out of the earth, &c.* p.96.
XII. Luk. 2. v. 12, 13. *And this shall be a signe unto you: you shall find the Child swadled, &c.* p.108.
XIII. Luk. 2. 14. *Glory be to God in the high heavens, and peace upon earth, &c.* p.119.
XIV. Mat. 2. v. 1, 2. *When* Iesus *was borne, &c. Behold there came* Wise men, *&c.* p.129.
XV. Mat. 2. 2. *Saying, Where is the King of the Iewes, &c. For we have seene his Star, &c.* p.139.
XVI. Ephes. 1. 10. *That in the dispensation of the fulnesse of the times, He might gather together into one all things, &c. in* Christ. p.148.
XVII. Psal. 2. 7. *I will preach the Law, whereof the* Lord *said to me; Thou art my Sonne, this day have I begotten thee.* p.159.

*Sermons* of *Repentance and fasting*, preached upon *Ashwednesday*.

I. Psal. 78.34. *When He slew them, then they sought Him, &c.* p.173.
II. Deut. 23. 9. *When thou goest out with thy Host against thine enemies, keepe thee then from all wickednesse.* p. 183
III. Ier. 8. v. 4, 5, 6, 7. *Thus saith the* Lord, *shall they fall and not rise? &c.* p.193.
IV. Ioel. 2. v. 12, 13. *Turne you unto me with all your heart, and with fasting, &c.* p.203.
V. Mat. 6.16. *When you fast.* p.214.
VI. Ibid. *Looke not sowre, as the Hypocrites; &c.* p. 227.
VII. Mat. 3. 8. *Bring forth therefore fruits worthy repentance.* p.238.
VIII. Ibid. p.249.

*Sermons* preached in *Lent*.

I. Psal. 75. 3. *The earth and all the inhabitants thereof are dissolved, &c.* p.263.
II. Psal. 77. 20. *Thou didst leade thy people like sheepe, &c.* p. 273.
III. Mar. 14. v. 4, 5, 6. *Therefore some disdained, &c. and said: To what end is this waste of ointment? &c.* p.285.
IV. Luk. 17. 32. *Remember* Lots *Wife.* p.299.
V. Luk. 16, 25. *Sonne remember, that thou in thy life time, receivedst thy pleasures, &c.* p.309.
VI. 2 Cor. 12.15. *And I will gladly bestow, and be bestowed for your soules, &c.* p.321.

*Sermons* of the *Passion*, preached upon *Good-friday*.

I. Zech. 12. 10. *They shall looke upon Me, whom they have pierced.* p.333.
II. Lam. 1.12. *Have ye no regard, &c.* p.349.
III. Heb. 12.2. *Looking unto* Iesus, *the Author and Finisher of our faith, &c.* p.365.

*Sermons* of the *Resurrection*, preached upon *Easter-day*.

I. Rom. 6. v. 9, 10, 11. *Knowing, that* Christ, *being raised from the dead, dieth no more, &c.* p.383.
II. 1 Cor. 15.20. *But now is* Christ *risen from the dead, and was made the first fruits of them that sleepe.* p.394.
III. Mar. 16. v. 1, to the 8. *And when the Sabbath day was past,* Mary Magdalen, *and* Mary *the mother of* Iames, *and* Salome *brought sweete ointments, that they might come and embalme Him; &c.* p.403.
IV. Ioh. 20. 19. *The same day then at night, &c. came* Iesus *and stood in the midst and said,* Peace be unto you. p.414.
V. Iob 19. 23, to the 28. *Oh that my words were now written, &c. For I am sure that my* Redeemer *liveth, &c.* p.423.
VI. 1 Cor. 5. v. 7, 8. Christ *our passe-over is sacrificed for us, therefore let us keepe the Feast.* p.447.
VII. Psal. 118. 22. *The stone which the builders refused, &c.* p.439.
VIII. Col. 3. v. 1, 2. *If ye be risen with* Christ, *seeke the things which are above, &c.* p.459.
IX. Phil. 2. v. 8, 9, 10, 11. *He humbled Himselfe, &c. For this cause* God *hath exalted Him, &c. That at the name of* Iesus *every knee should bow, &c.* p.469.
X. Ioh. 2. 19. *Dissolve this Temple, and within three daies I will raise it.* p.481.
XI. 1 Pet. 1. v. 3, 4. *Blessed be* God, *&c. which hath begotten us againe to a lively hope by the resurrection of* Iesus Christ, &c. p.497.
XII. Mat. 12. v. 39, 40. *As* Ionas *was three daies and three nights in the Whales belly, So shall the Sonne of man be, &c.* p.501.
XIII. 1 Cor. 11.16. *If any man seeme contentious, we have no such custome, &c.* p.517.
XIV. Ioh. 20. 11, to the 17. *But* Mary *stood by the Sepulcher weeping, &c.* p.531.


XV. Ioh.

XV. Ioh. 20.17. *Touch me not.* p. 543.
XVI. Ibid. *Goe to my brethren and say to them, I ascend to my Father and your Father, &c.* p.553.
XVII. Esai. 63. v.1,2,3. *Who is this that commeth from* Edom ? &c. *I have troden the winepresse alone, &c.* p.566.
XVIII. Heb. 13. v. 20, 21. *The God of peace, that brought againe from the dead our Lord* Iesus Christ, &c. *Make you perfect, &c.* p.577.

*Sermons* of the *Sending of the Holy Ghost,* preached upon *Whit-sunday.*

I. Act. 2. v. 1. 2, 3. *When the day of* Pentecost *was come, &c.* p.595.
II. Act. 2.4. *And they were all filled with the Holy Ghost and began to speake, &c.* p.608.
III. Ioh. 14. v. 15,16. *I will pray the Father, and He shall give you another* Comforter, &c. p. 617.
IV. Ioh. 16.7. *It is expedient for you that I goe away : For, if I goe not away, the* Comforter *will not come, &c.* p.628.
V. Act. 19. v. 1,2,3. Paul *came to* Ephesus *and found there certaine Disciples, And he said, &c. Have you received the* Holy Ghost ? &c. p.638.
VI. Ephes. 4. 30. *And grieve not the* Holy Spirit *of* God, &c. p.650.
VII. Psal. 68. 18. *Thou art gone up on high, Thou hast led captivity captive, &c.* p.662.
VIII. Luk. 3. v. 21,22. *Now it came to passe, when all the people were baptized, and that* Iesus *also was baptized and did pray, the heaven was opened, And the* Holy Ghost *came downe upon him in a bodily shape like a Dove, &c.* p.674.
IX. Ioh. 20.22. *He breathed on them, and said, Receive the* Holy Ghost. p.686.
X. Luk. 4. 18, 19. *The* Spirit *of the* Lord *is upon me, because He hath anointed mee, that I should preach, &c.* p. 698.
XI. Act. 2. v. 17. to the 22. *But this is that which was spoken by the Prophet* Ioel : *And it shall bee in the last daies (saith* God*) I will powre out of my* Spirit *upon all flesh, &c.* p. 710.
XII. Act. 10. v. 34,35. *Then* Peter *opened his mouth and said, Of a truth I perceive that* God *is no accepter of persons, &c.* p.723.
XIII. 1 Ioh. 5. 6. *This is that* Iesus Christ *that came by water and bloud, &c. And it is the* Spirit *that beareth witnesse, &c.* p.735.
XIV. Jam. 1. v. 16,17. *Every good thing and every perfect Gift is from above, &c.* p.745.
XV. 1 Cor. 12. v. 4, 5, 6, 7. *Now there are diversities of gifts, but the same Spirit, &c.* p.755.

*Sermons* preached upon the V. *of August.*

I. 2 Sam. 18. 32. *And Cushi answered, The enemies of my Lord the King, &c. be as that young mans is, &c.* p.773.
II. 1 Sam. 26. v. 8, 9. *Then said* Abisai *to* David : God *hath closed thine enemy into thine hand this day, &c.* p.784.
III. 1 Chr. 16.22. *Touch not mine Anointed.* p.795.
IV. Psal. 89. v. 20,21,22,23. *I have found* David *my servant, &c.* p.815.
V. Psa. 21. v. 1. to the 4. *The King shall rejoyce in thy strength, ô Lord, &c.* p.830.
VI. Esth. 2. v. 21,22. *In those daies, when* Mardochei *sate in the Kings gate, two of the Kings Eunuchs (*Bigthan *and* Teresh*) were wroth, &c.* p.844.
VII. 1 Sam. 24. v. 5,6,7,8. *And the men of* David *said unto him : See, the day is come whereof the Lord said unto thee, &c.* p.859.
VIII. Gen. 49. v. 5, 6, 7. Simeon *and* Levi *brethren in evill, &c.* p.870.

*Sermons* preached upon the V. of *November.*

I. Psal. 18. v. 23,24. *This is the Lords doing, &c. This is the day which the Lord hath made, &c.* p.889.
II. Psal. 126. v. 1,2,3,4. *When the Lord brought againe the captivity of Sion, we were like them that dreame, &c.* p.901.
III. Luk. 9. v. 54,55,56. *And when his Disciples* Iames *and* Iohn *saw it, they said; Lord, wilt thou that we command that fire come down, &c.* p.911.
IV. Lament. 3. 22. *It is the Lords mercies that we are not consumed, &c.* p. 923.
V. Pro. 8. 15. *By me Kings raigne.* p.933.
VI. Prov. 24. v. 21,22,23. *My Sonne, feare thou the Lord and the King, and meddle not with them that are given to change.* p.945.
VII. Psal. 145. 9. *His mercies are over all his works.* p.959.
VIII. Esai. 37. 3. *The children are come to the birth and there is no strength to bring forth.* p.971.
IX. Luk. 1. 74. 75. *That we being delivered, &c. might serve him without feare, &c.* p.983.
X. Esth. 9. 31. *To confirme those daies of* Purim, *according to their seasons, &c.* p.997.

*Sermons* upon severall occasions.

I At the Spittle. 1 Tim. 6. v. 17,18,19. *Charg them that are rich, &c.* p.1.
II. *Of the* worshipping *of* imaginations, *upon the* II Commandement. p.25.
III Ier. 4. 2. *Thou shalt sweare, The Lord liveth, in truth, in judgement, and in righteousnesse.* p.34.
IV. Ioh. 20.23. *Whose-soever sinnes ye remit, they are remitted, &c.* p.49.
V. Ier. 23.6. *This is the Name, wherby they shall call upon him, The Lord our righteousnesse.* p.67.
VI. Mat. 22. 21. *Give to* Cæsar, *the things which are* Cæsars. p.87.
VII. Num. 10. v. 1, 2. *Of the right of* calling Assemblies, p.99.
VIII. On the Coronation day. Iudges 17. 6. *In those daies, there was no King in Israel, &c.* p.115.
IX. Iam. 1. 22. *And be yee doers of the Word, and not hearers onely, &c.* p.129.
X. At the opening of the Parliament. Psa. 82. 1. God *standeth in the Congregation of* Princes, &c. p.143.
XI. Psal. 106. v. 29,30. *Thus they provoked Him to anger, &c. And the plague was great among them, &c.* p.159.

*A Sermon preached at the Funerall of* Lancelot *late Bishop of* Winchester, *by the Bishop of Ely.*

# SERMONS
OF
# The Nativitie,
PREACHED
VPON
# Chriſtmaſſe Day.

# SERMONS

OF

The Nativity,

PREACHED

UPON

Christmas

Day.

A

# SERMON PREACHED BEFORE THE KINGS MAIESTIE AT VVHITE-HALL,

On Tuesday, the XXV. of December, A. D. MDCV.
*being* CHRISTMAS *Day.*

## HEBR. Chap. II. VER. XVI.

*For, He in no wise tooke the* ANGELS: *But, the Seed of* ABRAHAM *Hee tooke.*

AND, even because, this *day*, He tooke not the *Angels* Nature upon Him, but tooke our Nature, in the *seed* of *Abraham*: therefore hold wee this *Day*, as a high *Feast*: therefore meet we thus, every yeere, in a holy Assembly; even, for a solemne *memoriall*, that He hath, as this day, bestowed upon us a dignity, which upon the *Angels*, Hee bestowed not. That He (as in the Chapter before, the *Apostle* setteth Him forth) that is *the brightnesse of His Fathers glory, the very Character of His substance, the Heire of all things, by whom Hee made the World*: Hee, when both needed it, (His *taking* upon Him their *Nature*) and both stood before Him, *Men* and *Angels*: the *Angels* He tooke not, but *Men Hee tooke*; was *made Man*, was not made an *Angell*: that is, did more for them, than He did for the *Angels* of Heaven. Heb. 1. 3.

Else-where the *Apostle* doth deliver this very point *positively*; (and that) not without some vehemencie: *Without all question great is the mysterie of godlinesse, God is manifested in the flesh.* Which is in effect, the same, that is here said; but that, here it is delivered by way of *comparison*. For, this speech is evidently a *comparison*. If He had thus set it downe: *Our Nature He* 1 Tim. 3. 16.



*tooke*;

*tooke*; that had beene *positive*. But, setting it downe thus; *Ours He tooke, the Angels He tooke not*, it is (certainly) *comparative*.

1. Now, the Masters of speech tell us, that there is power in the *Positive*, if it be given forth, with an earnest asseveration. But nothing to that, that is in the *Comparative*. It is nothing so full, to say; *I will never forget you*: as, thus to say it; *Can a mother forget the childe of her owne wombe? well, if she can, yet will not I forget you*. Nothing so forcible, to say thus; *I will hold my word with you*: as thus, *Heaven and Earth shall passe, but my word shall not passe*. The *Comparative* expressing is (without all question) more significant: And this here is such. Theirs, the Angels, *nusquam, at no hand He tooke*: but, ours He did.

Esa.49.15. Luk.19.17

2. Now, the *comparison* is, as is the thing in nature, whereunto it is made: If the thing be ordinary, the comparison is according: But, then is it full of force, when it is, with no meane or base thing, but with the chiefe, and choice of all the *Creatures*; as, here, it is: even with the *Angels* themselves. For then, it is at the highest. 1. That of *Elihu*, in *Iob*: *That God teacheth us more than the beasts, and giveth us more understanding than the fowles of the ayre*; (that is) that GOD hath beene more gracious to us, than to them, being made of the same mould that we are; that (yet) He hath given us a priviledge, above them; this, is much: 2. That of the *Psalmist, He hath not dealt so with every Nation*; nay, not with any other Nation, in giving us the knowledge of His heavenly truth and Lawes; even, that we have a prerogative, if we be compared with the rest of mankinde: (More than the beasts, much: more than all *men* besides, much more:) 3. But this here, *Nusquam Angelos*, &c. that He hath given us a preheminence above the *Angels* themselves; granted us that, that He hath not granted the *Angels*; that, is a *Comparison* at the very highest, and further we cannot goe.

Iob 35.11

Psal. 147. 20.

3. One degree yet more: And that is this. As, in comparisons making, it skilleth much, the *excellency* of the thing, wherewithall it is compared; so doth it too, the *manner*, how the comparison is made, the pitch that is taken in it. It is one thing to make it *in tanto*; another, *in toto*. One thing, when it is in degrees; (that more, this lesse: this not so much as that, yet that, somewhat though:) Another, when one is, the other is not at all. So is it here: *Assumpsit, non assumpsit*: *Vs* He did *take*; The *Angels*, οὐ δήπου, *not in any wise*; not, in a lesse, or a lower degree than us: but them, *not at all*. So, it is with the highest, and at the highest. So much is said here; and more cannot be said.

The only exception that may be made to these *comparisons*, is; that, (most-what,) they be *odious*: it breedeth a kinde of disdaine in the higher, to be matched with the lower; Especially, to be over-matched with Him. We need not feare it, here. The blessed spirits, (the *Angels*) will take no offence at it; they will not remove *Iacobs ladder* for all this; or *descend* to us, or *ascend* for us, ever a whit the slower, because He is become the *Sonne of man*. There is not, in them, that envious minde, that was in the *elder brother*, in the *Gospell*, when the *younger* was received to grace after his *riotous* course.

Gen.28.17 Iohn 1.51 Luk.15.28

When the *Apostle* tels us of the *great mysterie*, that God was *manifested in the flesh*; immediately after, he tels, that He *was seene of the Angels*: And (lest we might thinke, they saw it, as we doe many things here, which we would not see) Saint *Peter* tels us, that *desiderant prospicere*; that, with desire, and delight, they saw it; and cannot be satisfied with the sight of it, it pleaseth them so well. And, even this day, the day that it was done, an *Angell* was the first, that came to bring newes of it, to the *shepheards*; and he no sooner had delivered his message, but *presently there was with Him a whole Quier of Angels*, singing and joying, and making melodie, for this εὐδοκία ἐν ἀνθρώποις, this *Good-will of God towards men*. So that without dread of any disdaine or exception, on the *Angels* parts, we may proceed in our Text.

1 Tim. 3. 16. 1 Pet.1.12 Luke 2.10 14.

The *Division*.

I. Wherein, first of the parties compared: *Angels*, and *Men*.

II. 2. Then, [1] of that, wherein they are compared, (*assumption*, or *apprehension*; in the word *Taking*: [2] And, not every *taking*, but *apprehensio seminis*, *taking* on Him *the seed*.

1 2

III. 3. Lastly, of this terme [*Abrahams seed*:] the choice of that word, or terme to expresse *mankinde* by, thus taken on by Him. That Hee saith not: But *Men* Hee tooke: or, But, the *seed of Adam*; or, the *seed* of the *Woman* Hee tooke: But, the *seed of Abraham* Hee tooke.

I. The Parties compared. MEN with ANGELS. Pſal. 103. 20. 2 Pet. 2. 11.

1 OF the parties compared; *Angels* and *Men*. Theſe two we muſt firſt compare, that we may the more clearely ſee the greatneſſe of the grace and benefit, this day, vouchſafed us. No long proceſſe will need, to lay before you, how farre inferiour our Nature is, to that of the *Angels*: It is a compariſon without compariſon. It is too apparant, if we be laid together, or weighed together, we ſhall be found *minus habentes*, farre too light. They are, in expreſſe termes, ſaid, (both, in the *Old*, and in the *New Teſtament*) to excell us in *power*: And as in power, ſo in all the reſt. This one thing may ſuffice, to ſhew the oddes: That our Nature; that we, when we are at our very higheſt perfection, (it is even thus expreſſed, that) we come neare, or are therein like to, or as an *Angell*. Perfect *beauty*, in Saint *Stephen*: They *ſaw his face, as the face of an Angell*. Acts 6. 15. Perfect *wiſdome* in *David*: *My Lord the King is wiſe as an Angell of* GOD. 2 Sam. 14. 20. Perfect *eloquence* in Saint *Paul*: *Though I ſpeake with the tongues of Men, nay of Angels*. 1 Cor. 13. 1. All our excellency, our higheſt and moſt perfect eſtate, is but to be, as they: therefore, they above us farre.

But, to come nearer: What are *Angels?* Surely, they are *ſpirits*; *Glorious ſpirits*; *Heavenly ſpirits*; *Immortall ſpirits*. Hebr. 1. 14. Hebr. 9. 5. For their *Nature* or ſubſtance, *Spirits*: For their *Quality*, or property, *Glorious*: For their *Place*, or abode, *Heavenly*: For their *Durance*, or continuance, *Immortall*. Matth. 24. 36. Luke. 20. 36.

And, what is the *ſeed of Abraham*, but, as *Abraham* himſelfe is? And, what is *Abraham?* Let him anſwer himſelfe; *I am duſt and aſhes*. What is the *ſeed of Abraham?* Let one anſwer, in the perſons of all the reſt; *Dicens putredini*, &c. *ſaying to rottenneſſe, thou art my mother, and to the wormes, ye are my brethren*. Gen. 18. 27. Iob 17. 14. 1. They are *ſpirits*; Now, what are we, what is the *ſeed of Abraham? Fleſh*. And what is the very harveſt of this *ſeed* of *fleſh?* what, but *corruption*, and *rottenneſſe*, and *wormes?* There is the ſubſtance of our bodies. Gal. 6. 8.

2. They, *glorious ſpirits*: We, vile bodies (beare with it, it is the *Holy Ghoſts* owne terme, *Who ſhall change our vile bodies*.) And not onely baſe and *vile*, but *filthy and uncleane*: *ex immundo conceptum ſemine, conceived of uncleane ſeed*: There is the *metall*. And, the mould is no better: the *wombe*, wherein we were conceived *vile, baſe, filthy, and uncleane*. There, is our *quality*. Phil. 3. 21. Iob 14. 4. Pſal. 51. 6.

3. They, *heavenly ſpirits*, *Angels of Heaven*: that is, their *place* of abode is in *heaven* above. Ours is here below, in the duſt; *inter pulices, & culices, tineas, araneas, & vermes*; Our place is here among *fleas, and flies, moths and ſpiders, and crawling wormes*. There is our place of dwelling.

4 They, *immortall ſpirits*; that is their durance. Our time is proclaimed in the Prophet: Fleſh, *All fleſh is graſſe, and the glory of it, as the floure of the field*; (From *Aprill to Iune*.) The *Sithe* commeth; nay, the *wind* but *bloweth*, and *we are gone*. *Withering* ſooner than the *graſſe*, which is ſhort: Nay, *fading* ſooner, than the *floure of the graſſe*, which is much ſhorter: Nay, (ſaith *Iob*) *rubbed in peeces* more eaſily, than any *moth*. Eſay 40. 6. Iob 4. 19.

MEN, by themſelves. Pſal. 62. 11. Pſal 144. 14. Rom. 4. 17.

This we are, to them, if you lay us together. And, if you weigh us upon the *ballance*, we are *altogether lighter than vanity it ſelfe*. There is our weight. And, if you value us; *Man is but a thing of nought*: There, is our worth. *Hoc eſt omnis homo*; This is *Abraham*, and this is *Abrahams ſeed*: And who would ſtand to compare theſe with *Angels?* Verily, there is no compariſon; They are, incomparably, farre better than the beſt of us.

Now then: this is the rule of reaſon, the guide of all choice, Evermore to take the better and leave the worſe. Thus would man doe; *Hæc eſt lex hominis*. Here then commeth the matter of admiration: Notwithſtanding theſe things ſtand thus, betweene the *Angels* and *Abrahams ſeed*: (they *Spirits, glorious, heavenly, immortall*;) yet *tooke He not* them; yet, *in no wiſe, tooke He them*; *But the ſeed of Abraham*. The *ſeed of Abraham*, with their *bodies, vile bodies, earthly bodies* of clay, bodies of *mortality, corruption*, and *death*: Theſe Hee *tooke*, theſe Hee *tooke for all that*. *Angels*, and not *men*; So, in reaſon, it ſhould be: *Men*, and not *Angels*; So it is: And, that granted to us, that denied to them. Granted to us, ſo *baſe*; that denied them, ſo *glorious*. Denied, and ſtrongly denied; Οὐ, οὐδαμῶς; *Not, not in any wiſe, not at any hand*, to them. They, every way, in every thing elſe, above, and before us; in this, beneath and behinde us. And we (unworthy, wretched *men* that we are,) above and before the *Angels*, the *Cherubim*, the *Seraphim*, and all the *Principalities*, and *Thrones*, in this dignity. This being

above angels

beyond the rules and reach of all reaſon, is ſurely matter of aſtoniſhment: Τέτο, &c. (ſaith Saint *Chryſoſtome,*) this, *it caſteth me into an extaſie, and maketh me to imagine, of our Nature,*
2 Sam 3.18. *ſome greater matter, I cannot well expreſſe what.* Thus it is: *It is the Lord, let Him doe what ſeemeth good in His owne eyes.*

II. Where in they are compared. And, with this, I paſſe over to the ſecond point. This little is enough, to ſhew what oddes betweene the *Parties* here matched. It will much better appeare (this) when we ſhall weigh the word ἐπιλαμβάνεται, that, wherein they are matched. Wherein, two degrees *we obſerved:* 1. *Apprehendit*, and 2. *Apprehendit Semen.*

I. In *apprehendit*, he tooke. 1. Of *Apprehendit*, firſt. Many words were more obvious, and offered themſelves to the *Oecumen. in locum.* *Apoſtle* (no doubt,) *Suſcepit*, or *Aſſumpſit*, or other ſuch like: This word was ſought for (certainly,) and made choice of (ſaith the *Greeke Scholiaſt:* And he can beſt tell us, It is no common word, And tell us alſo what it weigheth:) ἀπλοῦς ἦ (ſaith he) ὃν ἡμεῖς ἐφεύρομεν, ὅτε ἐδίωκε, καὶ διώκων ἔφθασε, καὶ φθάσας ἐπελάβετο: This word ſuppoſeth a *flight* of the one party, and a *purſuit* of the other: A purſuit *eager*, and ſo long, till he *overtake*; and when he hath overtaken, ἐπιλαμβανόμενος, *apprehendens*, laying faſt hold, and ſeazing ſurely on him. So two things it ſuppoſeth; [1] a *flight* of the one, and [2] a hot *purſuit* of the other.

1 It may well ſuppoſe a *flight*. For, of the * *Angels* there were that *fled*, that kept not their
* Iude v. 6. originall, but forſooke and fell away from their firſt eſtate. And Man *fell*, and *fled* too; and
Gen. 3.8. *hid himſelfe in the thicke trees*, from the preſence of God. And this is the firſt iſſue. Vpon the *Angels* flight, He ſtirred not; ſate ſtill; never vouchſafed to follow them: Let them goe whither they would; as if they had not beene worth the while. Nay, Hee never *aſſumed* ought, by way of promiſe, for them: No *promiſe* in the *Old*, to be *borne* and to *ſuffer*; No *Goſpell*, in the *New Teſtament*, , neither was *borne* nor *ſuffered*, for them.

But, when *Man fell*, He did all. Made after him preſently, with *Vbi es:* fought to reclaime
Gen. 3.9. him, *What have you done? Why* have you done ſo? Proteſted *enmitie* to him, that had drawne him thus away: Made his *aſſumpſit* of the *Womans ſeed.*

And (which is more,) when that would not ſerve, *ſent* after him ſtill, by the hand of His *Prophets*, to ſollicit his returne.

And (which is yet more,) when that would not ſerve neither; *went* after him (Himſelfe)
Luke 15.5. in perſon: left His *ninety and nine in the fold*, and got Him after the *loſt ſheepe:* Never left, till He *found him, laid him on His ſhoulders, and brought him home againe.*

It was much, even but to *looke after us*; to *reſpect* us, ſo farre, who were not worth the caſt of His eye: Much, to *call us backe*, or vouchſafe us an *Vbi es.*

But more, when we came not for all that, to *ſend* after us. For, if Hee had but onely beene content to give us leave, to *come* to Him againe; but given us leave to *lay hold* on Him, to touch but the *hemme* of His *garment*; (Himſelfe ſitting ſtill, and never calling to us, nor ſending after us;) it had beene favour enough: farre above that we were worth. But not only to ſend by others, but to come Himſelfe after us; to ſay, *Corpus aptaſti mihi, Ecce venio;*
Pſal. 40.7. *Get Me a body*, I will My ſelfe after him: this, was exceeding much. That we *fled*, and Hee *followed* us flying.

2 But yet, this, is not all; This is but to *follow*. He not onely followed, but did it ſo, with ſuch *eagernêſſe*, with ſuch earneſtneſſe, as, that is worthy a ſecond conſideration. To *follow*, is what; yet that may be done faintly, and afarre off: but to follow thorow thicke and thin; to follow hard, and not to give over; never to give over, till he *overtake:* that is it.

And, He gave not over His *purſuit*, though it were long and laborious, and He full weary; though it caſt Him into a *ſweat*, a ſweat *of bloud. Angelis ſuis non pepercit* (ſaith Saint *Peter*,)
2 Pet. 2.4. *The Angels offending, Hee ſpared not them:* Man offending Hee ſpared him, and to ſpare Him (ſaith Saint *Paul*) He *ſpared not* His owne *Sonne:* Nor His owne Sonne ſpared not Himſelfe; but followed His purſuit, through *danger*, *diſtreſſe*, yea, through *death* it ſelfe. *Followed*, and ſo followed, as nothing made Him leave following, till He *overtooke.*

3 And when He had *overtaken* (for thoſe two are but preſuppoſed, the more kindly to bring in the word ἐπιλάβετο:) When (I ſay) hee had *overtaken* them, commeth in fitly and properly, ἐπιλαμβάνεται. Which is not every *taking*; not *ſuſcipere*, or *aſſumere:* But, *manum injicere, arripere, apprehendere*; to *ſeaze* upon it with great vehemency, to *lay hold* on it with both hands, as upon a thing, wee are glad we have got, and will be loth to let goe againe. Wee know,

know, *assumpsit*, and *apprehendit*, both, *take*; but *apprehendit*, with farre more fervour and zeale, than the other. *Assumpsit*, any common ordinary thing; *apprehendit*, a thing of price, which we hold deere, and much esteeme of.

Now, to the former comparison, of what they, and what we, (but specially, what we,) adde this three-fold consideration: 1. That He denied it the *Angels*, ὅτι: denied it *peremptorily*, οὐδαμῶς; Neither *looked*, nor *called*, nor *sent*, nor *went* after them: Neither *tooke hold of* them, nor suffered them to take hold of Him, or any promise from Him: Denied it them; and denied it them thus. 2. But, *granted* it us; and granted it, how? That He *followed* us first; and that, with *paine*: And *seazed* on us, after; and that with great *desire*: We *flying*, and not worth the following: and *lying*, and not worth the taking up. 1 That He gave not leave for us to come to Him: or, sate still, and suffered us to returne, and take hold: (yet, this He did.) 2 That He did not *looke* after us, nor *call* after us, nor *send* after us onely: (yet, all this He did, too.) 3 But, *Himselfe rose* out of His place, and *came* after us; and with hand and foot, *made* after us: *Followed* us, with His *feet*; and *seazed* on us, with His *hands*; and that, *per viam, non assumptionis, sed apprehensionis*, (the manner, more than the thing it selfe.) All these, if we lay together, and, when we have done, weigh them well, it is able to worke with us. Surely, it must needs demonstrate to us, the *care*, the *love*, the *affection*, He had to us; we know no cause why; being but (as *Abraham* was) *dust*, and, (as *Abrahams seed* (*Iacob*) saith) *lesse*; and not worthy of any one of these: No, not of the *meanest of his mercies*. Especially, when the same thing so graciously granted us, was denied to no lesse persons, than the *Angels*, farre more worthy than we. Sure, He would not have done it for us, and not for them; if He had not esteemed of us, made more account of us, than of them. Gen. 18. 25; 32, 10.

And yet, behold a farre greater than all these: Which is, *apprehendit semen*. He took not the person, but He tooke the *seed*, (that is) the *Nature* of man. Many there be, that can bee content to take upon them the *persons*, and to represent them, whose *natures*, nothing could hire them once to take upon them. But, the *seed* is the *Nature*; yea, (as the Philosopher saith) *naturæ intimum*, the very *internall essence* of nature is the *seed*. The *Apostle* sheweth, what his meaning is, of this *taking the seed*, when (the *verse* next afore, save one) he saith, that *Forasmuch as the children were partakers of flesh and bloud, Hee also would take part with them, by taking the same.* To take the *flesh* and *bloud*, He must needs take the *seed*: for, from the *seed*, the *flesh* and *bloud* doth proceed: which is nothing else but the blessed *apprehension* of our *Nature*, by *this dayes Nativitie*. Whereby, He, and we, become not only *one flesh*; (as *man* and *wife* doe, by *conjugall union*:) but, even one *bloud* too, (as *brethren*, by *naturall union*:) *Per omnia similis* (saith the *Apostle*, in the next verse after againe) *sin only set aside*: *Alike* and suitable to us *in all things*: *flesh*, and *bloud*, and *nature* and all. So taking the *seed* of *Abraham*, as that He became (Himselfe) the *seed* of *Abraham*: So was, and so is truely termed, in the *Scriptures*. Which is it, that doth consummate, and knit up all this point, and is the head of all. For, in all other *apprehensions*, we may let goe, and lay downe, when we will; but, this, this *taking on the seed*, the *nature* of man, can never be put off. It is an *assumption*, without a *deposition*. *One* we are, He and we, and so we must be; *One*, as this Day, so for ever. 2 In *apprehendit Semen*. Verse 14. Verse 17. Eph 5. 28, 29.

And, emergent, or issuing from this, are all those other *apprehendings*, or *seasures* of the persons of *men*, (by which, GOD layeth hold on them, and bringeth them backe from errour to truth, and from sinne to grace,) that have beene, from the beginning, or shall bee to the end of the world. That, of *Abraham* himselfe, whom GOD laid hold of, and brought from out of *Vr of* the *Chaldeans*, and the *Idols*, he there worshipped. That, of our *Apostle* Saint *Paul*, that was *apprehended* in the way to *Damascus*. That, of Saint *Peter*; that in the very act of sinne, was seazed on with *bitter remorse* for it. All those: and all these, whereby men daily are laid hold of in *spirit*, and taken from the by-paths of sin, and errour, and reduced into the right way; and so their persons recovered to *God*, and seazed to His use. All these *apprehensions*, (of the *branches*,) come from this apprehension (of the *Seed*:) they all have their beginning and their being, from *this dayes taking*, even *Semen apprehendit*. *Our receiving* His *Spirit*, for His *taking* our *flesh*. This *seed*, wherewith *Abraham* is made the sonne of God, from the *seed*, wherewith CHRIST is made the *sonne* of *Abraham*. Gen. 15. 7. Act. 9. 4. Luke 22, 61, 62.

And, the end, why He thus tooke upon Him the *seed of Abraham*, was, because He took upon Him, to deliver the *seed of Abraham*. Deliver them Hee could not, except Hee

Verse 14. deſtroyed *death*, and the *Lord of death, the Divell.* Them, He could not *deſtroy*, unleſſe He *died: Die* He could not, except He were *mortall:* Mortall He could not be, except He tooke our *Nature* on Him, that is, the *ſeed of* ABRAHAM. But, taking it, He became *mortall, died, deſtroyed death,* delivered us; was (Himſelfe) *apprehended,* that wee might be let goe.

One thing more then, out of this word *Apprehendit.* The former toucheth His love, whereby He ſo laid hold of us, as of a thing very precious to Him: This (now) toucheth our danger; whereby, He ſo caught us, as, if He had not, it had beene a great venture, but wee had ſunke and periſhed. One, and the ſame word, [*Apprehendit*] ſorteth well, to expreſſe both His affection, whereby He did it; and our great perill, whereby we needed it. We had beene (before) laid hold of, and *apprehended*, by one, mentioned in the 14. verſe, he that hath *power of Death*, even the *Divell:* We were in danger, to be ſwallowed up by him; we needed one, to lay hold on us faſt, and to plucke us out of his jawes. So He did. And I would have you to marke: It is the ſame word, that is uſed, to Saint *Peter*, in like danger, (*Mat.*14.13.) when, being ready to ſinke, ἐπιλάβετο, CHRIST *caught him by the hand*, and ſaved him. The ſame here, in the *Greeke*; that, in the *Hebrew*, is uſed (*Gen.*19.16.) to *Lot* and his daughters, in the like danger; when, the *Angels caught him*, and by ſtrong hand plucked him out of *Sodome.* One delivered, from the *water*; the other, from the *fire.*

And it may truly be ſaid, (inaſmuch as, all Gods *promiſes*, as well touching temporall,
1 Cor. 1. 20 as, eternall deliverances; and as well corporall, as ſpirituall; be *in* CHRIST *yea and Amen: Yea*, in the giving forth; *Amen*, in the performing) that even our temporall delivery, from the dangers, that daily compaſſe us about; even from this laſt, ſo great, and ſo fearfull, as the like was never imagined before; all have their ground, from this *Great apprehenſion:* are *fruits* of this *Seed*, here, this bleſſed *Seed*, for whoſe ſake, and for whoſe *truths* ſake, that
Rom. 9. 29 we (though unworthily) profeſſe, we were by Him *caught hold of*, and ſo plucked out of it: And, but for which *Seed*, *facti eſſemus ſicut Sodoma*, *We had beene even as Sodome*, and periſhed in the *fire*; and the powder there laid had even blowen us up all.

Hebr. 8. 9. And may not I adde to this [*apprehendit, ut liberaret,*] the other (in the eighth Chapter following) *apprehendit, ut manu duceret:* to this [of *taking* us by the hand, to *deliver* us,] that, [*of taking us by the hand, to guide us:*] and ſo, out of one word, preſent Him to you, not onely, as our *Deliverer*, but as our *guide*, too? Our *Deliverer*, to ridde us from him, that hath *power of death*; Our *Guide*, to Him, that hath *power of life.* To leade us, even by the *way* of *truth*, to the path of *life*; by the ſtations of *well doing*, to the *manſions of His*
Iohn 14. 2 *Fathers houſe.* Seeing, He hath ſignified, it is His pleaſure not to let goe our hands, but
Iohn 14. 3 to hold us ſtill, till He have brought us, that, *where He is, we may alſo be.* This alſo is incident to *apprehendit*; but, becauſe it is out of the compaſſe of the Text, I touch it onely, and paſſe it.

The reaſons of this *apprehendit.* And, can we now paſſe by this, but we muſt aske the queſtion, that Saint *Iohn Baptiſts* Mother ſometime asked, on the like occaſion? * *Vnde mihi hoc?* (ſaith ſhe:) *Vnde nobis hoc?* (may we ſay:) Not, *quòd mater Domini*; but, *quòd Dominus ipſe venit ad nos*; Whence commeth this unto us, that the LORD Himſelfe, thus came unto us, and *tooke* us, letting the
Luk. 1. 43 *Angels* goe? *Angels* are better than the beſt of us; and, reaſon would, ever, the better ſhould be *taken:* how then were we *taken*, that were not the better?

Sure, not without good ground, (ſay the Fathers,) who have adventured to ſearch out the *Theologie* of this point: ſuch reaſons, as might ſerve for inducements, to Him, that is, *pronus ad miſerendum*, naturally enclined to pitty; why, upon us, He would rather have compaſſion. And, divers ſuch I finde: I will touch onely one or two of them.

1 Firſt, *Mans* caſe was more to be pitied, than theirs, becauſe man was *tempted*, by another; had a *Tempter.* The *Angels* had none, None, tempted them; None, but themſelves. *Et levius eſt alienâ mente peccâſſe, quàm propriâ* (ſaith S. *Auguſtine.*) The offence is the leſſe, if it grow from another, than if it breed in our ſelves: And, the leſſe the offence, the more pardonable.

Againe, of the *Angels*, when ſome fell, otherſome ſtood; and ſo, they (all) did not periſh. But, in the firſt *man*, all men fell; and ſo, every mothers childe had died, and no fleſh beene ſaved; For, all were in *Adam*; and ſo, in, and with *Adam*, all had come to nought. Then commeth

meth the *Psalmists* question; *Nunquid in vanum, &c? What hast thou made all men for nought?* Psa.87.47. That cannot be: So great *wisdome* cannot doe so great a worke, *in vaine*. But *in vaine* it had beene, if *God* had not shewed mercy; And, therefore was mans case rather, of the twaine, matter of commiseration. (This is *Leo.*)

And thus have they travelled, and these have they found, why He did *apprehend* us, rather than them. It may be, not amisse. But, we will content our selves, for our *unde nobis hoc?* whence commeth this to us, with the answer of the Scriptures: Whence, but from *the tender mercies of our God, whereby this day hath visited us? Zelus Domini* (saith *Esay*,) *The zeale of the Lord of Hosts shall bring it to passe: propter nimiam charitatem* (saith the Apostle) *Sic Deus dilexit* (saith He, He Himselfe;) And we (taught by Him) say, *Even so Lord*, for, so it was thy good pleasure thus to doe.

Luk.1.78. Esay 9.7. Eph.2.4. Joh 3.16. Luk.10.21.

All this while are we about *taking* the *Seed*: the *Seed* in generall. But now, why *Abrahams Seed?* Since it is *Angels*, in the first part, why not *Men* in the second, but *Seed?* Or, if *Seed*, to expresse our *nature*; why not the *Seed of the woman*, but the *Seed of Abraham?* It may be thought, because he wrote to the *Hebrewes*, he rather used this terme of *Abrahams seed*, because, so *they* were, and so loved to be stiled, and he would please them. But, I find, the ancient *Fathers* goe further; and, out of it, raise matter, both of *comfort*, and of *direction*: and that, for us too.

III. The Choice. Why *Abrahams seed.*

1. Of *comfort*, first; with reference to our *Saviour*, who taking on Him *Abrahams seed*, must withall take on Him the *signature of Abrahams Seed*, and be, as He was, *circumcised*. There is a great matter dependeth even on that. For, being *circumcised*, He *became a debtor, to keepe the whole law of God*: which bond we had broken, and forfeited, and incurred the *curse* annexed, and were ready to be *apprehended*, and committed for it. That so, He, keeping the Law, might recover backe the *chirographum contra nos*, the hand-*writing that was against us*; and so, set us free of the debt. This *Bond* did not relate, to the *Seed of the Woman*; it pertained (properly) to *the seed of Abraham*: therefore, that terme fitteth us better. Without faile, two distinct benefits they are: 1 *Factus homo*, and 2 *Factus sub lege*; and, so doth Saint *Paul* recount them. *Made man*; that is, the *Seed of the Woman*: and, *made under the Law*; that is the *Seed of Abraham*. To little purpose, He should have taken the one, if He had not also undertaken the other, and, as the *Seed of Abraham*, entred bond for us, and taken our debt upon Him. This first.

1 For our *comfort.*

Gal 5.3. Col. 2.14. Gal.4.4.

2. And, besides this, there is yet another; referring it to the Nation, or People, whom He *tooke* upon Him. It is sure, they were, of all other people, the most *untoward*; both, of the *hardest hearts*, and of the *stiffest neckes*; and (as the *Heathen man* noteth them) of the worst natures. GOD Himselfe telleth them so; it was, for no vertue of theirs, or for any pure naturals in them, that He tooke them to Him, for they were, that way, the worst of the whole earth. And so then, the taking of *Abrahams seed* amounteth to as much, as that of Saint *Paul*, (no lesse *true*, than *worthy of all men to be received*;) that He *came into the world, to save sinners*; and that, *chiefe sinners*, as (it is certaine) they were; even the *Seed of Abraham*, of all the *Seed of Adam*.

Deut. 9.5. 1 Tim.1.15

But, not for comfort onely, but for *direction* too, doth He use *Abrahams* name here. Even, to entaile the benefit comming by it, to his *Seed*; that is, to such as he was. For, for *his sake, were all Nations blessed*. And *Christ*, though He took the *seed of the Woman*, yet doth not benefit any, but the *seed of Abraham*; even those that follow the steps of His *faith*. For, by faith, *Abraham* tooke hold of Him, by whom, He was in mercy taken hold of: *Et tu mittes fidem & tenuisti* (saith Saint *Augustine*.) That faith of his, to Him, was *accounted for righteousnesse*. To him was, and to us shall be (saith the *Apostle*,) if we be in like sort *apprehensive* of Him. Either, as *Abraham*; or, as the true *Seed of Abraham* (*Jacob*) was, that tooke such hold on Him, as he said plainely, *Non demittam te, nisi benedixeris mihi*; without a blessing, he would not let Him goe. Surely, not the *Hebrewes* alone; nay, not the *Hebrewes*, at all, for all their carnall propagation: They onely are *Abrahams seed*, that lay hold of the word of *promise*. And, the *Galatians* so doing, though they were meere *heathen men*, (as we be,) yet he telleth them, they are *Abrahams seed*, and shall be blessed together with him.

2 For our *direction.*

Gen.22.18. Gen.15.7. Rom.4.3. Gen.32.26. Rom. 9.7. Gal.3.6.

But, that is not all; there goeth more to the making us *Abrahams seed*, (as *Christ* Himselfe,

John 8.39 the true *ſeed*, teacheth both them and us.) Saith He; *if ye be Abrahams ſonnes, then muſt yee*
Rom.4.12 *doe the workes of Abraham.* Which, the *Apoſtle* well calleth, the *ſteps*, or impreſſions of *Abrahams faith*; Or, we may call them, *the fruits of this ſeed*, here. So reaſoneth our Saviour:
Iam 2.22. *Hoc non fecit Abraham*; *This did not he*; if ye doe it, ye are not *his ſeed: This did he*; doe ye
Gal. 5.6. the like, and *his ſeed* ye are. So, here is a double *apprehenſion*: [1] one of S. *Paul*; [2] the other of S. *Iames*; Worke, for both hands to apprehend. Both, [1] *Charitas, quæ ex fide*; and
1 Tim. 6. 10. [2] *fides quæ per charitatem operatur.* By which we ſhall be able (ſaith Saint *Paul*) *to lay hold of eternall life*; and ſo, be *Abrahams ſeed* here at the firſt; and come to *Abrahams boſome* there, at the laſt. So have we a briefe of *Semen Abrahæ.*

The uſe of the *Text.* 1 For *Meditation.* Now, what is to be commended to us out of this Text, for us to *lay hold of?* Verily, firſt, to take us to our *meditation*; the meditation, which the * *Pſalmiſt* hath, and which the *Apoſtle*, (in this *Chapter*,) voucheth out of him (at the *ſixth Verſe*;) *When I conſider* (ſaith hee) *the Heavens*, (ſay we, the *Angels* of *Heaven*,) and ſee thoſe *Glorious Spirits* paſſed by,
* Pſal.8.4. and *man taken*, even to ſigh with him, and ſay, *Lord, what is man*, (either *Adam*, or *Abraham*,) *that thou ſhouldeſt be thus mindefull of him*, or the *ſeed*, or *ſonnes* of either, *that thou ſhouldeſt make this doe* about him! The caſe is here farre otherwiſe, farre more worth our conſideration. There, *Thou haſt made him a little lower:* Here, thou haſt made him *a great deale higher, than the Angels.* For they, this day firſt, and ever ſince, dayly have, and doe adore our *Nature*, in the perſonall Vnion with the DEITIE. Looke you (ſaith the *Apoſtle*;)
Hebr. 1. 6. *when Hee brought His onely begotten Sonne into the World, this Hee proclaimed before Him, Let all the Angels worſhip Him:* and ſo they did. And upon this very dayes *taking the ſeed*,
1. Chron. 21.16. hath enſued (as the Fathers note) a great alteration. Before, in the *Old Teſtament*, they ſuf-
Apo. 22 9. fered *David* to ſit upon his knees before them: Since, (in the *New*) they endure not, Saint *Iohn* ſhould *fall downe* to them, but acknowledge, the caſe is altered, now; and no more ſuperiority, but all *fellow ſervants.* And, even in this one part, two things preſent themſelves unto us: [1] His *humility*, *Qui non eſt confuſus* (as, in the *eleventh Verſe*, the *Apoſtle* ſpeaketh) *who was not confounded*, thus to *take* our *Nature.* [2] And withall, the *Honour* and hap-
Luk. 21.35 pineſſe of *Abrahams ſeed, ut digni haberentur*, that were counted worthy to bee taken, ſo neere unto him.

2. For *Reſolution.* The next point: That, after we have well conſidered it, we be affected with it; and that,
Iohn 8.56 no otherwiſe, than *Abraham* was. *Abraham* ſaw it, even *this day*, and but afarre off, and He *rejoyced at it:* And ſo ſhall we, on it, if we be His true *ſeed.* It brought forth a *Benedictus*, and a *Magnificat*, from the true *ſeed of Abraham*; If it doe not the like, from us, certainly it but flotes in our braines; we but warble about it: But, we beleeve it not, and therefore, neither doe we rightly underſtand it. Sure I am, if the *Angels* had ſuch a feaſt to keepe, if He had done the like for them, they would hold it with all joy and jubilee. They rejoyce of our good; but, if they had one of their owne, they muſt needs doe it after another manner; farre more effectually. If we doe not, as they would doe, (were the caſe theirs,) it is, becauſe we are ſhort, in conceiving the excellencie of the benefit. It would have (ſurely) due obſervation, if it had his due and ſerious meditation.

Luk. 12.48 Further, we are to underſtand this: That *to whom much is given, of them will much be required*; and (as *Gregorie* well ſaith) *Cum creſcunt dona, creſcunt & rationes donorum*, As the *gifts* grow, ſo grow the *accompts* too: Therefore, that by this new dignity befallen us, *Neceſſitas quædam nobis impoſita eſt* (ſaith Saint *Auguſtine*,) there is a certaine neceſſity laid upon us, to become, in ſome meaſure, ſutable unto it; in that we are *one*; one *fleſh*; and one *bloud*, with the *Sonne of God.* Being thus *in honor*, we ought to underſtand our eſtate, and not
Pſa.49.13 fall into the *Pſalmiſts* reproofe, that we *become like the beaſts that periſh.* For, if we do (indeed) thinke, our Nature is ennobled by this ſo high a conjunction, we ſhall henceforth hold our ſelves more deare, and at a higher rate, than to proſtitute our ſelves to *ſinne*, for every baſe, trifling, and tranſitory pleaſure. For tell me, men that are taken to this degree, ſhall any of them prove a *Devill* (as *Chriſt* ſaid of *Iudas*:) or ever (as theſe with us, of late) have to doe
Iohn 6.70 with any *deviliſh* or *Iudaſly* fact? Shall any man, after this *aſſumption*, be as *Horſe* or *Mule*,
Pſal.32 9. *that have no underſtanding*; and, in a *Chriſtian* profeſſion, live a *brutiſh* life? Nay then, Saint
1 Cor.3.3 *Paul* tels us further, that if we henceforth *walke like men*, (like but even *carnall* or *naturall* men,) it is a fault in us. Somewhat muſt appeare, in us, more than in ordinary men, who

are

are vouchsafed so extraordinary a favour. Somewhat more, than common, would come from us, if it were but for this *Dayes* sake.

To conclude, not onely thus to frame meditations and resolutions, but even some practice too, out of this act of *apprehension*. It is very agreeable to reason, (saith the *Apostle*) that we endevour and make a proffer, if wee may by any meanes to apprehend Him, in *His*, by whom we are thus, in our *Nature*, *apprehended*, or (as He termeth it) *comprehended*, even *Christ Iesus*; and be united to Him, this day, as He was to us, this day, by a mutuall and reciprocall *apprehension*. Wee may so, and we are bound so: *verè dignum & justum est*. And we doe so, so oft, as we doe (with *Saint Iames*) lay hold of, *apprehend*, or receive *insitum verbum*, the *word which is daily grafted into us*. For, the *Word* He is, and, in the *Word*, Hee is received by us. But, that is not the proper of this day, unlesse there be another joyned unto it. This day, *verbum caro factum est*; and so must be *apprehended*, in both. But specially, in His *flesh*, as this day giveth it, as this day would have us. Now, *the bread which we breake, is it not the partaking of the body, of the flesh, of IESVS CHRIST?* It is surely; and by it, (and by nothing more,) are we made partakers of this blessed union. A little before, He said; *Because the children were partakers of flesh and bloud, He also would take part with them*; May not we say the same? Because He hath so done, taken ours of us, we also ensuing His steps, will participate with him, and with His flesh which He hath taken of us. It is most kindely, to take part with Him, in that, which He took part in, with us; and that to no other end, but that He might make the receiving of it by us a meanes, whereby He might *dwell in us, and we in Him*. He *taking our flesh*, and we *receiving* His *spirit*; by His *flesh*, which He tooke of us, *receiving* His *spirit*, which He imparteth to us; That, as He, by ours, became *consors humanæ naturæ*; so we, by His, might become *consortes divinæ naturæ*, partakers of the Divine nature. Verily, it is the most streight and perfect *taking hold* that is. No union so knitteth, as it. Not *consanguinity*; *Brethren fall out*: Not *mariage*; *Man and wife* are *severed*. But, that which is nourished, and the nourishment, wherewith, they never are, never can be *severed*; but remaine one for ever. With this Act then of mutuall *taking*, taking of His *flesh*, as He hath taken ours, let us seale our dutie to Him, this day, for taking not *Angels*, but the *seed of* ABRAHAM. Almighty GOD grant, &c.

2 For *Practice.* Phil. 3. 12.

Iames 1. 21.

Iohn 1. 14.

1 Cor. 10. 16.

Ver. 14.

2 Pet. 1. 4.

A SER-

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Wedneſday*, the XXV. of *December*, A. D. MDCVI.
*being* CHRISTMAS day.

ESA. Chap. IX. Ver. VI.

*For, unto us a Childe is borne, and unto us a Sonne is given; and the Government is upon His ſhoulder; and He ſhall call His Name* WONDERFULL, COUNSELLER, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

THE words are out of *Eſay*: and, if we had not heard him named, might well have beene thought, out of one of the *Evangeliſts*, as more like a Storie than a Prophecie. *Is borne, is given,* ſound, as if they had beene written at, or ſince the birth of *Chriſt*: yet were they written more than ſix hundred yeeres before.

There is no one thing ſo great a ſtay to our faith, as that we finde the things, we beleeve, ſo plainly fore-told, ſo many yeares before. *Is borne, is given?* Nay, *ſhall be*; ſpeake like a *Prophet*: Nay, *is*; *loquens de futuro per modum præteriti*; ſpeaking of things to come as
Rom. 4. 17. if they were already paſt. This cannot be, that GOD, *who calleth things that are not, as if*
Eſay 41. 23. *they were*, and *challengeth* any other, to doe the like. It is true; miracles move much: but
2 Theſ. 2. 9. yet even in Scripture, weereade of *lying miracles*: and the poſſibility of falſe dealing leaveth place of doubt, even in thoſe that be true. But, for one, ſix hundred yeares before Hee is borne, to cauſe *prophecies*, plaine direct prophecies to bee written of Him: that paſſeth all conceit; cannot be imagined, how poſſibly it may bee, but by *God* alone. Therefore *Mahomet*, and all falſe Prophets came, (at leaſt boaſted to come) in *ſignes*. But, challenge them,
Apoc 19. 10. at this; not a word, no mention of them in the world, till they were borne. True therefore, that S. *Iohn* ſaith: *The Teſtimonie* (that is, the great principall teſtimony) of *Ieſus, is the ſpirit*
2 Pet. 1. 19. *of prophecie*. It made *Saint Peter*, when he had recounted what he himſelfe had heard, in the *Mount* (yet, as if there might be, even in that, *deceptio ſenſus*) to adde, *Habemus etiam firmiorem ſermonem prophetiæ: We have a word of prophecie*, beſides; and that, *firmiorem*: the *ſurer* of the twaine.

This *prophecie* is of a certaine Childe. And, if we aske, of this place, (as the *Eunuch* did, of another, in this *Prophet*) *Of whom ſpeaketh the Prophet this?* wee muſt make the anſwer,
Acts 8. 34. that (there) *Philip* doth; *of Chriſt*: and the *teſtimonie of Ieſus* is the *ſpirit of this Prophecie*. The ancient Iewes make the ſame. It is but a fond ſhift, to draw it (as the latter Iewes doe) to *Ezekias*: it will not cleave. It was ſpoken to *Ahaz*, *Ezekias* father, now King: and that after the great overthrow he had, by the *Kings of Syria and Iſrael*, in the fourth of his raigne. But, it is deduced, by plaine ſupputation, out of the eighteenth of the *ſecond of Kings*: *Ezekias* was *nine yeeres old*, before *Ahaz* his Father came to the crowne. It was by that time, too
Verſe 9. late, to tell it for tydings, (then) that he was *borne*; he then, being *thirteene yeeres* of age.

Beſide, how ſenſeleſſe is it, to apply, to *Ezekias*, that in the next *verſe*; that, *of his government and peace there ſhould be none end*, that *his throne ſhould be eſtabliſhed from thenceforth for ever*: whereas his peace and government (both) had an end within few yeeres:

To

To us it is ſufficient, that the fore-part of the Chapter is, by Saint *Matthew*, expreſly applied to our *Saviour*: and that, this *verſe* doth inſeparably depend on that, and is alleaged as the reaſon of it; *For, unto us.* Of Him therefore, we take it, and to Him apply it, that cannot be taken, of any, or applied to any other, but Him. Mat. 4.15.

But, how came *Eſay* to ſpeake of *Chriſt*, to *Ahaz*? Thus: *Ahaz* was then in very great diſtreſſe; he had loſt in one day eighty thouſand of his people; and two hundred thouſand of them (more) *carried away captives.* And now, the two *Kings* were raiſing new power againſt him: The times grew very much overcaſt. And, this you ſhall obſerve: The chiefeſt prophecies of *Chriſt* came ever, in ſuch times: That, S. *Peter* did well, to reſemble the word of *prophecie* to a *candle*, in *loco caliginoſo*, a *dark* roome. *Iacobs*, of *Shilo*, in *Ægypt*, a dark place: *Daniel's*, of *Meſſias*, in *Babylon*; a place as darke, as *Ægypt*: This of *Eſay*, when the *ten Tribes* were on the point of carrying away, under *Hoſhea.* That of *Ieremie* (*A Woman ſhall inclоſe a Man*) when *Iuda*, in the ſame caſe, under *Iechonias.* Ever, in darke times, who therefore needed moſt the light of comfort. The *occaſion* of this *Prophecie.* 2 Pet. 1.19. Gen. 49. 10. Dan. 9. 24, 25. Ier. 31. 22.

But, what's this to *Ahaz* caſe? He looked for another meſſage from him; How to eſcape his enemies. A cold comfort might he thinke it, to be preached to, of *Immanuel.* Indeed, he ſo thought it; and therefore hee gave over *Eſay*, and betooke him to *Shebna*, who wiſhed him to ſeeke to the *King* of *Aſhur* for helpe, and let *Immanuel* goe. Yet, for all that, even then to ſpeake of *Chriſt*, being looked into, it is neither impertinent, nor out of ſeaſon. With all the Prophets it is uſuall, in the calamities of this people, to have recourſe ſtill, to the fundamentall promiſe of the *Meſſias.* For that, till Hee were come, they might bee ſure they could not be rooted out; but muſt be preſerved, if it were but for this *Childes* ſake, till He were borne. And yet, if they could beleeve on Him, otherwiſe it is no match: *Niſi crediderit is.* Then, thus the Prophets argue: He will not denie you this favour, for He will grant you a farre greater than this, even His owne *Sonne*; and, by him, a farre greater deliverance; and, if He can deliver you from the devouring fire of *Hell*, much more, from them: and if give you peace with God, much more with them. So, teaching thoſe that will learne, the onely right way to compaſſe their owne ſafety, is by making ſure worke of *Immanuel, God with us.* To the true regard of whom, GOD hath annexed the *promiſes* as *well of this, as of the other life.* All are, as lines drawne from this center; all in Him, *yea and Amen.* Which all ſerve, to raiſe *Ahaz* up, and his people, to receive this *Childe*, and *to rejoyce in His day*, as their *Father Abraham* did. Eſa. 7.9. 1 Tim. 4.8. 2 Cor. 1. 20. Iohn 8.56.

Thus, the *Occaſion* you have heard. The parts, *ad oculum* evidently, are two: 1 a *Child-birth*: and a 2 *Baptiſme.* 1 The *Child-birth*, in theſe: *For unto you, &c.* 2 The *Baptiſme*, in theſe: *His name*, &c. *The Diviſion.*

In the former; 1. Firſt of the maine points, The *Natures, Perſon* and *Office*; 1 *Natures*, in theſe: *Childe and Sonne.* 2 *Perſon*, in theſe: *His ſhoulders*, His *Name.* 3. *Office*, in theſe; *His Government.* 2. Then of the deriving of an intereſt to us in theſe [*To us,*] two times. And that is of two ſorts: 1 By being *borne*; a right, by his *birth.* 2 By being *given*: a right, by a *deed of gift.* I. 1 2

In the latter, of His *Baptiſme*, is ſet downe His ſtile conſiſting of five peeces, conteining five uſes, for which He was thus *given*: each to be conſidered in his order. II.

IT is ever our firſt care, to begin with, and to ſettle the *maine point* of the myſterie: 1 *Nature*, 2 *Perſon* and 3 *Office*: and after, to looke to our owne *benefit* by them. To begin with the *Natures*, of *GOD* and *Man*: They be * *ſuper hanc petram*: upon them lyeth the weight of all the reſt; they are the *two ſhoulders* whereon this *Government* doth reſt. I. *The child-birth.* 1 *The Maine points.*

We have two words, *Childe* and *Sonne*: neither, waſt. But, if no more in the ſecond, than in the firſt, the firſt had beene enough: if the firſt enough, the ſecond ſuperfluous. But, in this Booke, nothing is ſuperfluous. So then, two diverſe things they import. 1 *His Natures.* * Mat. 16. 18.

Weigh the words: *Child* is not ſaid, but *in humanis*, among men. *Sonne* may be *in divinis*: from heaven, God ſpake it, *This is my Sonne*: May; and muſt be, here, As *Man.* As *God.* Mat. 17. 5.

Weigh the other two: 1 *borne* and 2 *given.* That, which is *borne*, beginneth then (firſt) to have his being. That, which is *given* preſuppoſeth a former being: for, *be it* muſt, that it may be *given.*

Againe,

Againe, when we say *borne*; of whom? of the *Virgin* His *Mother*: when we say *Given*; by whom? by GOD his *Father*.

Esa.7.11. *Esay* promised, the signe, we should have, should be from the *deepe* here *beneath*, and should be from the *height above*: both, a *Child*, from *beneath*; and a *Sonne* from *above*. To conclude: it is an exposition decreed by the *Fathers* assembled in the *Councell of Sevill*: who, Can.2.13. upon these grounds, expound this very place so: *The Child*, to import His *Humane*; The *Sonne*, His *Divine Nature*.

All along His life, you shall see these two. At His birth: A *Cratch* for the *Childe*; a *Starre* for the *Sonne*: A company of *Shepheards* viewing the *Child*; A *Quire* of *Angels* celebrating the *Son*. In his life: *Hungry* Himselfe, to shew the nature of the *Child*: yet *feeding five thousand*, to shew the power of the *Sonne*. At His *death*: dying on the *Crosse*, as the *Son of Adam*; at the same time disposing of *Paradise*, as the *Sonne of God*.

If you aske, why both these? For that, in vaine had beene the one, without the other. Somewhat there must be *borne* (by this mention of *Shoulders*:) meet it is every one should beare his owne burden. The *nature*, that sinned, beare his owne sinne; not, *Ziba* make the *fault*, and *Mephibosheth* beare the *punishment*. Our nature had sinned, that therefore ought to suffer: The reason, why a *Childe*. But, that which our nature should, our nature could not beare; not the weight of *Gods wrath* due to our sinne: But, the *Sonne* could: the reason, why a *Sonne*. The one ought, but could not: the other could, but ought not. Therefore, either alone would not serve; they must be joyned, *Childe* and *Sonne*. But that He was a *Childe*, He could not have *suffered*. But that He was a *Sonne*, He had sunke in His *suffering*, and not gone through with it. *God* had no *Shoulders*; *Man* had; but, too weake, to sustaine such a weight. Therefore, that He might be *lyable*, He was a *Childe*; that He might be *able*, He was the *Son*: that He might be both, He was both.

2. His *Person.* This, why *God*. But, why this person, the *Sonne*? Behold, *Adam would* have *become one of us*; the fault: Behold, one of us will become *Adam*, is the satisfaction. Which of us Gen.3.22. would He have become? *Sicut Dij, Scientes*, the *person* of *knowledge*. Hee therefore shall Gen.3.5. become *Adam*: A *Sonne* shall be given. *Desire* of *knowledge*, our attainder; He, in *whom all* Col.2.3. *the treasures of knowledge*, our restoring. *Flesh*, would have beene the *Word*, as wise as the *Word*; Iohn 1.4. the cause of our ruine: meet then, the *Word become flesh*, that so, our ruine repaired. There is a touch given, in the name COUNSELLOR, to note out unto us, which person; as well, the SONNE.

3 One more; if these joyned, why is not the *Sonne* first, and then the *Childe*; but, the *Childe* is first, and then the *Sonne*. The *Sonne* is farre the worthier, and therefore to have Cha.7.14. the place. And thus too it was, in His other name *Immanuel*, (Chap. VII.) It is not *Eli-* Luk.3.31. *manu*; not *Deus Nobiscum*; but, *Nobiscum Deus*. We, in His name, stand before *God*. It is so 38. in the *Gospell*: the *Sonne of David*, first; the Sonne of *God* after. It is but this still, *zelus Do-* Verse 7. *mini Exercituum fecit hoc*: but to shew His *zeale*, how deare He holdeth us, that He preferreth, and setteth us before Himselfe; and, in His very name, gives us the precedence.

The *Person*, briefly. The *Childe*, and the *Sonne*: these two make but one Person, cleerely, 11 for, both these have but one name, *His name shall be called*: and both these have but one payre of shoulders, *Vpon His shoulders*. Therefore, though two *natures*, yet but one *Person*, in both. A meet person, to make a *Mediator* of *God* and *Man*, as symbolizing with either, *God* and Eph.2.14. *Man*. A meet person, if there be *division* betweene them, (as there was, and *great thoughts of heart* for it) to make an union: *Ex utroque unum*, seeing He was *unum ex utroque*. Not *man* onely; there lacked the *shoulder* of *power*: Not *God* onely; there lacked the *shoulder* of *Iustice*: But, both together. And so have ye the two Supporters of all, [1] *Iustice*, and [2] *Power*. A meet person, to cease *Hostilitie*, as having taken pledges of both *heaven* and *earth*; the chiefe *na-* Gen.23.12 *ture* in *heaven*, and the chiefe on *earth*: To set forward commerce betweene heaven and earth, by *Iacobs Ladder*, *one end touching earth*, *the other reaching to heaven*: To *incorporate* either to other: Himselfe, by His *birth*, being become the *Sonne of man*, by our *Newbirth* giving us a Iohn 1.12. capacitie, to become the *Sonnes of God*.

3. His *Office.* His *Office*: *The Kingdome on His shoulders*. For, He saw, when the *Childe* was *borne*, it should so poorely be borne, as (lest wee should conceive of Him too meanely) Hee tells us, Hee commeth *cum Principatu*, with a *Principality*; is borne a *Prince*: and beautifieth Him with

with ſuch *names*, as make amends for the *manger?* That he is not only *Puer*, a *Childe*; and *Filius*, a *Sonne*; but *Princeps*, a *Prince*.

Truth is, other *Offices* wee finde beſides. But, this you ſhall obſerve, that the *Prophets* ſpeaking of CHRIST, in good congruitie, ever apply themſelves, to the ſtate of them they ſpeake to; and uſe that *Office*, and *Name*, which beſt agreeth to the matter in hand. Here, that which was ſought, by *Ahaz*, was *protection*: that (we know) is for a *King*: As a *King* therefore, he ſpeaketh of Him. Elſe-where He is brought forth by *David*, as a *Prieſt*: and againe elſe-where, by *Moſes*, as a *Prophet*. If it be matter of ſin, for which *ſacrifice to be offered*, He is a *Prieſt for ever after the order of* MELCHIZEDEK. If the *Will* of GOD, if His great *Counſell* to be revealed, *A Prophet will the Lord raiſe*, &c. *Heare Him*. But here is matter of *delivery* (only) in hand: here therefore, he repreſented Him, *Cum Principatu*, with a *Principalitie*.

Pſal. 110. 4. Deut. 18. 18.

A *Principalitie, not of this world*. *Herod* need not feare it, nor envie it. If it had, His officers, as they would have ſeene Him better defended at His *Death*, ſo would they have ſeene Him better lodged at His *Birth*, than in a *ſtable* with *beaſts*: for, if the *Inne* were *full*, the *ſtable* (we may be ſure) was not emptie. Of what world then? Of that, He is *Father*; *Futuri ſæculi*. Of that He is *Father*; and He is a *Prince* of the *government*, that guideth us thither.

Luk. 2. 7.

Yet, a *Prince* He is, and ſo He is ſtyled: *borne*, and *given*, to eſtabliſh a *government*: That none imagine, they ſhall live like *Libertines* under Him: every man beleeve, and live, as he liſt. It is CHRIST, not *Belial*, that is borne to day: He bringeth a *government* with Him: they, that be His, muſt live in *ſubjection* under a *government*: elſe, neither in *Childe*, nor *Son*; in *Birth*, nor *Gift*, have they any intereſt.

And this *government* is, by name, a *Principalitie*: Wherein, neither the *popular* confuſion of *many*; nor the *factious* ambition, of a *few*, beare all the ſway; but, where one is *Soveraigne*. Such is the *government* of *Heaven*: Such is CHRISTS *government*.

With a *Principalitie*, or *Government*; and that upon His *ſhoulders*: Somewhat a ſtrange *ſituation*. It is *wiſdome*, that *governes*: that is, in the *head*; and there is the *Crowne* worne: What have the *ſhoulders* to doe with it? Certainly, ſomewhat by this Deſcription. The *Shoulder* (as we know) is the *bearing member*: and unleſſe it be for *heavie things*, we uſe it not. Ordinary things we carry in our *hands*, or lift at the *armes end*: It muſt be very heavy, if we muſt put *ſhoulders* and all to it. Belike; *Governments have their weight*; be heavie; And ſo they Be: they need not only a *good head*, but *good ſhoulders*, that ſuſtaine them. But that not ſo much, while they be in good tune and temper; then, they need no great carriage: but when they grow unwealdie, (be it weakeneſſe, or way-wardneſſe of the governed;) in that caſe they need: And in that caſe, there is no *Governour*, but, at one time or other, he beares his *government* upon his *ſhoulders*. It is a *moral*, they give, of *Aarons Apparel*: He carved the twelve *Tribes* in his *Breſt plate*, next his heart; to ſhew, that in *care* he was to beare them: But, he had them alſo engraven in two *Onyx-ſtones*, and thoſe ſet upon his very *ſhoulders*; to ſhew, he muſt other-while *beare them* in *patience* too. And, it is not *Aarons* caſe alone; it was ſo with *Moſes* too. He bare His *government* as a *Nurſe doth her childe*, (as He ſaith, *Numb.* XI.) that is, full *tenderly*. But, when they fell a *murmuring* (as they did often,) He *bare them* upon His *ſhoulders*, in great patience, and long ſuffering. Yea, he complained, *Non poſſum portare*, I am not able to *beare* all this people, &c.

Exod. 28. 29. Exod. 28. 12. &c. Num. 11. 12. Num. 11. 14.

It were (ſure) to bee *wiſhed*, that they, that are in place, might never bee put to it. Beare their people only in their *armes*, by *love*; and in their *breſts*, by *care*. Yet if need be, they muſt follow CHRISTS example and patience, here; and even that way, *beare* them: not only *beare with* them; but even *beare* them alſo.

Yet is not this CHRISTS bearing, (though this He did too:) There is yet a further thing, He hath a patience paramount, beyond all the reſt. Two *differences* I finde, betweene Him and others. 1. The *faults* and errours of their *government*, others doe *beare*, and ſuffer (indeed) *ſuffer them*; but, ſuffer not *for them*. He did both: *Endured* them; and endured, *for them*, heavie things: A ſtrange *Superhumerall*, the print whereof was to be ſeene on his *ſhoulders*. The *Chaldee Paraphraſt* tranſlateth it thus, *The Law was upon His ſhoulders*: (And ſo it was too:) A *burthen* (ſaith Saint *Peter*) *neither He*, nor the *Apoſtles, nor their Fathers were able to beare*. This he did: and bare it ſo evenly, as He *brake*, nay *bruiſed* not a *Commandement*.

Act. 15. 10.

But, there is another ſenſe, when the *Law* is taken for the *puniſhment* due by the *Law*. It is
Eſa. 53.4, &c. that which our *Prophet* meaneth (in the 53. *Chap.*) when he ſaith, *Poſuit ſuper humeros, Hee*
Matth. 11. 28. *hath laid upon His ſhoulders, the iniquities of us all.* And, not againſt His will: *Come* (ſaith He)
*you that are heavie laden, and I will refreſh you*, by loding my ſelfe; take it from your neckes, and
Luke. 22. 44. lay it on mine owne. Which his *ſuffering*, though it grew ſo *heavie*, as it wrung from Him
Ioh. 19. 30. plentie of *teares*, a *ſtrong crie*, a *ſweat of bloud*, (ſuch was the weight of it;) yet would He
not caſt it off, but, there held it ſtill, till it made Him *bow downe His head and give up the Ghoſt*.
If He had diſcharged it, it muſt have light upon us; (it was the *Yoke of our burthen*, as in the
4. *verſe* He termeth it:) If it had light upon us, it had preſſed us downe to *Hell*; ſo inſupportable was it. Rather than ſo, He did it ſtill, and bare it; and did that, which never *Prince* did, *dyed* for His *Government*. It was not for nothing (we ſee) that, of the *Childe borne*, no part but the *ſhoulders* is mentioned: for, that (we ſee) in this *Childe*, is a part of ſpeciall imployment.

2 The other point of *difference* betweene Him and other *Governours*. When we ſay, [*On His ſhoulders*,] this we ſay; *on no other ſhoulders, but His*. For, others, (by *Moſes example*,
Exod. 18. 23. upon *Iethroes* advice, and *Gods* owne *allowance*,) may, and doe lay off, and tranſlate their bur. then, (if it be too heavie) upon others, and ſo eaſe it, in part: Not ſo, He: it could not be ſo, in His. He, and *He alone*: He, and none but He: Vpon *His owne ſhoulders*, and none but His
Eſa. 63. 3. owne, bare He all. *He trod the wine-preſſe*, and bare the burthen *Solus*, *alone*; *Et vir de Gentibus*, and, *of all the Nations, there was not a man with Him*. Vpon *His only ſhoulders* did the burthen only reſt.

3 Now, from theſe two doth the *Prophet* argue to a third: to the point (here) of principall intendment. That if, for His *government* ſake, He will *beare* ſo great things; beare their
Mat 18. 13, 14. *weakeneſſes*, as *the loſt ſheepe*; beare their *ſins*, as *the Scape-goat*: He will, over the *government*
Levit. 16. 8, 9. it ſelfe, (as in *Deut.* 32. He maketh the Simile,) ſtretch *forth his wings, as the Eagle over her*
Deut. 32. 11. *young-ones*, and take them, and beare them betweene His pinions; beare them, and beare
Ioh. 10. 28. them through. They need take no thought: No man ſhall *take them out of his hands*; no man reach them off His *ſhoulders*. He had begun ſo to carry them; and thorow He would ſtill carry them: At leaſt-wiſe, till this *Child Immanuel* were borne. Till then, He would: and not
Gal. 4. 4. wax weary, nor caſt them off. And (like the *Scape-goat*) beare their *ſins*; and (*like* the *Eagle*) beare up their eſtate, *till the fulneſſe of time* came, and He, in it, with *the fulneſſe of all grace and bleſſing*. And this point I hold ſo materiall; as *Puer natus*, nothing, and *Filius datus*, as much, without *Princeps oneratus*: For, that is all in all, and, of the three, the chiefe.

## II.

The ſecond maine point.

AND now, what is all this to us? Yes; *to us*, it is; and that, twice over, for failing. We come now to looke another while into our *intereſt* to it, and our benefit by it. *Nobis* is *acquiſitivè poſitus*: We get by it; we are gainers by all this.

The benefit: *To Vs.*

*To us*; not to Himſelfe. For, a farre more noble *Nativitie* had He, *before all worlds*, and needed no more *birth*. Not to be *borne* at all; ſpecially, not thus baſely to be *borne*. Not to Him therefore; but to us, and our behoofe.
Heb. 2. 16.

*To us*, as in barre of Himſelfe, ſo likewiſe of His *Angels*. *Nuſquam Angelos*, not to the *Angels* was He *borne*, or *given*; but, *to us* He was both. Not an *Angell* in Heaven can ſay *No-*
Luk. 1. 31, &c. 2. 11. *bis*. *Vobis*, they can: The *Angels* ſaid it *twice*, *Nobis natus* or *datus*, they cannot; but we can, both.

I. *Nobis excluſivè*, and *Nobis incluſivè*. *Eſay* ſpeaks not of himſelfe only, but taketh in *Ahaz*. Both are in *Nobis*; *Eſay*, an holy *Prophet*; and *Ahaz*, a worſe than whom you ſhall hardly reade of. *Eſay* includeth himſelfe, as having need, though a *Saint*; and excludeth not *Ahaz*,
Luk. 2. 25. 1 Tim. 1. 15. from having part, though a *ſinner*. Not only *Simeon* the *Iuſt*; but *Paul* the *ſinner*, of the *Quorum*, and the firſt of the *Quorum*.

*Incluſivè*: not onely of *Eſay*, and his *Country-men* the *Iewes*; It is of a larger extent.
Luk. 2. 11. The *Angell* ſo interpreteth it, this day, to the *Shepherds*: *Gaudium quod erit omni populo*, *Ioy that ſhall bee to all people*, Not the people of the *Iewes*; or the people of the *Gentiles*; but ſimply *to all people*. His name is IESUS CHRIST, halfe *Hebrew*, halfe *Greeke*: *Ieſus Hebrew*; *Chriſt*, *Greeke*: So ſorted, of purpoſe, to ſhew, *Iewes* and *Greekes* have equall intereſt in

in Him. And now, so is His *Fathers* name too, *Abba, Father:* To shew the benefit equally intended by Him, to them, that call Him *Abba*, that is, the *Iewes*; to us, that call Him *Father*, that is, the *Gentiles*. Marke 14. 36. Rom. 8. 15

But yet, it is *inclusivè* of none, but those that include themselves; *that beleeve*, and therefore say, *Nobis, to us He is borne, to us He is given.* Which excludes all those, that include not themselves. Saint *Ambrose* saith well: *Facit multorum infidelitas, ut non omnibus nasceretur, qui omnibus natus est:* Want of *faith* makes, that He, that is *borne to all*, is not borne *to all* though. The *Turkes*, and *Iewes* can say, *Puer natus est:* The *Devill* can say, *Filius natus est*, too: But neither say, *Nobis*; but, *Quid nobis & tibi?* They have not to doe with Him; and for lacke of it, of this, neither *Childe* nor *Sonne*, *birth* nor *gift* doth availe them: We must make much of this word, and hold it fast; for, thereby, our tenure and *interest* groweth. Which interest groweth by a double right, (and therefore is *Nobis* twice repeated:) [1] The one, of His *birth*, *Natus:* [2] the other, by a *deed of gift*, *Datus*. Of which, the one (his *Birth*) referreth to *Himselfe:* the other (the *gift*) to His *Father:* To shew the joynt consent and concurrence, in both, For our good. *So Christ loved us, that He was given: So God loved us, that He gave His Sonne.* Rom. 3. 22. Ephes. 5. 2. Iohn 1. 11 Iohn 3. 16

By His very *birth*, there groweth to *us* an *interest* in Him, thereby partaker of our *nature*, our *flesh*, and our *bloud*. That which is *de nobis*, He *tooke of* us, is ours: *flesh* and *blond* is our owne; and, to that is our owne, we have good right.

His *humanitie* is cleerely ours; good right to that. But, no right to His *Deitie*. Therefore his *Father*, (who hath best right to dispose of Him,) hath passed over that by a *deed of gift*. So that, what by *participation of our Nature*, what by *good conveyance*; both are ours. Whether a *Childe*, He is ours: or whether a *Sonne*, He is ours. *We* gave Him the one; His *Father* gave us the other. So, both ours: and He ours, so farre as both these can make Him. Thus, GOD, willing *more aboundantly* to shew to the *heires of promise the stableneſſe* of His Counsell, tooke both courses; that, by two strong titles, which it is *impossible should bee defeated*, wee *might have strong consolation*, and ride (as it were) at a double Anchor. 1 Ioh. 3. 16 Gal. 4. 4. Heb. 6. 17.

I want time, to tell of the benefit which the Prophet (*Verse* III.) calleth the *harvest*, or *bootie* of His *Nativitie*. This it is in a word: If the *tree* be ours, the fruit is: If He be ours, His *Birth* is ours; His *Life* is ours; His *Death is ours*; His *Satisfaction*, His *Merit*, all He *Did*, all He *Suffered* is ours. Further, all that the *Father hath is His, He is Heire of all*; then, all that is ours too. Saint *Paul* hath cast up our account: *Having given Him, there is nothing, but He will give us with Him:* So that, by this *Deed*, we have title to all, that His *Father*, or *He* is worth. Heb. 1. 2. Iohn 3. 35 Mat. 21. 38 1 Cor. 3. 22, 23. Rom. 8. 32

And now, shall we bring forth nothing for Him that was thus *borne?* No *Quid retribuam*, no giving backe, for Him that *gave* Him us? Yes, thankes to the *Father*, for His *great bounty in giving*. Sure, so *good a giving*, so *perfect a gift* there *never came downe from the Father of lights*. And to the *Sonne*, for being willing so to bee *borne*, and so to bee *burthened* as Hee was. For Him to condescend to be *borne*, as *Children* are borne, To become a *Childe*; great humility: Great, *ut verbum, infans*; *ut tonans vagiens*; *ut immensus, parvulus:* that the *Word*, not be able to *speake a word*; He, that *thundereth* in Heaven *crie* in a *Cradle*; Hee, that so *great* and so *high*, should become so *little* as a *Childe*, and so low as a *Manger*. *Not to abhorre the Virgins wombe*, not to abhorre the *Beasts Manger*, not to disdaine to be *fed with butter and honey*; All, great *humility*. All great, and very great: But, that is greater, is behinde. *Puer natus*, much; *Princeps oneratus*, much more: That, which He *bare* for us, more; than that He was *borne* for us: For, greater is *Mors crucis*, than *Nativitas præsepis:* Worse to *drinke vineger and gall*, than to *eat butter and honey*; worse, to endure an *infamous death*, than to be content, with an *inglorious birth*. Our *Dutie*. Psa. 116. 12 2 Cor. 9. 14, 15. Col. 1. 12. Iam. 1. 17. Phil. 2. 8.

Let us therefore sing to the Father (with *Zacharie*) *Benedictus:* and to the *Sonne* (with the *blessed Virgin*) *Magnificat:* and (with all the *Angels*) *Gloria in Excelsis*, To the *Prince* with His *government on his shoulders*. Luke 1. 68 46. 2. 14.

Nothing but thankes? Yes; by way of *dutie* too, to render, unto the *Childe*, confidence; *Puer est, ne metuas:* To the *Sonne reverence*; *Filius est, ne spernas:* To the *Prince*, obedience;

*Princeps eſt, ne offendas.* And againe; To *Natus*; is He borne? then *cheriſh* Him. (I ſpeake of His *ſpirituall birth*, wherein, we by hearing and doing His *word*, are (as Himſelfe ſaith) His *Mothers*. To *Datus*; is He *given?* then *keepe* Him. To *Oneratus*: is He *burthened? favour* Him; lay no more on, than needs you muſt.

Luk.12.49 50.

This is good morall counſell. But, Saint *Bernard* gives us politike advice; to looke to our intereſt, to thinke of making out beſt benefit by Him. *De nobis nato & dato faciamus id, ad quod, natus eſt & datus; utamur noſtro, in utilitatem noſtram; de ſervatore noſtro, ſalutem operemur*: With this *borne* and *given Childe*, let us then doe that, for which He was *borne* and *given* us: Seeing He is ours, let us uſe that, that is ours, to our beſt behoofe; and even worke out our *ſalvation*, out of this *our Saviour*. His counſell is, to make our uſe of Him: but, that is not, to doe with Him what we liſt; but, to imploy Him to thoſe ends, for which He was beſtowed. Thoſe are foure:

1 Pet.2.21

1 He is *given us* (ſaith Saint *Peter*) εἰς ὑπογραμμὸν for an *example*, to follow. In all; but (that which is proper to this day,) to *doe it*, in *humilitie*. It is that, which the *Angell* ſet up, for a ſigne and ſample, upon this very day. It is the vertue appropriate to His *birth*. As *faith*, to His *conception*, (*Beata quæ credidit*;) So *humilitie*, to His *birth*, (*& Hoc erit ſignum:*) *Fieri voluit in vitâ primum, quod exhibuit in ortu vitæ*, (it is *Cyprian*;) That, He would have us, firſt to expreſſe in our life, that He firſt ſhewed us, in the very entrie of our life. And to commend to us this vertue the more, *Placuit Deo majora pro nobis operari*, It hath pleaſed Him to doe greater things for us, in this eſtate, than ever He did, in the high degree of His *Majeſtie*: as, (we know) the worke of *Redemption* paſſeth that of *Creation*, by much.

2 Pet.1.19

2 He is given us *in pretium*, for a *price*. A *price*, either of *ranſome*, to bring us out *de loco caliginoſo*: or a *price*, of *purchaſe*, of (that, where, without it, we have no intereſt,) *the Kingdome of heaven*. For both, He is *given*; offer we Him for both. We ſpeake of *Quid retribuam*; We can never retribute the like thing. He was given us, to that end, wee might give Him backe. We wanted, we had nothing valuable; that we might have, this He *gave us*, (as a thing of greateſt *price*,) to offer for that, which needeth a great price, our ſinnes, ſo many in number, and ſo foule in quality. We had nothing worthy GOD; this He *gave us*, that is worthy Him, which cannot be but *accepted*, offer we it never ſo often. Let us then

Mat.7.7,8 Mat.14.6, 7.

*offer Him*; and, in the act of offering, *aske of Him what is meet*: for we ſhall find Him no leſſe bounteous, than *Herod*, to grant what is duely asked upon His *birth-day*.

Iohn 6.53

3 He is given us (as Himſelfe ſaith) as the *living bread from Heaven*: which *bread* is His *fleſh*, *borne* this day, and after *given for the life of the world*. For, looke how we doe give backe that He *gave us*, even ſo doth He give back to us that which we *gave Him*, that which He had of us. This He gave for us, in *Sacrifice*; and this He giveth us, in the *Sacrament*; that the *Sacrifice* may, by the *Sacrament*, be truly applied to us. And let me commend this to you; He never bade, *Accipite*, (plainly, *take*,) but in this onely: and that, becauſe the effect of this Dayes *union* is no wayes more lively repreſented, no way more effectually wrought, than by this uſe.

Mat.26.26. 1 Cor.11.24.

4 And laſtly, He is given us *in præmium*: (Not now to be ſeene, onely in hope;) but hereafter, by His bleſſed fruition, to be our finall *reward*; when, where *He is, we ſhall be*; and *what He is*, we ſhall be; In the ſame place, and in the ſame ſtate of glory, joy, and bliſſe, to endure for evermore.

Apo.22.12. 2 Cor.4.17.

At His firſt comming, you ſee, what He had on His *ſhoulders*. At His ſecond, He ſhall not come emptie, *Ecce venio*, &c. *Loe I come, and my reward with me*; that is, a *Kingdome on His ſhoulders*. And it is no light matter; but, (as Saint *Paul* calleth it) αἰώνιον βάρος, *an everlaſting weight of Glory*. *Glory*, not (like ours here) *feather-glory*; But, *true*; that hath *weight*, and ſubſtance in it: And that not tranſitory, and ſoone gone; but *everlaſting*, to continue to all eternity, never to have end. This is our ſtate in *expectancie*. Saint *Auguſtine* put all foure together, ſo will I, and conclude: *Sequamur* 1 *exemplum*; *offeramus* 2 *pretium*; *ſumamus* 3 *viaticum*; *expectemus* 4 *præmium*: let us *follow* Him for our *paterne*, *offer* Him for our *price*, *receive* Him for our *ſacramentall food*, and *wait* for Him as our endleſſe and exceeding *great reward*, &c.

A SER-

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Thursday*, the XXV. of *December*, A. D. MDCVII.
*being* CHRISTMAS day.

## I TIM. Chap. III. Ver. XVI.

*And without controversie, great is the Mysterie of Godlinesse,* which is, GOD *is manifested in the flesh, justified in the Spirit, seene of Angels, preached unto the Gentiles, beleeved on in the world, and received up in glorie.*

THE *Mysterie* (here mentioned) is the *mysterie* of this *Feast*; And this *Feast*, the *Feast* of this *Mysterie*: for, as at this *Feast*, God *was manifested in the flesh*. In that it is a *great Mysterie*, it maketh the *Feast great*. In that it is a *Mysterie of Godlinesse*, it should make it likewise a *Feast of Godlinesse*. *Great*, we grant, and *godly* too, we trust: Would GOD, as *godly*, as great; and no *more controversie* of one, than of the other.

*The manifestation of God in the flesh*, the *Evangelists* set downe by way of an *Historie*: the *Apostle* goeth further, and findeth a deepe *Mysterie* in it; and for a *Mysterie*, commends it unto us. Now there is difference betweene these two; Many: This, for one; that a man may heare a *Story*, and never *wash his hands*; but a *Mysterie* requireth both the hands and heart to be cleane, that shall deale with it.

SPeaking of it then, as a *Mysterie*, the *Apostle* doth here propound two things: 1 First, that it is one: *Without controversie, &c.* 2 Then, what it is: *God manifested, &c.* 3 And, out of these, a third will grow necessarily; (Because Mysteries will admit a fellowship,) how to order the matter, that we may have our *fellowship* in this *Mysterie*. *The Division.* I. Eph. 3. 9.

In the first part, foure things he affirmeth: 1 That it is a *Mysterie*: 2 *A Mysterie of Godlinesse*: 3 That it is a *great* one: 4 A *great* one, *without controversie*.

Then doth He (as it were) rend the *veile in sunder*, and shew us, what it is: 1 GOD, *manifested*: 2 Manifested, *in the flesh*. II.

Which *Mysterie*, how it may concerne us, will be our third, and last consideration. And that two wayes: 1 by the *Operation* of it, in us: 2 by the *Initiation* of us, into it. III.

A *Mysterie* it is: presented to us in that terme, by the *Apostle*, to stirre up our attention. *Omnes homines naturâ scire desiderant*, All men, even by nature, love to be knowing: The *Philosopher* hath made it his ground, and set it in the front of his *Metaphysickes*. So saith *Divinitie*, (saith *Divinitie*,) doth the *Tree of knowledge* still worke in the sonnes of *Eve*; we still reckon the attaining of *knowledge*, a *thing to bee desired*, and, bee it *good, or evill*, we love to be *knowing*, all the sort of us. *Knowing*: but, what? Not, such things as every one knoweth, that goeth by the way; vulgar, and triviall. Tush, those are nothing. But, *Metaphysickes*, that are the *Arcana* of *Philosophie*; *Mysteries*, that are the *Secrets* of *Divinitie*; such, as few besides are admitted to: Those be the things we desire to know. We see it, in the *Bethshemites*; they longed to be *prying* into the *Arke of* GOD: They were *Heathen*, We see it in the *People of* GOD too: they pressed too neare *the Mount*: A *Mysterie* it is *Philosophie*. Gen. 3. 6. 1 Sam. 6. 19. Exo. 19 12.

*Rayles* were faine to be ſet, to keepe them backe. It is, becauſe it is held a point of a deepe
Gen. 41. wit, to ſearch out *ſecrets*: as, in *Ioſeph*. At leaſt of ſpeciall favour, to be received ſo farre, as
45. *Vobis datum eſt, noſſe Myſteria*. All deſire to be in credit. The mention of *Myſteries* will
Luke 8.10 make us ſtand attentive: why then, if our nature like ſo well of *Myſteries*, *Ecce oſtendo vobis*
1 Cor. 15. 51 *Myſterium*, Behold I ſhew you a *Myſterie* (ſaith the *Apoſtle*.)

2 A Myſtery of *godlineſſe*. A Myſterie of *Godlineſſe*. The world hath her *Myſteries* in all Arts, and Trades, (yea, *Mechanicall*, pertaining to this life;) which are imparted to none, but ſuch as are *filij ſcientiæ*, apprentices to them. Theſe have their *Myſteries*: have them, nay, are nothing but *Myſteries*. So they delight to ſtile themſelves by the name of ſuch and ſuch a *Myſterie*. Now,
Verſe 8. *Pietas eſt quæſtus*, (*Chap.* VI. *Verſe* 6.) and (in the next *Chap.*) *ad omnia utilis*, a *Trade of good returne*; to be in requeſt with us; whether we looke *to this life preſent* (ſaith he) *or to that to come*. Therefore to be allowed her *Myſteries*: at leaſt, as all other Trades are. The rather,
2 Theſſ. 2. 7. for that there is *Myſterium iniquitatis*: And, it were ſomewhat hard, that there ſhould not be *Myſterium pietatis*, to encounter and to match it: That *Babylon* ſhould bee allowed the
Apo. 17. 5. name of a *Myſterie*, and *Sion*, not. It were an evident *Non ſequitur*, that there ſhould be *pro-*
2. 24. *funda Satanæ*, *deepe things of Satans*; and there ſhould not be deepe and *profound things of God and Godlineſſe*, for the *Spirit* to ſearch out. But, ſuch there be; *Myſteries* of *godlineſſe*. And we will (I truſt) ſtand affected, as in all other Trades, ſo in this, to be acquainted with theſe;
1 Cor. 2. 10. and (as the *Apoſtle* ſpeaketh) to pierce *ad interiora Velaminis*, to that which is *within the veile*;
Heb. 6. 19. to the very *Myſterie* of *Godlineſſe*.

3 A great *Myſtery* It is not onely a *Myſterie* of *Godlineſſe*; but a *Great* one. The *Apoſtle*, (where he ſaith,
* 1 Cor. 13. 3. * *If I knew all Myſteries*) giveth us to underſtand, there be more than one; there is a plurality of them. And, (here, in this place) telleth us; they be not all of one ſcantling; there is *magis* and *minus* in them: ſome *little*, ſome *great*. 1 Some *great*; (if you will) according to
Eph. 3. 18. all the dimenſions, *length* and *breadth*, *&c.* 2 Or, *Great*, *Virtute*, *non mole*, of greater value,
2 Pet. 1. 4. more precious than other: 3 Or, *Great*, a third way, that is, *gravida Myſteriis*; one *Myſterie*, but hath many *Myſteries* with it. That ſuch there are, and that this here is one of them: *Great*. Now, that which leadeth us to make *account* of *Myſteries*, will likewiſe lead us to make *Great account*, of *Great Myſteries*; ſuch, as this is.

2 A great one, *without controverſie*. Yet have we not all, one point further. It is a *great one*; a great one, Without *controverſie*. For, even of thoſe *Myſteries*, that are *great*, all are not *great* alike. Many *great* there are; yet is not the *greatneſſe* of all generally acknowledged, *in confeſſo*. Doubts are made, queſtions ariſe about them: all are not *manifeſtè magna*. We ſee, in our dayes, how men languiſh about ſome points, which they would have thought to be *great*; and *great controverſies* there bee, and great *bookes of controverſies* about them. Well, howſoever it is with other, it is not ſo with this. This is ὁμολογουμένως, taken *pro confeſſo*, *Great*; Great *without controverſie*: *the manifeſting of* GOD *in the fleſh*, is a *Myſterie manifeſtly great*. Being then one of the *Myſteries* of *Religion*; a *great* one among them; ſo *great*, as though queſtions grow about the *greatneſſe* of others, none may about this: I hope there will be no more queſtion, or *controverſie* of our *account*, and our *great account* of it, than there is of the *Myſterie* it ſelfe, and the *Greatneſſe* of it.

But, before wee goe any further, to remove the *veile*, and ſhew what it is, let us pauſe here a while, till we have rendred thankes to God, and ſaid with *Nazianzen*, χάρις τῷ μεγάλῳ Θεῷ, &c. Now yet, bleſſed be GOD, that among diverſe other *Myſteries*, about which there are ſo many *miſts* and clouds of *controverſies* raiſed in all Ages, and even in this of ours, hath yet left us ſome cleare, and *without controverſie*; *manifeſt*, and yet *great*; and againe, *great*, and yet *manifeſt*. So *Great*, as no *exception* to be taken: ſo manifeſt, as no *queſtion* to be made about them.

Withall, to reforme our judgements in this point. For, a falſe conceit is crept into the mindes of men, To thinke, the points of Religion, that be *manifeſt*, to be certaine pettie points, ſcarce worth the hearing: Thoſe, yea, thoſe be *great*, and none but thoſe, that have great *Diſputes* about them. It is not ſo: Τὰ μὲν ἀναγκαῖα, &c. Thoſe that are *neceſſarie* He hath made *plaine*: thoſe, that not *plaine*, not *neceſſarie*. What better proofe, than this here? This here, a *Myſterie*, a *Great* one, (Religion hath no greater,) yet *Manifeſt*, and *in confeſſo*, with all *Chriſtians*. *Zacharies* Prophecie, and promiſe, touching CHRIST,

where.

wherewith he concludeth his *Benedictus*, (we heare it every day,) ſhall not deceive us, for this *Myſterie*: *He came, to guide our feet into the way of peace.* A way of *peace* then, there ſhall be, whereof all parts ſhall agree, even in the midſt of a world of *controverſies*. That, there need not ſuch adoe in complaining, if men did not delight, rather to be treading *mazes*, than to walke in the *wayes of peace*. For, even ſtill, ſuch a way there is, which lieth faire enough, and would leade us ſure enough to *ſalvation*; if, leaving thoſe other rough *labyrinths*, wee would but be *ſhod with the preparation of the Goſpell of peace*. Luk. 1. 79. Eph. 6. 15.

Yea further, the *Apoſtle* doth aſſure us, that if, whereunto we are come, and wherein we all agree, we would conſtantly proceed, *by the Rule*, thoſe things, wherein we are *otherwiſe minded*, even them would GOD *reveale unto us*. That is, He maketh no *controverſie*, but *controverſies* would ceaſe, if conſcience were made of the practice, of that which is out of *controverſie*. And I would to God it were ſo; and that this here, and ſuch other *manifeſtè magna* were in account. With the *Apoſtle* himſelfe it was ſo. He ſheweth plainely, what reckoning he made of this plaine *Myſterie*; in that, having beene *raviſht in ſpirit up to the third heavens*, and *there heard wonderfull high Myſteries, paſt mans utterance*; yet reckoned he all thoſe nothing, in compariſon of this plaine *Myſterie* here, nay, *eſteemed himſelfe not to know any thing at all*, but this. Phil 3. 15. 2 Cor. 12. 2

And as he eſteemed it himſelfe, ſo would he have us. It is his expreſſe charge, we ſee (in the *Verſe* next before) where he tels his *Biſhop Timothie*, how he would have him, his *Prieſts* and *Deacons* occupie themſelves, in his abſence: This he commends to them; wils them, to be doing with this *Myſterie*. That you may know what to doe (ſaith he,) What? doe but deale with this point; throughly, deale with it. Howſoever it is *manifeſt*, it is *great*: Great regard to be had to it, great paines to be beſtowed about it. And, even ſo then let us doe, and ſee now another while, this *Myſterie*, what it is. 1 Cor. 2. 2

II. What this *Myſterie* is, God is *manifeſted in the fleſh*, &c.

GOD *is manifeſted in the fleſh*. Being one of the *Myſteries of godlineſſe*, it cannot be, but *God* muſt be a part, and a chiefe part of it. And, *Gods* being a part maketh it *great*. For, *great* muſt that needs be, whereof *He is* a part, of *whoſe greatneſſe there is no end*. And marke firſt, that it is not *aliquid Dei*, but *Deus*; not any thing divine, or of *God*, but *God* himſelfe. Diverſe things, diverſe *inviſible things of God* had beene formerly made manifeſt: * *His eternall Power, Wiſdome, Providence*, in, and ſince the *Creation*. They be no *Myſteries*: But, this is; that, not the *things* of *God*, but *Gods* owne ſelfe: not the ἀπαυγάσματα, the *beames* of *His brightneſſe*; but, the very *Character of His ſubſtance*, the very *Nature* and *Perſon* of *God*. This, is a *great Myſterie*. 1 GOD. * Rom. 1. 20. Heb. 1. 3.

Of *God*, the Prophet *Eſay* ſaith (*Chap.* XLV. *Ver.* XV.) *Verè Deus abſconditus es tu*: *God* is, of himſelfe, a *Myſterie*, and *hidden*; and (that which is ſtrange) *hidden with light*, which *will* make *any eyes paſt looking on Him*. But, a *hidden* God our nature did not endure. Will you heare them ſpeake it plainely? *Fac nobis Deos, Make us Viſible gods; who may goe before us*, and we ſee them. *Myſticall, inviſible Gods* we cannot skill of. This we would have; *God* to be *manifeſted*. Why then, *God* is *manifeſted*. 2 God *manifeſted*. 1 Tim. 6. 16. Exo. 32. 1.

*Manifeſted*; Wherein? Sure, if GOD will condeſcend to be *manifeſted*, there is none but will thinke, it is meet to be, and it would be, in the moſt glorious *Creature*, that is under or above the Sunne: None, good enough. Yea, in what thing ſoever, be it never ſo excellent, for *God* to *manifeſt* himſelfe in, is a diſparagement too. What ſay you to *fleſh*? is it meet GOD be *manifeſted* therein? *Without controverſie* it is not. Why, what is *fleſh*? It is no *Myſterie* to tell what it is: It is *duſt* (ſaith the *Patriarch Abraham.*) It is *graſſe* (ſaith the *Prophet Eſay*;) *Fœnum*, graſſe *cut downe*, and *withering*: It is *corruption*, not *corruptible*, but even *corruption* it ſelfe, (ſaith the *Apoſtle Paul.*) There being then (as *Abraham* ſaid to him, *Luke* XVI.) χάσμα μέγα, ſo great a *gulfe*, ſo huge a *ſpace*, ſo infinite a *diſtance* betweene thoſe two, betweene GOD, and *duſt*; GOD, and *Hay*; GOD, and *Corruption*; as no comming of one at the other; *ſileat omnis caro*, talke not of *fleſh*. Were it not a proud deſire, and full of preſumption, to wiſh things ſo remote to come together? to wiſh, that the Deitie, in the *fleſh*, may be made *manifeſt*? Yet we ſee, wiſhed it was, by one in a place (*Cant.* VIII.) in reaſonable expreſſe termes: *O that thou wert as my brother, that ſucked the breſts of my mother!* That is, O that he might bee *manifeſted in* 3 Manifeſted *in the fleſh*. Gen. 18. 27. Eſay 40. 6. 1 Cor. 15. 54. Luke 16. 26. Zach. 2. 13. Can. 8. 1.

*the flesh.* O that He might be! and so He was. Not onely *manifest*, at all; (that, is *great*:) but *manifest in the flesh*; (that is greater.) For, if gold mixed, though it be with silver, is abased by it; what if it be mixed with the rust of Iron or drosse of Leade? This must needs be great, in it selfe: But greater, with us: With us especially, that make such adoe at any, though never so little disparagement; and that, if any, (though not much our inferiour) be ranked with us, take our selves mightily wronged. We cannot choose, but hold this *Mysterie* for *Great*, and say with S. *Augustine*,) *Deus: quid glorioſius? Caro: quid vilius? Deus in carne: quid mirabilius?* God: what more glorious? *flesh*: what more base? Then, GOD *in the flesh*: what more marvellous?

Manifested *ad ignominiam.* As a *Childe.* Mat. 17. 2.

But, I aske further: *manifested in the flesh*; what *flesh*? Or, how *manifested*? In *what flesh*? What, in the pride and beauty of our Nature? No: but, in the most disgracefull estate of it that might be. And, how *manifested*? *Ad gloriam*, for His credit or glorie? No: but *ad ignominiam*, to His great contempt and shame. So to have beene manifested, as in the *holy Mount*, (His *face, as the Sun, His garments as lightning*; *betweene Moses* and *Elias*, in all glorie, and glorious manner:) This had not beene so great an impeachment. Was that the manner? No: But how? In *clouts*, in a *stable*, in a *manger*. The GOD, whom the *heavens, and the heaven of heavens cannot containe*, in a little *Childs* flesh not a spanne long: and that flesh of a Childe not very well conditioned, as you may reade in the XVI. of *Ezekiel*.

Ezt. 16. 4 5, &c.

As a *condemned person.*

So, to day: but after, much worse. To day, in the *flesh* of a poore *Babe* crying in the Cratch, *in medio animalium*: After, in the rent and torne *flesh* of a *condemned person*, hanging on the *Crosse*, *in medio latronum*, in the midst of other manner persons, than *Moses and Elias*; That, men even *hid their faces* at Him; not, for the *brightnesse* of His *glorie*, but for *sorrow* and *shame*. Call you this *manifesting*? Nay, well doth the *Apostle* call it, the *Veile of his flesh*; as whereby He was rather *obscured*, than any way *set forth*; yea, *eclipsed*, in all the darkest points of it. Verily, the *condition* of the *flesh* was more than the *flesh* it selfe: and the *manner* of the *manifestation*, farre more, than the *manifestation* it selfe was. Both still make the *Mysterie greater* and greater.

Heb. 10. 20

The Manner of this *Manifestation.*

And now, to weigh the word *manifested*, another while; because, that may seeme to bee *terminus diminuens*, a qualified terme, rather abating than any way tending to make *great* the *Mysterie*; **In that**, a thing may bee *manifested*, and not bee that, for which it is manifested; be *manifested* for one thing, and be another. Would to GOD, wee had not too plaine examples of these, even in that we are about, in *godlinesse* it selfe: That there were not, that manifested themselves ἐν μορφώσει, in the *vizor*, or *maske of godlinesse*, but be nothing lesse. Well, this, how or wheresoever it may be with men, with GOD it is not: Hee is not like to us: And howsoever, not here in this. For first, it is not in the *shaddow*, *shew*, or *shape* of *flesh*: but, in very *flesh* it selfe. Then, it is not (saith the *Greeke Scholiast*) Φανθὲις, but, Φανερωθὲις; Φανθὲις, which importeth but an *apparition*, transitory, for a season, and then vanisheth againe; Φανερωθὲις, a *manifestation*; such, as is (say they) permanent, which passeth not, but lasteth for ever. And to put all out of question, (that here is *nihil personatum*, but even *persona*,) He that here is said to be GOD *manifested in the flesh*, is, in another place, said to be *Verbum caro factum*, the *Word made flesh*. So *manifested*, that *made*: so taking our nature, as His, and it are growne into one *person*, never to bee severed, or taken in sunder any more. And, in signe thereof, that *flesh* wherein He is *manifested*, (in the beginning of the *Verse*; in the end of the *Verse*,) in the very same *flesh*, He is *received up into glorie*; And in the same, shall appeare againe, at His second *manifestation*.

2 Tim 3. 5

Iohn 1. 14.

And yet, to go further; I say, that this word [*manifested*,] is so farre from being *Terminus diminuens*, that it doth greatly ampliate and inlarge the *Mysterie* yet still. To be, and, to be *manifested*; *Esse*, and *videri*; *Dici de*, and *esse in*, are two things. And, as, in some cases, it is more to *be*, than to be *manifested*; so, in some other, it is more to be *manifested* than to *be*: And namely, in this here. More, for GOD, to be *manifested*, than to *be* in the *flesh*. It is well knowne, when a great high Person doth fall into low estate, he careth not so much for *being* so, as for *appearing* such: *Manifest* him not, and you doe him a pleasure. More it is, for Him, to be *made knowne*, than to *be*, that, He is. O it is naturally given us, to hide our abasing, what we can. Our *miserie* must be kept in a *Mysterie*, and that *Mysterie* is not *manifested* in any wise.

wiſe. *Blow a Trumpet in Sion*, if any good come to us. But, whiſt, *let it not be heard in Gath*, *nor in Aſcalon*, if any evill fall upon us. Not ſo much as *Naomi* (we ſee,) but when ſhe was fallen into poverty, ſhe could not endure to be called by that name: No, her name was *Mara*; as if ſhe had beene ſome other party: So loth ſhee was, to have her miſerie made manifeſt. *Humilitie intrinſecall* is not ſo much: it is the *manifeſting* our *humility* that poſeth us. That *David* ſhould have beene *humble* in *heart* before GOD, and his *Arke*; that *Michal* could have borne well enough: This was the griefe; that *David* muſt make it manifeſt, *uncover himſelfe, weare an Ephod*, and thereby (as ſhe thought) mightily diſgrace, and make him ſelfe *vile in the eyes of his ſervants*. That was it, ſhe tooke ſo ill: Not, to *be*, ſo much; as, to be *manifeſt*: That ſame *manifeſting* marred all. And, why would *Nicodemus* come to CHRIST, but not by *Candle-light*, but that to be ſeene manifeſtly to come, was (with him) a farre greater matter, than to come. By all which it appeareth, that, in caſe of abaſement, to *ſeeme*, is more than to *be*; *dici de*, than *eſſe in*: And ſo (here) *noſci*, more than *naſci*. And I make no queſtion, but we may reckon theſe two, as two diſtinct degrees: [1] *He abhorred not to become fleſh*: [2] *He abhorred not to have it manifeſtly knowne*. It was not done (this) *in a corner*, in an out-corner of *Galilee*; but, in the *Citie of David*. His poore *cloutes manifeſted*, by a *Star*: His *ſhamefull death* publiſhed, by a great *Eclipſe*: Yea, that it might be *manifeſt* indeed, (as it followeth after in the *Verſe*) He would have it *preached over all the world*.

2 Sam. 1. 20. Ruth 1. 20. Acts 6. 26 Luke 2. 4.

But, when wee have done and ſaid all that ever we can, if we had all *Myſteries*, and no *love*, The *Apoſtle* tels us, it is nothing. We can have no *Myſterie*, except *Love* be *manifeſt*. So is it. Two ſeverall times doth the *Apoſtle* tell us. [1] *(Tit. II.) apparuit Gratia*: [2] *(Tit. III.) apparuit Amor erga homines*: At the opening of this *myſterie*, there appeared the [1] *Grace of* GOD, and the [2] *Love of* GOD toward *mankinde*. *Velatio Deitatis, revelatio charitatis*: As *manifeſt* as GOD was *in the fleſh*, ſo *manifeſt* was His *love* unto *fleſh*. And then, becauſe *great love*, a *great Myſterie*, *Dilexit* goeth never alone, but with *Sic*; (ſo, CHRIST:) *Ecce quantam charitatem*; (ſo, Saint *Iohn.*) Sure, how *great* and *apparent Humilitie*, ſo *great* and *apparent Love*. And His *Humilitie* was too apparent. So, we have GOD *manifeſted in the fleſh*, *Deus charitas*: for, if ever He were *Love*, or ſhewed it; in this, He was it, and ſhewed it both. GOD, (that is *Love*,) was *manifeſted in the fleſh*.

1 Cor. 13. 1. Tit. 2. 11. 3, 4. Iohn 3. 16. 1 Ioh 3. 1. 1 Ioh 4. 8.

To make an end, one queſtion more. To what end? *Cui bono?* who is the better for all this? GOD, that is *manifeſted*; or the *fleſh*, wherein He is *manifeſted*? Not GOD: To Him, there groweth nothing out of this *manifeſtation*. It is for the good of the *fleſh*, that GOD was *manifeſted in the fleſh*. 1. For the *good preſent*: for, we let goe that of the *Pſalmiſt*, now, [*Thou that heareſt the prayer, to thee ſhall all fleſh come*;] and much better and more properly ſay; Thou that *art manifeſted in the fleſh, to Thee ſhall all fleſh come*: *With boldneſſe entring into the holy place, by the new and living way prepared for us, through the veile, that is, His fleſh*. 2. And, for the *good to come*; For wee are put in hope, that the end of this *manifeſting* GOD *in the fleſh*, will be the *manifeſting* of the *fleſh* in *Him*, even as He is: And, that which is the end of the verſe, be the end of all, *The receiving us up into his glorie*. To this haven arriveth this *Myſterie*, of the *Manifeſtation* of it.

The *End* of this *manifeſtation*. Pſa. 65. 2. Heb. 10 19 20

III. How this Myſtery concerneth us.

The end of this Second part is but the beginning of the third. For, hearing that it is ſo *great*, and of ſo *great* availe riſing by it, that it is *quæſtus multo uberrimus*, a trade ſo beneficiall; it makes us ſeeke, how to incorporate our ſelves (as in the *III. of the *Epheſians* he ſpeaketh;) how to have our *part* and *fellowſhip*, in this *Trade* or *Myſterie*. And that may we doe (ſaith he, in the ſame place) *[1] *ſi operetur in nobis*, (that is) if it prove to us, as it is in it ſelfe, a *Myſterie*. I know, it were a thing very eaſie, for a *ſpeculative Divine*, to leade you along, and let you ſee, that this *Myſterie* is the *Subſtance* of all the *Ceremonies*, and the *fulfilling* of all *Prophecies*: That all *Moſes veiles*, and all the *Prophets viſions*, are recapitulate in it. But it is a point of *ſpeculation*; We heare thoſe points too often, and love them too well: Points of *practice* are leſſe pleaſing, but more profitable for us; namely, how we may get into the *partnerſhip of this Myſterie*.

[1] By the *Operation* of it, in us. * Eph. 3. 6. 9. * Eph. 3. 7.

There is this difference, betweene a *Ceremonie* and a *Myſterie*: A *Ceremonie* repreſents and

2 Thes. 2. 7 and *signifies*; but, *workes* nothing: A *Mysterie* doth both. Beside that it *signifieth*, it hath his *operation*; and, *worke* it doth; else, *Mysterie* is it none. You may see it, by the *Mysterie of iniquity*; That doth *operari*; was at *worke* in the *Apostles* time; And it is no way to be admitted, but that the *Mysterie of godlinesse* should have like *operative force*.

If you aske, what it is, to *worke*? It is to doe, as all other Agents; *Vt assimulet sibi passum*, to make that, it workes on, like it selfe; to bring forth in it the very same quality. This, the rather, for that, this day being a *Birth* day, and the *Mysterie* of it, a *Birth*, or generation; in that, (we know) the naturall and most proper worke is *Sui simile procreare*, to beget and
Verse 7. bring forth the very like to it selfe. And what should the *Mysterie of godlinesse* beget in us, but *godlinesse*? What, the *Mysterie of godlinesse*, (in this *Chapter*,) but the *Exercise of godlinesse* (in the next?) To shew, we must make Saint *Basils* Ασκητικὰ of it: For, his Ασκητικὰ, and
Within; the *Mysterie*. Saint *Pauls* Ἐνυπόστατα, I take to be all one.

First, *Within*, (after the manner of a *Mysterie*,) by entring into our selves, and saying
2 Pet. 3. 11 Iam. 1. 27. (with Saint *Peter*,) *Seeing then*, GOD *hath so dealt with us, what manner of persons ought we to be, in all holy conversation and godlinesse?* How ought we to esteeme Him, that so esteemed us? How to esteeme our selves, whom He hath so esteemed? How, without soile, or *spot* to *keepe* that *flesh*, wherein GOD hath *manifested Himselfe*, That nothing come from it but such as may become that *flesh*, which is now all one with the *flesh* of the SONNE of GOD.

Without: the *Manifestation*. Provided, that it be not all *Within*: For, we deale not with a *Mysterie* alone, but with a *Manifestation* too. That therefore our *godlinesse* be not onely *mysticall* but *manifest*, as GOD was. As the *Mysterie*, so the *Godlinesse* of it; *Great*, and conspicuous both. For,
Gal. 5. 19. Iam. 2. 18. 2 Cor. 4. 10, 11. that is the complaint; that, in our *godlinesse*, now adayes, we goe very *mystically* to worke indeed; we keepe it under a *veile*; and *nothing manifest*, but *opera Carnis*. Which maketh Saint *Iames* crie, *Ostende mihi, shew it me*: and Saint *Paul* tels us, that the life of IESUS must not onely be had in our *spirit*, but *manifest* in our *flesh*. For, *Godlinesse* is not only *Faith*, which referreth to the *Mysterie* (as we have it directly, at the IX. *Verse*, the *Mysterie of Faith*:) But, it is *Love* too; which referreth to the *Manifestation*. For, *in hoc cognoscimus*
1 Ioh. 3. 14. 4. 13. Ioh. 13. 35 (saith Saint *Iohn*,) *By this, we know*, our selves; and, *in hoc cognoscent omnes* (saith CHRIST,) *By this shall all men know*, that we are *His*. And, if *Faith* worke by *Love*, the *Mysterie* will be so *manifest* in us, as we shall need no *prospective glasses*, or other *optique* instruments, to make
* By the *Initiation* of us into it. it visible; all men shall take notice of it.

And yet remaineth there one point; than which, there is not one more peculiar to a *Mysterie*. That which the Apostle (*Heb.* X. *verse* XX.) calleth *Initiating*: whereby we grow into the *fellowship* of this, and what *Mysteries* soever. For, this we are to understand,
1 Cor. 4 1 that *Mysteries* goe not all, by hearing; No, they be *dispensed also*: And men are to *esteeme of us* (saith he) *not onely*, as of *the Vnfolders, but, as of the Stewards* (or *Dispencers*) *of the Mysteries of* GOD. *Operari Mysteriis*, is a phrase well knowne, to the very *Heathen* themselves: That, *Mysteries*, as they *worke*, so they are to be *wrought*. That they are to be handled, and that our hands are to be cleane washed, yer we offer to touch them.

By which, I understand the *Mysterie* of *godlinesse*, or *Exercise of godlinesse* (call it whether ye will,) which we call the *Sacrament*: *the Greek* hath no other word for it, but Μυστήριον:) whereby the *Church* offereth to *initiate* us, into the *fellowship* of this dayes *Mysterie*. Nothing sorteth better than these two *Mysteries* one with the other; the *Dispensation of a Mysterie*, with the *Mysterie of Dispensation*. It doth manifestly represent; it doth mystically impart, what it representeth. There is in it, even by the very institution, both a *Manifestation*, and that visibly to set before us this *flesh*; and a mysticall *Communication*, to infeoffe us in it, or make us partakers of it. For the *Elements*: What can be more properly fit, to represent unto us the union with our Nature, than things, that doe unite themselves to our Nature? And, if we be to dispence the *Mysteries* in due season; what season more due than that His *flesh* and *bloud* be set before us, that time, that Hee was *manifested in flesh and bloud* for us. Thus we shall be initiate.

Apo. 10. 7 You looke to heare of a *Consummation* of it too; And consummate it shall be, but not yet: Not, till the dayes of the voice of the *Seventh Angell*. Then shall the *Mysterie* of GOD be finished. So we finde it directly, but not before. When, He that was, this day *manifested*

*feſted in the fleſh*, ſhall *manifeſt*, to the *fleſh*, the *fulneſſe* of this *Myſterie*, His eternitie, glorie, and bliſſe. So, ſtill it remaineth a *myſterie* in part; A part thereof there ſtill remaineth behinde, to be *manifeſted*. What He is, appeareth; what we ſhall be, doth not yet appeare; but ſhall, at the *ſecond appearing*. Two *veiles* we *reade* of: 1 The *veile* of His *fleſh* (*Hebr. X. Verſe XX.*) 2 And the *veile* where our *hope* hath caſt *anchor*, even *within the veile*, meaning heaven it ſelfe. The firſt is rent; theſe *myſteries* are remembrances of it. The ſecond alſo ſhall be, as we alſo with it; and as he, (in the end of the *Verſe*) ſo we, with Him, in the end, ſhall be *received up into glory*. To the *conſummation* of which great *Myſterie*, even that Great *Manifeſtation*, He vouchſafe to bring us all, that was; this day, for us all, *manifeſted in the fleſh, Ieſus Chriſt the Righteous*, &c. 1 Ioh. 2. 2

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Munday* the XXV. of *December*, A. D. MDCIX.
*being* CHRISTMAS day.

## GALAT. Chap. III. Ver. IV. V.

*When the fulneſſe of time was come, God ſent his Son, made of a woman, made under the Law.*

*That, He might redeeme them that were under the Law, that we might receive the Adoption of Sons.*

IF, *when* the *fulneſſe of time cometh, God ſent His Son*: then, when *God ſent His Son, is the fulneſſe of time come*. And at this day, *God ſent His Son*. This day therefore (ſo oft as by the revolution of the yeare it commeth about) is to us a yearely repreſentation of *the fulneſſe of time*. So it is: and a ſpeciall honour it is to the *Feaſt*, that ſo it is. And we our ſelves ſeeme ſo to eſteeme of it. For we allow for every *moneth* a *day*, (Looke how many *moneths* ſo many *dayes*,) to this *Feaſt*, as if it were, and we ſo thought it to be, the *full* recapitulation of the whole yeare.

This honour it hath, from *Chriſt*, who is the *ſubſtance* of this, and all other *Solemnities*. Peculiarly, *à Chriſti miſſa*, from *Chriſts ſending*. (For, they that read the ancient Writers of the *Latine* Church (*Tertullian*, and *Cyprian*) know, that *Miſſa*, and *Miſſio*, and *Remiſſa*, and *Remiſſio*, with them, are taken for one. So that, *Chriſti miſſa*, is the *ſending of Chriſt*.) And when then hath this Text place ſo fit, as Now? Or what time ſo ſeaſonable to intreat of it, as This? Of *the ſending of his Son*; as *when God ſent his Son*: Of *the fulneſſe of time*; as, on the yearely returne and memoriall of it.

To intreat of it then. The Heads are two: 1. Of *the fulneſſe of time*. 2. And of that, wherewith it is *filled*. 1. *Times fulneſſe*, in theſe, *When the fulneſſe of time came*. 2. *Times filling* in the reſt, GOD *ſent His Son, made of a woman, made under the Law*, &c. *The Diviſion.*

In the former, (*Quando venit plenitudo temporis*,) there be foure points: 1. *Plenitudo temporis*: That, *time* hath a *fulneſſe*; or, that there is *a fulneſſe* of *time*. 2. *Venit plenitudo*: I.

That,

That, that *fulneſſe commeth*, by ſteps and degrees; not all at once. 3. *Quando venit*: That, it hath a *Quando*, (that is,) there is a time, when *time* thus *commeth* to this *fulneſſe*. 4. And when that *When* is? And that is, *When God ſent His Son*. And ſo paſſe we over to the other part, in the ſame Verſe, *Miſit* DEUS; GOD *ſent His Son*.

II. For the other part (touching *the filling of time*.) There be *Texts*, the right way to conſider of them, is to take them in peeces. And this is of that kind. And if we take it in ſunder, we ſhall ſee, as it is of *fulneſſe*, ſo a kind of *fulneſſe* there is in it: every word, more *full* than other: every word, a ſtep in it, whereby it riſeth ſtill higher, till by *ſeven* ſeverall degrees it commeth to the top, and ſo the meaſure is *full*. 1. GOD *ſent*, the firſt. 2. *Sent his Son*, the ſecond. 3. *His Sonne made*, the third. 4. And that *twice* made, *Made of a woman*, the fourth. 5. *Made under the Law*; the fifth; every one *fuller* than other, ſtill.

And all this, for ſome *Perſons*, and ſome *Purpoſe*; The Perſons, *Vt nos, that we*. The purpoſe, *Reciperemus, that we might receive*. Nay, (if you mark it) there be two *Vt's*, 1 *Vt ille*, 2 *Vt nos*, that *He might*, and, that *We might*. *He* might *redeeme*; and *We* might *receive*: that is, *He*, pay for it, and, *We* reape the benefit. 6. A double benefit, of 1 *Redemption* (firſt) from the ſtate of perſons caſt and condemned, *under the Law*, which is the ſixth. 7. And then, of 2 *Tranſlation* into the ſtate *of adopted children* of God, which is the ſeventh, and the very *filling* up of the meaſure.

III. All which, we may reduce to a double *fulneſſe*. *Gods*, as much as *He can* ſend. *Ours*, as much as we can deſire. GODS, in the five firſt. 1. God *ſent*. 2. *Sent his Son*. 3. *His Sonne made*. 4. *Made of a Woman*. 5. *Made under the Law*. And *Ours* in the two latter; 6. *We are redeemed*, the ſixth. 7. *We receive adoption*, the ſeventh.

In that of Gods, every point is *full*. The thing ſent, *full*. The *ſending*, and the *manner* of ſending, *full*. The *making*, and the two *manners* of making, 1 *Of a woman*, and, 2 *under the Law*, both *full*. And *our fulneſſe* in the two latter, (the *effects* of theſe two *Acts*, or *makings*, 1 *of a woman*, 2 *under the Law*,) *Redemption* and *Adoption*, which make up all. That when we were *ſtrangers* from the *Adoption*; and not that only, but lay *under the Law*, as men whom ſentence had paſſed on: From this latter, we are *redeemed*, (He *under the Law*, that we *from under the Law*,) That, (being ſo *redeemed*) we might further *receive the adoption of children*, (and as He *the Son of man*: So we might be made *the Sons of God*.) Which two are as much as we can wiſh. And this is *Our fulneſſe*.

IIII. And to theſe; I will crave leave to adde another *fulneſſe* of *Ours*, riſing out of theſe, and to make a *motion*, for it. That, as it is the time, when *we* from GOD, *receive* the *fulneſſe* of His *Bounty*: ſo it might be the time alſo, when *He* from us, may likewiſe *receive* the *fulneſſe* of our *Dutie*. The time of *His bounty-fulneſſe*, and the time, of our *Thank-fulneſſe*: That it may be *Plenitudo temporis, quà ad illum, quà ad nos*; downeward, and upward; from *Him* to *us*, and from *us* to *Him* againe: and ſo be, both waies, *The fulneſſe of time*.

## *Quando venit plenitudo temporis.*

1 *Plenitudo temporis.* Sap 11.17. Eph 4.13.

FIrſt there is a *fulneſſe* in time. The *Terme*, [*Fulneſſe*,] carrieth our conceit to *Meaſure*, ſtreight, from whence it is borrowed: which, is then ſaid to be *full*, when it hath as much, as it can hold. Now, *God hath made all things in Meaſure*: and if all things, then *Time*. Yea, *Time* it ſelfe is by the *Apoſtle* called, *Menſura temporis*, the Meaſure of Time. As then, all other *Meaſures* have theirs; ſo the *Meaſure of time* alſo hath *his fulneſſe*, when it receiveth ſo much, as the capacity will containe no more. So, *Time* is a *meaſure*: it hath a *capacitie*: That hath a *fulneſſe*. That, there is ſuch a thing as *the fulneſſe of time*.

2 *Venit plenitudo.* Alcuin:

But, nothing is *full* at firſt: no more is *Time* by and by. *Venit plenitudo*, it commeth, not at once, or ſtraightwayes, but by ſteps and paces, neerer and neerer: *Fills*, firſt a quarter, and then halfe, till at laſt it come to the brim. And *degrees* there bee, by which it commeth. *Ecce palmares poſuiſti dies meos*, (*Pſalme* 39.6.) From which word [*palmares*] it is an obſervation of one of the *Fathers*, a man may reade his *Time*: In his owne *hand*, viſibly, there in an aſcent, the fingers riſe ſtill, till they come to the top of the middle finger; and when they be come thither, downe againe by like deſcent, till they come tō the little, which is the loweſt of all. So is it in our *time*. It riſeth ſtill *by degrees*, till we come to the *full* pitch of

our

our Age, and then declineth againe, till we grow to the lower end of our *dayes*. But howsoever it may be (as it oft fals out) the descent is sudden, we goe downe head-long without degrees, goe away in a moment; yet ever this holdeth; to our *fulnesse* we come not, but *by degrees*.

Now thirdly, this *comming* hath a *Quando venit*, a *time*, when it *commeth* thither. As a time there is a great while, when we may say, [a] *Nondum venit hora*, the time is not yet come, while the *measure* is yet but in *filling*: So at the last, a time too, that we may say, [b] *Venit hora*, the time is now *come*, when the *measure* is *full*: That is, a *time* there is, when *time commeth to the full*. As in the *day*, when the *Sunne* commeth to the *Meridian Line*: in the *moneth*, when it commeth to the point of *opposition* with the *Moone*: in the *yeare*, when to the *Solstice*: In *man*, when he commeth to his *full* yeares: for that is the *fulnesse of time* the *Apostle* alleageth in three verses before. 3 *Quando venit.*

a Iohn 7.6.
b Iohn 12. 23.

And when is that *When*, that *time* thus *commeth* to his *fulnesse*? *Quando misit Deus*, when GOD sends it: for *Time* receives his *filling* from GOD. Of it selfe, *time* is but an *emptie measure*, hath nothing in it: *Many* dayes and moneths runne over our heads, *Dies inanes*, (saith the *Psalmist*:) *Menses vacui*, (saith *Iob*:) *Emptie dayes*, *Psal.* LXXVIII. *Ver.* 33. *Voide moneths*, without any thing to fill them, *Iob VII. verse* 3.

That which *filleth time*, is some memorable thing of *Gods* powring into it, or (as it is in the Text) of *His sending*, to *fill* it withall. *Misit Deus* is it: and so commeth *Time* to be more or lesse *full*; thereafter as that is, which *God sends* to *fill* it. 4 *Quando.*

Now, many memorable *missions* did *God* make before this here; whereby in some measure, He *filled* up certaine times of the yeare under *Moses*, and the *Prophets*: all which, may well be termed, *The implements of time*.

But for all them, the *measure* was not yet *full*: *filled* perhaps to a certaine *degree*, but not full to the *brimme*: *full* it was not (seeing it might be still *fuller*) till *God sent* That, than which a more *full* could not be *sent*.

And, That *He* sent, when *He sent His Sonne*, a *fuller* than whom *He* could not *send*, nor *Time* could not *receive*. Therefore, with the *sending Him*, when that was, *Time* was at the top, that was the *Quando venit*, then it was, *plenitudo temporis*, indeed.

And, well might that *time*, be called the *fulnesse of time*. For when *He* was sent into the world, in whom *the fulnesse of the God-head dwelt bodily*: In whom *the Spirit was not by measure*: In whom was *the fulnesse of grace and truth*: Of *whose fulnesse we all receive*: When He was sent, that was thus *full*, then was *time* at the *full*. 1 Col. 2.9. Iohn 3.34 Iohn 1.14 Iohn 1.16.

And well also might it be called *the fulnesse of time*, in another regard. For till then, all was but in *promise*, in *shadowes*, and *figures*, and *prophecies* only, which *fill* not, God knowes. But when the *Performance* of those *promises*, the *body* of those *shadowes*, the *substance* of those *figures*, the *fulfilling* or *filling full* of all those *prophecies* came, then *came the fulnesse of time*, truly so called. Till then it *came* not: then it *came*. 2

And well might it be called *the fulnesse of time*, in a *third* respect. For then the Heire, (that is, the *World*) was come to his *full age*: and so that the fittest *time* for Him to be *sent*. For to that, compareth the Apostle their estate then; that the former times under *Moses* and the Prophets were as the Nonage of the world; *sub Pædagogo*, in the III. *Chapter*, *Ver.* XXIIII. ὑπὸ στοιχεῖα, at their *A. B. C.* or rudiments, (as in the very last words before these.) Their estate then, as of *Children* in their minority, *little differing from servants*. For all this while, *nondum venit*, the *fulnesse* of *time* was not yet *come*. But a *time* there was, as for *man*, so for *mankind* to come to his *full* yeares: That *time came* with CHRISTS *comming*, and CHRISTS *comming* with it, and never till then was *the fulnesse of time*; but then it was. 3

And let this be enough for this point; more there is not in the *Text*. But if any shall further aske, why then, at that age of the World, the World was at his *full age*, just then, and neither sooner nor later? I know many heads have beene full of devices, to satisfie mens curiosity in that point. But I hold it safest to rest with the Apostle (in the second verse) on GODS εὐδοκία. Let that content us. Then was the time, for that was *Tempus præfinitum à Patre*, the time appointed of the Father. For, even among men, though (the *Father* being dead) the Law setteth a time, for the *Sonne* to come to His heritage: yet the *Father* living, no time can be prefixed, but onely when it liketh Him to appoint; and the *Father*

Acts 1.7. here liveth; and therefore let this ἀβεσμία ſtay us. *The Times and Seaſons He hath put in His owne power, it is not for us to know them.* This is for us to know, that with His appointment, we muſt come to a full point. So doth the *Apoſtle*, and ſo let us, and not buſie our ſelves much with it, *time* is but the *meaſure* or caske, that wherewith it is *filled*, doth more concerne us. To that therefore let us come.

The *degrees* are ſeven (as I ſaid.) To take them as they riſe. *Miſit Deus, God ſent.*

2 God ſent. That ſtandeth firſt; and at it, let our firſt ſtay be. That will fall out to make the *firſt* degree. For, even this, that GOD *ſent* at all, *Ipſum mittere Dei*, this very *ſending* it ſelfe, is a degree. It is ſo; and ſo we would reckon of it, if we knew the *Sender*, and who *He is*; the *Majeſtie* of His preſence how great it is, and how glorious, how farre ſurpaſſing all we can ſee on earth.

For *Him*, for ſuch an one as *He*, to condeſcend, but to *ſend*; is ſure a degree. For enough it had beene, and more than enough for *Him*, to be *ſent to*; and not to *ſend Himſelfe*. To have ſit ſtill, and beene content, that we might *ſend* to *Him*, and have our meſſage and petition admitted, and not *He ſend* to us. That had beene as much as we could looke for, and well, if we might have beene vouchſafed but that. But it was *He* that *ſent*: not *we* to *Him* firſt, nay, not *we* to *Him* at all, but *He to us*.

*He* to *us?* And what were *we*, that *He to us? Vs*, (as elſe-where He termeth us) *meere* Eph. 2. 12. *Aliens from Him*, and *His Houſhold*: Not that onely, but *Vs*, in caſe of men, whom the Law had paſſed upon. (So is our eſtate deſcribed in the end of the Text.) For Him, to *ſend to us*, ſo *great* as *He*, to *ſuch* as *we*; to thinke *us*, *tanti*, ſo much worth, as to make any *miſſion*, or motion, or to diſeaſe any about *us*; This may well be the *firſt*. Be it then ſo; that *to us*, or *for us*, or *concerning us*, GOD would trouble *Himſelfe* to make any *ſending*: A *fulneſſe* there is in this. *Full He* was; *a fulneſſe* there was in *Him*, (even the *fulneſſe of compaßion* in His bowels over our eſtate) elſe ſuch a *Sender* would never once have *ſent*.

2 His Sonne. GOD *ſent*: *Sent*, and *ſent His* SONNE: That, (I make no queſtion,) will beare a *ſecond*. *Others* He might have ſent; and *whoſoever* it had beene He had ſent, it might well have ſerved our turnes. If ſent by the hand of any His *Servants*, any *Patriarch*, *Prophet*, any *ordinary meſſenger*, it had beene enough. So, hitherto had beene his *Sending*. So, and no otherwiſe, ever till now.

Then, if to *ſend* by *any* may ſeeme ſufficient, to *ſend His* SONNE, muſt needs ſeeme *full*. For ever the more excellent the *Perſon ſent*, the more honourable the *ſending*: the Col. 2. 9. *greater He*, the *fuller* it Now, *greater* there is not than *His Sonne*, His *firſt*, His *onely begotten Sonne*, in *whom the fulneſſe of the God-head dwelt*; In ſending *Him*, He ſent the greateſt, the beſt, the *fulleſt* thing He had.

To heape the *meaſure* up yet more, with the *cauſe* of His *ſending*, in the word ἐξαπέστειλε, It was *voluntary*. He ſent Him not for need: but for meere love to us, and nothing elſe. There was no *abſolute neceſſity* that He ſhould have ſent *Him*. He might have done what He intended, by the meanes and miniſtery of ſome beſides. GOD could have enabled a *Creature*; a *Creature* enabled by GOD, *and the power of His might*, could ſoone have *trod downe Satan under our feet*. But if it had beene any *other* He had ſent, His love and regard to us had not ſhewed ſo *full*. It had beene, *Oſtendit Deus charitatem*, but not, *Ecce quantam charita-* 1 Ioh. 3. 1. *tem oſtendit Deus*. Whomſoever He had ſent beſides, His love had not beene *full*: at leaſt, not *ſo full* as it ſhould have beene, if He had ſent His *Sonne*. That therefore it might be *full*, and ſo appeare to us for *full*, *Miſit Deus filium ſuum*. Enough it was, in compaſſion of our eſtate, to have releeved us by *any*: Men that are in need to be releeved, care not who they be that doe it. Enough then for *compaßion*: but not enough to manifeſt *the fulneſſe* of His love, unleſſe to releeve us, *He ſent His owne Sonne*.

3 Made. This is *full* one would thinke: Yet, the *Manner* of His *ſending* Him, is *fuller ſtill*. *Miſit Filium*; *Filium factum*. Sent His *Sonne*; His *Sonne made*. Sent Him, and ſent Him *made*: This is a *third*. For if He would have ſent Him, He ſhould not have ſent him *made*: but as He was, *neither made nor created*, but like Himſelfe in His owne eſtate, as was meet for the *Sonne of God*, to be ſent. To *make Him* any thing, is to *marre Him*, be it what it will be. To *ſend Him made*, is to *ſend Him marred*, and no better. Therefore I make no doubt, CHRISTS *ſending* is one degree, *His making* is another: So to

*ſend*

*ſend*, as withall *to make*, are two diſtinct meaſures of this *filling*. As He is, He is a *Maker*; a *Creator*: If GOD *make Him* any thing, He muſt be a thing *made*, a *Creature*; and that is a great diſparagement. So that, howſoever the *Time* is the *fuller*, for this; He is the *emptier*: πλήρωμα χρόνε, κένωμα Χριςε. The fulneſſe of time, is His emptineſſe; The exalting of that, his abaſing. And this very *Exinanivit ſeipſum*, emptying Himſelfe, for our ſake, is a preſſing downe the *meaſure*: and ſo, even by that, ſtill the *meaſure* is more *full*. Phil. 2. 7

Yea, the very *manner* of this *making*, hath, his increaſe too, addeth to it ſtill. In the word γενόμενον: which is not every *making*, but *making it His Nature*. To have *made* Him a body and taken it upon Him for a time, till He had performed His Embaſſage, and then laid it off againe, that had beene much: But ſo to be *made*, as once *made*, and ever *made*; ſo to take it, as never lay it off more, but continue ſo ſtill γενέσθαι, it to *become His very Nature*; ſo to bee *made* is to *make* the *union full*. And to make the *union with us full*, He was content, not to be *ſent* alone, but to be *made*; and that γενέσθαι, to be *made ſo*, as never *unmade* more. Our *Man-hood* becomming His *Nature*, no leſſe than the *God-head* it ſelfe. This is *Filium factum* indeed.

*Made* and twice *made*, (for ſo it is in the Verſe) [1] *Factum ex*, and [2] *Factum ſub*; *made of*, and *made under*: *Of a woman, under the Law*. So, two *makings* there be; either of them, of it ſelfe, a *filling* to the *meaſure*, but both of them maketh it perfectly full.

*Made*, firſt *of a woman*: that, I take cleerely to be *one*. For, if *He*, if the *ſonne of* GOD muſt be *made a Creature*: it were meet He ſhould *be made* the beſt *Creature* of all. And if *made* of any thing, (if any one thing better than another) of that: *made* ſome glorious *Spirit*, Some of the orders of the *Angels*. Nay, *made*, but *made* no Spirit; *Verbum caro factum eſt*, The Word became *fleſh*: *made*, but *made* no *Angell*; *Nuſquam Angelos*, He in no wiſe tooke *Angels* nature upon Him. 4 Made *of a woman*. Iohn 1.14 Heb. 2.16.

But *made man*. Firſt, I will aske with *David*, *Domine, quid eſt homo?* Lord, what is man? And then, tell you His anſwer: *Homo quaſi res nihili*, Man is like a thing of nought. And this he was *made*, this he became, *made man, made of a woman: did not abhorre the Virgins wombe*, (as we ſing daily, to the high praiſe of the *fulneſſe of His humility*, to which His love brought Him for our ſakes.) For, *whatſoever* elſe He had beene *made*, it would have done us no good. In this then was the *fulneſſe* of His Love, as before of His *Fathers*, that He would be *made*, and was *made*, not *what* was *fitteſt* for *Him*, but *what* was *beſt* for *us*: not, *what* was moſt for *His glory*, but *what* was moſt for our *benefit* and behoofe. Pſa. 144. 3

*Made of a woman*. For, *Man* Hee might have beene *made*, and yet have had a body framed for Him in *Heaven*, and not *made of a Woman*. But when He ſaith, *Factum ex muliere*, it is evident, He paſſed not *thorow her, as water thorow a Conduit Pipe*, (as fondly dreameth the Anabaptiſt.) *Made* of, *Factum ex: Ex dicit materiam*. Made of her; She miniſtred the matter, *Fleſh of her fleſh*. *Semen mulieris*, The ſeed; and *Semen intimum ſubſtantiæ*, that is, the principall and very inward chiefe part of the *ſubſtance*. Made of that, made of her very *ſubſtance*. Gen. 3. 15.

And ſo have we here now in one, both twaine *His Natures*. *God ſent His Sonne*, There His *Divine*: *Made of a woman*, Here His *Humane Nature*. That, *from the boſome of His Father*, before all worlds; This from the *wombe of His mother*, in the world. So that, as from *eternitie*, GOD His *Father* might ſay that verſe of the Pſalme, *Filius meus es tu, hodie genui te*, Thou art my Sonne, this day have I begotten thee: So, in *the fulneſſe of time*, might the *Virgin His mother*, no leſſe truly, *Filius meus es tu, hodie peperi te*, Thou art my Sonne, this day have I brought thee into the world. Pſal. 2. 7.

And here now, at this word, *made of a woman*, He beginneth to concerne us ſomewhat. There groweth an alliance betweene us: For, *we alſo are made of a woman*. And our hope is, as, He will not be confounded, to be counted *inter natos mulierum*; No more will He bee, (ſaith the Apoſtle) to ſay, *in medio fratrum*; to acknowledge us His *Brethren*. And ſo by this *Time* He groweth ſomewhat *neere us*. Heb. 2. 11. Rom. 8. 29

This now is *full* for the union with our nature, *to be made of a woman*. But ſo to be *made of a woman*, without he be alſo *made under the Law*, is not neere enough yet. For, if He be out of the compaſſe of the *Law*, that the *Law* cannot take hold of him, *Factum ex muliere* will doe us ſmall pleaſure. And He was ſo borne, *ſo made of a woman*; as the verity 5 Made *under the Law*.

of His conception, is in this *factum ex muliere*: So the purity is in this, that it is but *ex muliere*, and no more; Of the *Virgin* alone, by the power of the HOLY GHOST, without mixture of fleshly generation. By vertue whereof, no originall soile was in Him. *Iust* borne
1 Tim. 1. 9 He was, and *Iusto non est lex posita*, No law for the just, no law could touch Him. And so we, never the better, for *factum ex muliere*.

For if one be in debt and danger of the *Law*, to have a *Brother*, of the same bloud, *made of the same woman*; both (as we say) *lying in one belly*, will little availe him, except he will also come *under the Law*, that is, become his Surety, and undertake for him. And such was
Col. 2. 14. our estate. As Debtors we were, by vertue of *Chirographum contra nos*; The *hand-writing* that was against us. Which was our *Bond*, and we had forfeited it. And so, *factus ex muliere*, to us, without *factus sub lege*, would have beene to small purpose.

No remedy therefore, Hee must be new *made*; *made* againe once more. And so Hee was, cast in a new mould; and at His second *making*, *made under the Law*; Vnder which if He had not *beene made*, we had beene marred; even quite undone for ever, if this had not beene done for us too. Therefore, Hee became bound for us also, entred bond anew, tooke on Him, not onely our *Nature*, but our *Debt*; *our Nature*, and *Condition* both. *Nature*, as men; *Condition*, as sinfull men; expressed in the words following; [*Them that were under the Law:*] for that was our *Condition*. There had indeed beene no capacitie in Him, to doe this, if the former had not gone before, *factum ex muliere*; if He had not beene, as we, *made of a Woman*: But the former was for this; *Made of a Woman* He was, that Hee might bee *made under the Law*: Being *ex muliere*, Hee might then become *sub Lege*, which before He could not, but then He might and did: And so this still is the *fuller*.

Gal. 5. 3. And when did He this? When was *He made under the Law?* Even then, when He was *Circumcised*. For this doth *Saint Paul testifie*, in the *third* of the next *Chapter*; *Behold, I Paul testifie unto you, whosoever is circumcised, Factus est debitor universæ Legis*, He becomes a debtour to the whole Law. At His *Circumcision* then, He entred *Bond* anew with us; and in signe that so He did, He shed then a few drops of His bloud, whereby He signed the *Bond* (as it were) and gave those few drops then, *tanquam arrham universi sanguinis effundendi*, as a pledge or earnest, *that when the fulnesse of time came*, He would be readie to shed all the rest; as He did. For I would not have you mistake, though we speake of this, [*sub Lege*] being under the Law, in the termes of a *Debt sometimes*: yet the truth is, this *debt* of ours was no *money debt*; we were not *sub lege pecuniariâ*, but *Capitali*: and the *debt* of a *Capitall Law* is *Death*: And under that, under *Death* He went, and that the worst *death* Law had to inflict, even the *Death of the Crosse*, the most bitter, reproachfull, cursed death of the *Crosse*. So that upon the matter, *factus sub lege*, and *factus in Cruce*, come both to one; one amounts to as much as the other. Well, this He did undertake for us at His *Circumcision*: and therefore then, and not till then, He had His name given Him, the Name of IESUS a
Luke 2. 21 SAVIOUR. For then tooke He on Him the *Obligation* to save us. And looke what then
Col. 2. 14. at His *Circumcision* He undertooke, at His *Passion* He paid even to the full: and having paid it, *delevit Chirographum*, cancelled the sentence of the Law, that till then was of record, and stood in full force against us.

Howbeit, all this was but one part of the Law; But He was *made sub Lege universâ*, under the whole Law; and that not by His *death* only, but by His *life* too. The one halfe of the Law, (that is, the *Directive* part,) He was *made under* that, and satisfied it, by the *Innocency* of His *Life*, without breaking so much as one jot or title of the Law: and so answered that part (as it might be the *Principall*.) The other halfe of the Law, which is the *Penaltie*: He was under that part also, and satisfied it, by *suffering* a wrongfull *death*, no way deserved, or due by Him; and so answered that (as it might be the *forfeiture*.) So He was *made under both, under the whole Law*. Satisfying the *Principall*, there was no reason He should be lyable to the *forfeiture*, and *penaltie*: yet, *under that* He was also. And all, that the whole *Law* might bee satisfied fully, by His being under both parts; and so no part of it light upon us.

These two then, ([1] *Made of a Woman*, [2] *Made under the Law*,) yee see, are two severall *makings*, and both very requisite. Therefore, Either hath a severall *Feast*, they divide

vide this *Solemnitie* betweene them. *Six dayes* a peece, to Either; as the feverall moities of this *fulneſſe of time.* This day, *Verbum caro factum,* The Word made fleſh: That day, *Him that knew no Sinne, Hee made Sinne,* (that is) made Him undertake to be handled as a *Sinner,* to be *under the Law,* and to endure what the Law could lay upon Him. And ſo now, the thing ſent is *full:* and *fully ſent,* becauſe *made:* and *fully made,* becauſe *made once* and *twice* over: fully made *ours,* becauſe fully *united* to us. *Made of a woman* as well as we: *Made under the Law* as deepe as we: Both *ex muliere,* and *ſub Lege.* So of our nature *(of a woman,)* that of our condition alſo *(under the Law:)* So, fully united to us in *nature,* and *condition* both. Iohn 1.14. 2 Cor. 5.21

And ſo wee are come to the *full meaſure* of His *ſending.* And, that we are come to the full, ye ſhall plainly ſee, by the *overflowing,* by that which we receive from this *fulneſſe;* which is the latter part of the verſe, and is our *fulneſſe,* even the *fulneſſe* of all that we can deſire. For, if we come now to aske, For whom, is all this adoe, This *Sending,* This *making,* over and over againe? It is *for us.* So is the concluſion, *ut nos,* that *we* might from this *fulneſſe,* receive the *full* of our wiſh. For in theſe two behinde, [1] *Redemption,* and [2] *Adoption;* to be *redeemed,* and to be *adopted,* are the *full* of all, we can wiſh our ſelves. Verſe 5.

The tranſcendent Diviſion, of *Good* and *Evill,* is it, that comprehendeth all. And here it is. Our deſire can extend it ſelfe no further than to be rid of all *evill,* and to attaine all that *good* is. By theſe two, (being *redeemed,* and being *adopted)* we are made partakers of them both: *To be redeemed from under the Law,* is to be quit of all *Evill. To receive the Adoption of children,* is to be ſtated in all that is *Good.* For, al *Evill* is, in being *under the Law,* from whence we are *redeemed;* and, all *Good,* in being inveſted, in the heavenly Inheritance, whereunto we are *adopted.* Thus ſtood the caſe with us: *Aliens we were from* GOD, *His Covenant,* and His Kingdome: More than that, *Priſoners* we were, faſt layed up *under the Law.* From this latter we are *Freed:* of the former we are *ſeazed:* And what would we more? Eph. 2. 12.

Only, this you ſhall obſerve, that in the *Idiom* of the *Scriptures* it is uſuall; two points being ſet down, when they are reſumed againe, to begin with the later, and ſo end with the former. So is it here, At the firſt, *made of a woman, made under the Law.* At the reſuming, he begins with the later, *made under the Law, That he might redeeme them, that were under the Law.* And then comes to the former, *made of a woman,* made the Son of man, *that we by adoption might be made the Sons of* GOD. But, this we are to marke, it is He that is at all the *coſt* and *paine:* and we, that have the *benefit* by it. At the *redeeming* it is, *Vt Ille:* At the *receiving* it is, *Vt Nos.*

Briefly of either: And firſt, of our *Redeeming. Redeeming* (as the word giveth it) is a ſecond buying, or buying backe of a thing, before *aliened* or *ſold.* Ever, a former *ſale* is preſuppoſed before it. And ſuch a thing there had gone before. A kinde of *alienation* had formerly beene, whereby we had *made away* our ſelves, (for, a *ſale* I cannot call it, it was for ſuch a trifle:) Our *Nature aliened* in *Adam,* for the *forbidden fruit;* a matter of no moment. Our *Perſons* likewiſe; daily we our ſelves *alien* them, for ſome *trifling pleaſure,* or *profit;* matters not much more worth. And, when we have thus paſſed our ſelves away, by this *Selling our ſelves under ſin,* the Law ſeazeth on us, and under it we are *συγκεκλεισμένοι* (*Chap. III. v.* 23.) even *lockt up,* as it were, in a Dungeon, *tied faſt with the cords of our ſins,* (*Prov. V. v.* 22.) The *ſentence* paſſed on us, and we waiting but for execution. What evil is there not, in this eſtate, and on every ſoule that is in it? Well then, the firſt *Vt,* the firſt *end* is, *To get us rid* from under this eſtate. 6 That He might redeeme them that were under the Law. Rom. 7. 14.

He did it: Not by way of *entreaty,* ſtep in and beg our pardon: That would not ſerve. *Sold* we were, and *bought* we muſt be, A *price* muſt be laid downe for us. To get us from *under the Law,* it was not a matter of *Interceſſion,* to ſue for it, and have it. No, He muſt *Purchaſe* it, and *pay* for it. It was a matter of *Redemption.*

And, in *Redemption* or a *Purchaſe,* we looke to the *Price.* For if it be at any eaſie rate, it is ſo much the better. But with a high *price,* He *Purchaſed* us; it coſt Him *deare* to bring it about. *Non auro, nec argento;* Neither of them would ſerve; At an higher rate it was, even *Pretioſo ſanguine.* His precious bloud was the *price* we ſtood Him in. Which He payed, when *He gave His life a ranſome for many.* 1 Pet. 1. 18, 19. Mat. 20. 28.

It ſtood thus betweene *Him* and *us,* in this point of *Redemption.* Here are certaine *malefactors under the Law,* to ſuffer, to be executed: What ſay you to them? Why, I will

become *under the law*, ſuffer that they ſhould, take upon me their execution, upon *condition*, they may be quit. In effect ſo much, at His *Paſſion*, He ſaid, *Si ergo me quæritis*, (*Ioan.* XVIII. *Verſe* VI.) *If you lay hold on me*, if I muſt diſcharge all, *Sine hos abire*, *Let thoſe goe their way*, Let the *price* I pay be their *Redemption*: and ſo it was. And ſo we come to be *redeemed from under the Law*.

And this is to be marked, that *them that were under the Law*, and *We that are to receive*, are but one, *one* and the *ſame perſons* both: but being ſo *redeemed*, then we are our ſelves. Till then, the *Apoſtle* ſpeakes of us, in the *third perſon*, (*Them that were under the Law*,) as of ſome *ſtrangers*, as of men of another world, none of our owne. But now being *redeemed*, the ſtyle changeth. He ſpeaketh of us, in the *firſt* perſon *ut Nos*, that *We*: For, till now, we were not our owne, we were not our ſelves; but now we are: Till this, it was the *old yeare* ſtill with us; but with the *new yeare* commeth our new eſtate.

7 That we might receive the Adoption of Children.

Being thus redeemed, we are got from *under the Law*: and that is much. Till a partie come to be once *under it*, and feele the weight of it, he ſhall never underſtand this aright; but then he ſhall. And if any have beene *under it*, hee knowes what it is, and how great a *beneſit* to be got thence. But is this all? No, He leaves us not here; but to make the *meaſure* compleat, yea, even to *flow over*, He gives us not over, when He had rid us out of this wretched eſtate, till He have brought us to an eſtate, as good as He Himſelfe is in. After our *Redemption*, we ſtood but as *Priſoners inlarged*; that was all: But ſtill we were as *ſtrangers*; no part nor portion in GOD, or His kingdome: nor no reaſon, we ſhould hope for any. He now goeth one ſtep further, which is the higheſt and furtheſt ſtep of all. For further than it he cannot goe.

*That we might receive the Adoption*, (that is) from the eſtate of *Priſoners condemned*, bee tranſlated into the eſtate of *Children Adopted*. Of *Adopted*: for, of *Naturall*, we could not: That is His *peculiar* alone, and He therein only above us, but elſe, fully to the joynt fruition of all that He hath, which is fully as much as we could deſire. And this is our *Fieri* out of His *Factum ex muliere*. We made the *Sonnes of God*, as He the *Sonne of Man*; We made *par-*
2 Pet. 1.4. *takers* of His *Divine*, as He of our *Humane nature*. To purchaſe our pardon, to free us from
2 Sam. 7. 19. death, and the Lawes ſentence, this *ſeemed a ſmall thing* to Him: yet this is *Lex hominis*. Mans goodneſſe goeth no farther; and gracious is the *Prince* that doth but ſo much. For, who ever heard of a *condemned* man, *Adopted* afterward; or that thought it not enough and enough, if he did but eſcape with his life? So farre then to exalt His bounty, to that *fulneſſe*; as *Pardon*,
Eſay 9.7. and *Adopt* both, *Non eſt Lex hominis hæc*; No ſuch meaſure amongſt *men*; *Zelus Domini Exercituum*, *The zeale of the Lord of Hoſts*, was to performe this: *The fulneſſe of the God-head dwelt in Him*, that brought this to paſſe.

For, (to ſpeake of *adopting*:) We ſee it daily; No father *adopts*, unleſſe Hee be *Orbe*, have no childe; or if he have one, for ſome deepe diſlike have caſt him of. But GOD had
Heb. 1.3. a *Sonne*, *The brightneſſe of His glory*; *The true Character of His Subſtance*. And no diſ-
Mat. 17.5. pleaſure there was: No, *In quo complacitum eſt*, In whom He was abſolutely well pleaſed:
Heb. 2.10. yet would Hee, by *adoption*, for all that, *bring many Sonnes to Glory*. Is not this *full* on His part?

We ſee againe, no *Heire* will endure to heare of *Adoption*, nay, nor divide his Inheritance, no, not with his *naturall Brethren*. Then, that the *Heire of all things*, ſhould admit
Heb. 1.3. *joint Heires* to the Kingdome Hee was borne to; and that admit them not out of ſuch, as
Rom. 8.17 were *neare* Him, but from ſuch as were *ſtrangers*, yea, ſuch as had beene *condemned* men *under the Law*; Is not this *full* on His part? To *purchaſe us*, and to purchaſe *for us*, both at once? And not to *doe* this for us alone, but to *aſſure* it to us: For, as his *Father*, (in this Verſe) ſends Him; So, (in the next Verſe,) *Hee* ſends *the Spirit of His Sonne*, to give us *ſeiſin* of this our *Adoption*: whereby wee now call Him, the Iewes *Abba*, the Gentiles *Pater*, as *Children* all, and He *our Father*, which is the priviledge of the *Adoption*, we here receive.

And now are we come to the *fulneſſe* indeed. For this *Adoption*, is the *fulneſſe* of our option: We cannot extend; We, our *wiſh*; or He, His *love and goodneſſe* any further. For,
Eze. 47.3, 4, 5. what can we aske, or He give more, ſeeing in giving this, He giveth all He is worth? By this time, it is *full Sea*: All the bankes are *filled*. It is now as *Ezekiels waters* that he ſaw *flow from*

*from under the Threshold of the Temple*: that tooke him to the *ankles* fitst, then to the *knees*, after to the *loynes*; at last so *high risen*, there was no more passage.

1. From the *fulnesse* of His *Compassion*, He *sent* to release us: 2. From the *fulnesse* of *His Love*, He *sent His Sonne*: 3. In the *fulnesse of Humility*, He *sent Him made*: 4. *Made of a Woman*, to make a *full union* with our *Nature*: 5. *Made under the Law*, to make the *union* yet more perfectly *full* with our *sinfull condition*: 6. That we might obtaine a full deliverance, from all *Evill*, by being *redeemed*: 7. And a full estate of all the *Ioy* and *Glory* of his heavenly inheritance, by being *Adopted*. So, there is *fulnesse* of all hands. And so much for the *fulnesse of the benefit*, we receive.

Now, for the *fullnesse of the Dutie*, we are to performe this day. For, *in the fulnesse of time*, all things are to be *full*. *Plenitudo temporis, tempus plenitudinis*. And seeing God hath suffered us to live, to see the yeare *run* about, to this *plenitudo temporis*: if it be so on *GODS* part; meet also, it be so on *Ours*: and that *we* be not *emptie*, in this *fulnesse of time*. It is not fit, if *He* be at the *brinke*, that *we* be at the *bottome*. But, that *we* be willing, to yeeld Him of *ours* againe; of our *dutie* (I meane:) that it, to Him, in a measure and proportion be like *full*, as his *Bounty* hath beene *full* above measure toward us. That so from us, and on *our parts*, it may be *plenitudo temporis*, or *tempus plenitudinis*, the *fulnesse of time*, or *time of fulnesse*, chuse you whether.

1. And a *time of fulnesse* it will be, (I know) in a sense: of *fulnesse of bread*, of *fulnesse of bravery*, of *fulnesse of sport and pastime*: and this it may be. And it hath beene ever, a *joyfull time* in appearance, for it should be so. *With the joy* (saith *Esay*, a verse or two before, *Puer natus est nobis*, unto us a Childe is borne) *that men rejoyce with, in harvest*: Not to goe from our *Text* here, With the joy of men that are come out of *prison*, have scaped the *Law*; With the *joy* of men that have got the reversion of a *goodly heritage*. Onely, that we forget not the principall; that this outward *joy* eat not up, evacuate not our *spirituall joy*, proper to the *Feast*: that we have in minde, in the middest of our mirth, the cause of it, CHRISTS *sending*, and the benefits that come thereby. And it shall be a good signe unto us, if we can thus rejoyce, if this our *joy* can be *full*, if we can make a *spirituall* blessing the object of our mirth. *Beatus populus, qui scit jubilationem*, Blessed is the people, that can rejoyce on this manner. Esay 9.3. Psa. 89.15.

2. And after *our joyfulnesse*, or *fulnesse of joy*, *our fulnesse of thankes*, or *thankfulnesse*, is to ensue: For with that *fulnesse*, we are to celebrate it likewise. Our *mindes* first, and then our *mouthes*, to be filled with blessing, and praise, and thankes to Him, that hath made our times not to fall into those *emptie* ages of the world, but to fall within this *fulnesse of time*, which *so many Kings and Prophets desired to have lived in*, but fell short of; and lived then, when the times were *full* of shadowes, and promises, and nothing else. How instantly they longed to have held such a *Feast*, to have kept a *Christmas*, it is evident by *David's Inclina cœlos*, by *Esay's Vtinam disrumpas Cœlos, Bow the Heavens, and breake the Heavens*: How much (I say) they longed for it: And therefore, that we make not light account of it. Luke 10.2. Psa. 144.5. Esay 64.1.

To render our *thankes* then, and to remember to doe it *fully*, To forget none: To *Him* that *was sent*, and to *Him* that *Sent*; *Sent His Sonne*, in this; the *Spirit of His Sonne*, in the next verse. To begin with *Osculamini Filium*, it is the first dutie enjoyned us this day, to *kisse the babe* new borne, that when his *Father* would *send Him*, said, *Ecce venio*. So readily: and when He would *make Him*, was content with *Corpus aptasti mihi*, to have a body made Him, meet for Him to suffer in: who willingly yeelded to bee our SHILO; to this ἀνάπαυσις here; yea, to be not onely CHRIST, but an *Apostle* for us, (*Heb. III. v. 1.*) even *the Apostle of our profession*. Psal. 2.12. Psa. 49.7. Gen. 49.10

And not to *Him* that *was sent* and *made* alone: but to the *FATHER* that *sent Him*, and to the *HOLY GHOST* that *made Him*, (as by whom He was conceived.) To the *FATHER*, for his *mission*; the *SONNE*, for his *redemption*; The *HOLY GHOST*, for his *adoption*; For, by Him it is wrought. He that *made Him the sonne of Man*, doth likewise *regenerate us*, to the state of the *Sonnes of God*. And this for our *thankefulnesse*.

3. And to these two, (to make the measure *full*) to joyne, the *fulnesse of duty*, even whatsoever *dutifull* minded persons may yeeld to a *bountifull minded* and a *bountifull*

*handed* Benefactor. And with this to beginne, to conſecrate this firſt day of this *fulneſſe of time*: even with our *ſervice* to Him at the *full*; which is then at the *full*, when no part is miſſing: when all our *duties* of *preaching*, and *praying*, of *hymnes*, of *offering*, of *Sacrament*; and all, meet together. No *fulneſſe* there is of our *Liturgie*, or publike ſolemne Service, without the *Sacrament*. Some *part*; yea, the chiefe *part* is wanting, if that be wanting. But our *thankes* are ſurely not *full*, without the Holy *Euchariſt*, which is by interpretation, *Thankſ-*
Pſa.116.12,13. *giving* it ſelfe. *Fully* we cannot ſay, *Quid retribuam Domino?* but we muſt anſwer, *Calicem ſalutaris accipiam*, we *will take the cup of ſalvation*, and with it in our hands *give thankes* to Him, render Him our true *Euchariſt*, or reall *Thankſgiving* indeed. In which *Cup* is the *Bloud*, not onely of our *redemption*, of the *Covenant*, that freeth us from the *Law*, and ma-
Mat.26.28. keth the *Deſtroyer paſſe over us*: but of our *Adoption* of the *New Teſtament* alſo, which entitles us, and conveyes unto us (*Teſtament-wiſe*, or by way of *Legacie*) the eſtate we have in the joy and bliſſe of His heavenly Kingdome, whereto we are *adopted*. We are then made partakers of Him, and with Him of both theſe His benefits. We there are made to *drinke of*
1 Cor.12.13. *the Spirit*, by which *we are ſealed to the day of our Redemption and Adoption* both. So that, our
Eph.4.30. freeing from *under the Law*, our inveſtiture into our new *adopted* ſtate, are not fully conſummate without it.

And what? Shall this be all? No, when this is done, there is allowance of *twelve dayes* more, for this *fulneſſe of time*: that we *ſhrinke* not up our *dutie* then into this *day* alone, but in the *reſt* alſo remember, to *redeeme* ſome *part* of the day, to *adopt* ſome *houre* at the leaſt, to bethinke our ſelves of the *duty*, the *Time* calleth to us for: that ſo, we have not IOBS *dies*
2 Cor.6.2. *vacuos*, no day quite *empty* in this *fulneſſe of time*. Hereof aſſuring our ſelves, that what we doe in this *fulneſſe of time*, will have *full* acceptance at His hands. It is the *time of His Birth*, which is ever a *time*, as *accepted*, ſo of *accepting*; wherein, what is done, will be *acceptably* taken to the *full*: *Fully* accepted, and fully rewarded by Him, of *whoſe fulneſſe wee all receive*:
Ioh.1.16. With this condition, *of grace for grace*, ever, one grace for another.

And ſo, growing *from grace to grace*, finally from this *fulneſſe*, we ſhall come to be partaApo.10.6. kers of another yet behinde, to which we aſpire. For, all this is but the *fulneſſe of time*: But that, the *fulneſſe of eternity*, when time ſhall be run out, and his glaſſe emptie, *Et tempus non erit amplius*; which is, at His next *ſending*. For yet once more ſhall God *ſend* Him, and He *come* againe. At which comming, we ſhall then indeed receive the *fulneſſe* of our *Redemption*, not from the *Law* (that we have already,) but from *Corruption*, to which our bodies are yet ſubject; and receive the *full fruition* of the *Inheritance*, whereto we are here but *adopted*. And then it will be perfect, compleat, abſolute *fulneſſe* indeed, when we ſhall all *be filled* with the
Eph.1.23. *fulneſſe of Him that filleth all in all*. For ſo ſhall all be, when nothing ſhall be wanting in any:
1 Cor.15.28. for GOD *ſhall be all in all*. Not as here He is, ſomething, (and, but ſomething) in every one; but then *omnia in omnibus*. And then, the *meaſure* ſhall be *ſo full*, as it cannot *enter* into
Mat.25.21. us, we cannot hold it: We muſt *enter* into it; *Intra in gaudium Domini tui*.

To this we aſpire, and to this, in the *fulneſſe* appointed of every one of our times, *Almighty* GOD bring us, by *Him*, and for *His ſake*, that in this *fulneſſe of time*, was *ſent* to worke it for us, in His perſon: and worke it in us, by the operation of His *Bleſſed SPIRIT*.

To whom, &c.

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Tuesday*, the XXV. of *December*, A. D. MDCX.
*being* CHRISTMAS day.

## LVKE Chap. II. Ver. X, XI.

*The Angell said unto them, Be not afraid, for behold, I bring you good tydings, of great joy, which shall be to all people.*
*That, there is borne, unto you, this day a* SAVIOUR, *which is* CHRIST, *the* LORD, *in the Citie of David.*

THere is a *Word* in this Text, and it is *Hodiè*, by vertue whereof, *this Day* may seeme to challenge a speciall propertie in *this Text*, and *this Text* in *this Day*. CHRIST *was borne*, is true any day: but, *this day* CHRIST *was borne*, never, but *to day onely*. For, of no day in the yeare can it be said, *Hodiè natus*, but of *this*. By which word, the HOLY GHOST may seeme to have marked it out, and made it the peculiar Text of *the day*.

Then, it will not be amisse, *Donec cognominatur hodiè*, (as the *Apostle* speaketh) *while it is called, to day*, to heare it. To morrow, the word *Hodiè* will be lost: This day, and not any day else, it is in season. Let us then heare it *this day*, which we can heare no day besides. Heb. 3. 13.

IT is then the first report, the very first newes, that came (as *this day*) of that, which maketh *this day*, so high a Feast; *the birth of Christ*.

It came by an *Angell* then: No *Man* was meet to be the messenger of it. And looke how it came then, so it should come still; and none but an *Angell* bring it: as, more fit for the tongues of *Angels* than of *men*. Yet since, GOD hath allowed sinfull men, to be the Reporters of it at the second hand; and the newes never the worse; for that Good newes is good newes and welcome, by any, though the person bee but even a *foule Leper* that brings it. Yet, that the meanesse of the messenger offend us not, ever we are to remember this; Be the party who he will, that brings it, the newes of CHRISTS *Birth*, is a message for an *Angell*. 1 *Dixit Angelus.* 2 Reg. 7. 9

This had beene newes for the best Prince in the Earth. That these *Illis* here, these parties were *Shepheards*, that this Message came to them, needs not seeme strange: It found none else (at the time) to come to: The Angell was glad to find any to tell it to; even to tell it the first he could meet withall: None were then awake, none in case to receive it, but a sort of poore *Shepheards*; and to them he told it. 2 *Dixit illis.*

Yet, it fell not out amisse, that *Shepheards* they were; the newes fitted them well. It well agreed, to tell *Shepheards* of the yeaning of a strange Lambe: such a Lambe, as should *take away the sinnes of the world*: such a *Lambe*, as they might *send to the Ruler of the World for a present*, *Mitte Agnum Dominatori terræ*: *Esay*'s *Lambe*. Or (if ye will) to tell *Shepheards*, Iohn 1. 29. Esa. 16. 1.

Ezek. 34. 23. *heards*, of the birth of a *Shepheard*; *Ezekiels* Shepheard; *Ecce ſuſcitabo vobis Paſtorem*; *Be-*
a 1 Pet. 5. 4. *hold, I will raiſe you a* Shepheard: *the* [a] *Chiefe Shepheard, the* [b] *Great Shepheard*, and *the*
b Heb. 13. 20. [c] *Good Shepheard that gave His life for His flocke.* And ſo, it was not unfit newes, for the Per-
c Ioh. 10. 11. ſons to whom it came.

For the *Manner*: the Angell delivereth it *Evangelizando, Church-wiſe*, (and that was a ſigne, this place ſhould ever be the *Exchange* for this newes:) *Church-wiſe* (I ſay) for he doth it by a *Sermon*: here at this *Verſe*: and then by *Hymne* or *Antheme* after, at the XIIII.

3 *Dixit Evangelizo* *Verſe*. A *Sermon*: *the Angell* himſelfe cals it ſo, *Evangelizo vobis, I come to Evangelize, to preach you a Goſpell*: that firſt. And preſently after hee had done his *Sermon*, there is the *Hymne, Gloria in excelſis*, taken up by the Quiere of Heaven. An *Angell* makes the one: A multitude of *Angels* ſing the other. The whole ſervice of this day, the *Sermon*, the *Antheme*, by *Angels*, all.

4 *Evangelizo gaudium magnum.* Now, the end of both *Sermon* and *Antheme*, and of the *Angels*, in publiſhing it, and *of the Shepheards*, and us, in hearing it, is *gaudium, joy*, for the Benefit, and Honour; *Gaudium magnum, great joy*, for the great Benefit, and great Honour vouchſafed our Nature, and us, this day. *Ioy*, is in the *Text*, and if *joy* be in the *time*, it is no harme: We keepe the *Text*, if we hold the *Time* with *Ioy*, For ſo the *Angell* doth warrant us to hold it.

*The Diviſion.* Of this Angelicall, or Evangelicall meſſage, or (as not I, but the *Angell* calleth it) *Sermon*; theſe two *Verſes*, I have read, are a part. Whereof the former is but an *Ecce*, exciting

1 them to heare it, by magnifying the meſſage, as well worth their hearing, *Be not afraid, for*
2 *behold I bring you good tydings, of great joy, which ſhall be to all people.* The latter, *is the very meſſage* it ſelfe, That, *there is borne, unto you, this day a* SAVIOVR, *which is* CHRIST *the* LORD, *in the Citie of David.*

1 In the former, are theſe points: 1. *Feare not*, (it is no *ill newes*, I bring you) 2. Nay, it is *good newes*. 3. Good, for it is *newes of joy*. 4. Ioy, and that no ordinary, but *great joy*. 5. Not to ſome few, but *to the whole people*. 6. And not *toti populo* to all one people, but *omni populo, to all people* whatſoever. 7. And them, not for the preſent, but *Quod erit omni populo*, that is, and ſo *ſhall bee*, to all, as long as there ſhall bee any people, upon earth. And, by vertue of this [*Quod erit*,] to us, here, this day. *Ecce*, Behold, ſuch is the newes I bring.

2 *The meſſage it ſelfe.* In the latter, the *Meſſage* it ſelfe. (The ſumme whereof is) *the Birth of a Childe, A Childe is borne*. Three things are propoſed of Him. 1. This *Childe* is a SAVIOVR. 2. *A Saviour, which is* CHRIST. 3. *Chriſt the Lord, Chriſtus dominus*. For, every *Saviour* is not CHRIST, nor every *Chriſt* CHRISTUS DOMINUS, CHRIST the LORD, or the LORD CHRIST. He, is all three.

1 *The Names.* Then have we beſides, three circumſtances, of the [1] *Perſons*, [2] *Time*, and [3] *Place*. 1 *The*
2 *The circumſtances.* *Perſons*, for whom all this is: twice repeated; [1] *Evangelizo vobis* in the firſt Verſe, [2] *Natus vobis* in the ſecond. But this, I make ſome doubt of, whether it be a *Circumſtance* or no: I rather hold it a principall part of the *Subſtance*, as, the word of conveyance, whereby it paſſeth to us. And ſure, there is no *joy* either in *Evangelizo*, the *Meſſage*; or *Natus*, the *Birth*,
1 *The Perſons.* without it; without *Vobis*. But, if the *Meſſage*, and the *Birth* it ſelfe both, be *ours*; then it
2 *The Time* is *Gaudium magnum* indeed. Specially, if we adde (2.) the *Time* when, not many dayes hence,
3 *The Place.* but even *this very day*. And (3.) the *Place* where, that it is in no remote Region farre hence, but *in the Citie of David*, even here hard by.

3 *Our duty reciprocall* And then laſtly in a Word; what our parts are to performe, to theſe two parts, [1] this dayes *Meſſage*, and [2] this dayes *Birth* of our SAVIOVR, CHRIST, *the* LORD.

## *Be not afraid.*

*They were afraid.* HEre is a ſtop, that the *Meſſage* cannot proceed: For the ſight of the *Meſſenger*, hath almoſt marred the hearing of the *Meſſage*. The parties, to whom it comes, be in ſuch *feare*, as they be not in caſe to receive it. *They were afraid*, and that *ſore afraid* (as is ſaid in the *Verſe* before) at the ſight of the *Angel*, that came with the newes.

*So were others.* And this was not the caſe of theſe poore men onely: Others, and other manner of people were ſo, as well as they. This Goſpell of *Saint Luke* is ſcarce begun; we are yet but a little

little way in the ſecond Chapter; and we have already, three *Noli timere's* in it: and all, as here, at the comming of an Angell. 1 *Feare not Zacharie,* (Chap. I. 13.) So he was *afraid.* 2 *Feare not Marie,* (Chap. I. 30.) So, ſhe was *afraid.* 3 And now, *Feare not theſe* here, That it ſeemes to be generall, to *feare,* at an *Angels* appearing.

What was it? It was not the *feare* of an *evill conſcience:* They were about no harme. *Zacharie* was at Church at his *Office;* The bleſſed *Virgin* (I doubt not) bleſſedly imployed: Theſe here, doing their duty; *Watching over their flockes by night:* Yet, *feared,* all. What ſhould the matter be? It is a plaine ſigne, our Nature is fallen from her originall: Heaven, and we are not in the termes, we ſhould be: not the beſt of us all. Of *what not.* Of *what.*

*Angels* are the Meſſengers of Heaven. Meſſengers ever come with tydings; but whether good or bad, we cannot tell. Here comes an *Angell* with newes from Heaven: what newes he brings, we know not, and therefore we *feare,* becauſe we know not. Which ſhewes, all is not well betweene heaven and us; that upon every comming of an *Angell,* we promiſe our ſelves no better newes from thence; but ſtill are *afraid* of the meſſages and meſſengers that comes from that place. Why of the Angel.

That the meſſage then may proceed, this *feare* muſt be removed. In a troubled water, no face will well be ſeene: nor, by a troubled minde, no meſſage received, till it be ſetled. To ſettle them then for it; no other way, no other word to begin with, but *Nolite timere, feare not,* and that is ever the Angels beginning. Such is our infirmity, ever he muſt begin with theſe two words, *Noli timere, feare not:* And ſo he doth *ſeven* times in this Goſpell. *Bee not afraid.*

But, *feare* will not be caſt out with a couple of words, till they ſee ſome reaſon to quiet them. And no better reaſon, than to ſhew, they have no reaſon to *feare.* For, feare is the expectation of evill, and there is no evill toward them: and ſo they have no reaſon to *feare;* *quòd trepidaverunt timore, ubi non erat timor.* As if he ſhould ſay; Angels have come with *weeping* newes, as *Iude 2.v.5.* If I were ſuch an one, if I came with ſad tydings, ye had reaſon, ye might *feare.* But now, your *terrour* groweth out of *error.* You are miſtaken in me, I am no ſuch Angell; I am *Angelus Evangelizans,* an Angell with a Goſpell, one that comes with no *bad newes. Feare not* then. There is no evill toward. 1 For, *no ill tydings.* Pſa. 53.5.

No evill: and that were enough for *feare not.* But here is a further matter; Not only *privativè, I bring no ill;* but *poſitivè, I bring you good newes.* And *good newes* is *Nolite timere,* and ſomewhat beſides, (that is) *Feare not,* but, *be of good cheere.* They be two degrees plainly, though one be inferred of the other. *Feare* no ill, there is none *to feare;* there is *no ill,* nay there is *good* towards. For, *good newes* is good, in that it repreſents the good it ſelfe to us before it come. It is but words: true: But ſuch words made *Iacob revive againe,* when hee was more than halfe dead, even *the good newes of Ioſephs welfare. If I might but heare good tydings* (ſaith *David, when his bones were broken) it would make me well againe:* That *Salomon* ſaid well, *A good meſſenger is a good medicine.* 2 But *good tydings.* Gen. 45.17 Pſal. 51.8. Pro. 13.17.

Specially, this here which is ſo good, as it carrieth away the name from the reſt, to be called *The Goſpell,* or, the *glad tydings,* as if none ſo *glad,* nay, none *glad at all* without it. It is (ſaith the Apoſtle) *odor ſuavitatis,* a comfortable ſweet ſavour. It is (ſaith the wiſe man) *dulcedo animæ, & ſanitas oſſium,* the ſweetneſſe of the ſoule, the very health of the bones. It is ſuch (ſaith the Prophet) *as the lips are precious, and the feet beautifull, of them that bring it,* that *a Saviour is borne,* as by whom, *things in heaven and things in earth,* Men and Angels (which were in *feare* one of another) *are ſet at peace, and love:* and *Love caſteth out feare,* giveth the true *Noli timere.* 2 Cor. 2.15. 5.7 Pro. 16.24 Eſay 52.7. Col. 1. 20. 1 Ioh 14. 18.

Good newes *of joy:* For, of *good newes,* there are more ſorts than one. *Good newes* it had beene, if it had beene but *Evangelizo vobis Spem.* Newes *of good Hope:* that had beene enough, for *Nolite timere.* This is more, it is *of joy.* I wot well, there is a *joy* in hope, *Spe gaudentes,* ſaith the Apoſtle: But that *joy* is not *full, till the fulneſſe of time come.* Nor it is not perfect, for it is allaied ſomewhat, with an unpleaſing mixture, which is *Spes differtur,* and that (as the wiſeman ſaith) *affligit animam: Hope deferred afflicteth the ſoule. Gaudium Spei* is nothing to *Gaudium Rei:* the hope *de futuro,* of a thing to come hereafter, nothing to the actuall fruition of a thing preſent. 3 Tydings of joy. Rom. 12. 12. 13. Ioh 16.24 Gal 4 4. Pro. 13.12

And indeed, this dayes newes, it was ever *Evangelium Spei:* ever in the future tenſe, before. Even the very laſt before this, to the bleſſed Virgin, *Ecce concipies; Thou ſhalt conceive,* Luk. 1.31

*ceive: Shalt.* So it was yet to come. This is the first in the present tense: Not, *is to be borne, is to bee sent, is to come,* but, *Natus est, Missus est, Venit, is borne, is sent, is come. Hodiè,* even to day, takes no time: *In the Citie of David,* not farre hence, but even hard by. This is *Evangelizo gaudium:* This is *joy* indeed.

4 Of great joy. But even in *Ioy,* there be diverse degrees: All are not of one size: Some there are lesser; some (as this here) *Gaudium magnum.* The fire is, as the fuell is; and the *joy* is as the *matter* is. There is not like joy to a *Shepheard,* when his Ewe brings him a Lambe, as when his Wife brings him a Sonne; (yet that of a Lambe, is a *Ioy,* such as it is.) But then, if that Sonne should prove to be *Princeps Pastorum,* the *Chiefe Shepheard in all the land,* that were somewhat more: But then, if he should prove to be a CYRUS, or a DAVID, *a Prince,* then certainely it were another manner of joy, *Gaudium magnum* indeed. As the *matter* is, so is the *Ioy.* If *great* the *Benefit, great* the *Person,* then great the *Ioy.* And here the *Benefit* is great, none greater, as much as the saving of us all, as much as all our lives and soules are worth; therefore *great.* And the *Person great,* none so great, (it is the LORD Himselfe) therefore *primæ magnitudinis,* great even as *He* is. Indeed so great it is, that the Prophet bids us plainely, *remember no more former things, nor regard matters of old:* This passeth them all, the *Ioy* of it puts them all downe: so that none of them shall once be mentioned with it. Therefore well said the Angell, *Evangelizo gaudium magnum.* Esa. 45.18.

5 Ioy to the people. And *great,* it may be *intensivè,* in the parties themselves: yet not great *extensivè,* nor extend it selfe to many, not be *gaudium magnum Populo.* Yes, even that way also it is *great;* it is *publike joy,* it is *joy to the people.* And, well fare that *Ioy* where it is merry withall. It is added purposely, this, that they might not mistake, when he said, *Evangelizo vobis,* hee brought *them* good newes; That though he brought it *them;* yet not *them* onely, it was not appropriate to *them,* it was common to *others: They* had their parts in it, but so should *others* have no lesse than *they.* And every good Shepheard, will like it the better for that; will be *pro grege,* and still preferre the joy of the whole flocke.

Esay 9.3. In other joyes, it fals out as *Esay* tels, *Multiply the Nation, and ye shall not encrease their joy;* for, that which one winnes, another loses: But, *this Ioy,* the *Ioy* of *Puer natus est nobis,* in it, *they shall all rejoyce before Thee, as men make merry in harvest, and be joyfull as men that divide the spoile. In harvest;* And a good Harvest all the Country is the better for. *At a spoile;* wherein every one hath his share. That is *gaudium Populi,* And such is this. Well figured, in the *place of* His *birth,* an *Inne,* which is *domus Populi,* open to all Passengers that will take it up; *Iuris publici,* wherein every one hath right. Yea, and the most common part of the *Inne.* For, though they sort themselves, and have every one their severall Chambers; in the *stable* all have intereſt; that is common. And as the Place *publike,* so is the *Benefit,* and so is the *Ioy publike* of His *Birth:* Christmas ioy right; All fare the better for this day. *Salus Populi* is the best; and so is *Gaudium populi* too; and every good minde will like it so much the better, that *All the people* have their part in it. Luke 2.7.

6 Ioy to all people. And this were much, *toti populo,* to the whole people, if it were but one: But it is *omni populo* (say *Theophylact* and *Beda*) that is, *to all people,* which is a larger extent by farre. And if yee speake of *great joy,* this is *great* indeed, for it is *universall,* it is as great as the world is *great:* when, not the *Iew* onely but the *Gentile,* nor the *Gentile* but the *Iew,* not one people, but *All,* keepe a Feast. And at this word, *omni populo, Nec vox hominem sonat.* It is not man that speaketh now, whose goodnesse commonly, when it is at the greatest, extendeth no further but to one Nation: But with GOD it is never *great,* till it come to *omni populo.* *It is but a small thing* (saith He by *Esay*) *to raise the Tribes of Iacob, or to restore the decayes of Israel: I will give thee a Light to the Gentiles, and a Salvation to the end of the World.* Esay 49.6.

As we said of the *Inne,* even now, the *place* of His *Birth:* So say we here, of the *time* of it. It is well set downe by *Saint Luke,* to have beene at the *Description of the whole World;* for, that was a meet time for the SAVIOVR *of the whole World* to be borne: *The Dew of whose Birth is of the wombe of the morning,* (the Psalmist in passion of joy misplacing his words,) the meaning is, *His birth from the wombe, is as the morning dew,* which watereth and refresheth the face of the *whole* earth: Not *Gedeon's fleece,* alone, but the *whole earth;* Luke 2.1. Psa. 110.3 Judg. 6.37

Not

Not one part, not the Iewes only: No *partition* now, but [a] *utraque unum*, one of two: Nay, one of *all*: [b] *all recapitulate in* Himselfe, and from Him as a Center, lines of joy drawne to *all*, and every part of the Circle.

[a] Ephes. 2. 14. [b] 1. 10.

And we may not passe by *Quod erit*, which *shall be*; which not only *is*, but *shall be*. For by this word, we hold; It is our best tenure. Not only to *All* that then were, (then had we been out:) but that were, or ever should be, to the worlds end. *Omni populo, all people*, is the *latitude* or extent: *Quod erit that shall be*, in the *longitude* or continuance of the joy. *Quod erit*, that it *shall be* a feast of joy, so long as any people shall be, to hold a feast on the face of the earth. In a word, That same *Evangelium æternum*, that Saint IOHN saw *in the Angels hand*, we now heare from the Angels mouth, *to be preached to every nation, kindred, tongue and people*, that *be*, or *shall be*, while the world endureth.

7 To all people that shall be. Apoc. 14. 6.

So, if we reade *Quod erit*, with *omni populo*. But some reade *gaudium*, with *quod erit*; *gaudium quod erit*; and make a note of that: The joy, *quod erit*, that *is*, and *shall be*. For commonly, all our earthly joy, is *gaudium quod est, & non erit*, that *is*, for the present, but continueth not; *is*, but *shall not be*: *like the blaze of a brush faggot*, all of a flame and out againe suddenly, in a moment. *Gaudium quod erit*, the joy that *so is*, as it *shall be* still; is grounded upon the joy of this day, CHRIST, and His *Birth*. Without which, our joy is as the joy of men in prison, merry for a while, but within a while, sentence of death to passe upon them. Without which, *Extrema gaudii luctus occupat*, the end of all our mirth, will be but mourning. All joy else *is*, but *shall not be* within a while: At least-wise *erit, quando non erit*, A time shall be when it shall not be. *Sed gaudium Meum, nemo tollet à vobis*; But *My* joy, *Mine*, grounded on Mee, none shall ever take from you; not sickness, not death it selfe. Other it shall, this it shall not; but, now yee shall, this Day, and evermore ye shall rejoyce in the holy comfort of it.

2 Ioy that shall bee. Eccl. 7. 8. Prov. 14. 13. Ioh. 16. 22.

And this is the magnifying of the Message. 1. No evill newes, *Feare not*. 2. Nay *good*. Be of good cheere. 3. *Good newes of joy*. 4. *Of great joy*. 5. *Publike* joy, *toti Populo*. 6. *Universall* joy, *omni populo*. 7. Ioy to all, *that are* or *shall be*; And againe joy, which now *is*, and *shall be* so for ever.

Now, upon all these He setteth an *Ecce*, and well He may; And, that is never set by the HOLY GHOST, but *super res magnæ entitatis*, upon matters of great moment. But, upon this Hill, upon the top of it, that hath so many ascents, a *Beacon* would doe well. For looke, how many *Ecce's* in the Scripture, so many *Beacons*; And betweene them, as betweene these, ye shall observe a good correspondence still. This *Ecce* here, to the last [a] *Ecce concipies* of the blessed Virgin; That, to *Esay's* [b] *Ecce concipiet Virgo*; That, to *Davids* [c] *Ecce de fructu ventris tui*; That, to *Abraham's* [d] *Ecce in semine tuo*; and so up, till yee come to * *Semen mulieris*: There they first beginne, and take light one from another, till they come to the *Ecce natus est hodiè*, the *Ecce* of all *Ecce's*, the last and highest of them all. And as a Beacon serveth to call and stirre up men to have regard: so is this here to excite them (and in them, us all) with good attention to heare, and to heed these so great *good tidings*. And indeed, who is not excited with it? whose eye is not turned to behold this *Ecce*? whose eare standeth not attent, to heare this *Evangelizo*? whose *heart* doth not *muse, what manner of message this should be?*

[a] Chap. 1. 31. [b] Esa. 7. 14 [c] Psal. 132. 11. [d] Gen. 22. 18. * 3. 15. Chap. 1. 29

This it is then, *Quòd natus est*. The *Birth* of a Childe: *that there is one borne this day*, the cause of all this joy.

2 That there is borne.

There is joy at every birth. *Sorrow in the travaile* (saith our SAVIOUR;) *but after the delivery, the anguish is no more remembred, for joy, that a man is borne into the world.*

But the *greater* he is that is borne, and the more *beneficiall* his birth, the greater adoe is made. And among men, because there are none greater than *Princes*, and great things are looked for at their hands, their *Births* are ever used to be kept with great triumph. *Pharoahs*, in the Old; *Herods* in the New: both their *Natus est's*, dayes of *feasting*.

Gen. 40. 20. Mar. 6. 21.

Now of Him, that is borne heere, it may truly be said; *Ecce major hîc, Behold a greater is borne here*. One, whose *Birth* is good newes, even from the poorest *Shepherd*, to the richest *Prince* upon the earth.

Mat. 11. 24.

Who is it? Three things are said of this Childe by the Angell: 1. *Hee is a* SAVIOUR. 2. *Which*

2. *Which is* CHRIST. 3. CHRIST *the* LORD. Three of His Titles, well and orderly inferred one of another by good consequence. We cannot misse one of them; they be necessary all. Our method, on earth, is to begin with *great*: In Heaven, they begin with *good* first.

A SAVIOVR. *In Verrem* IV.

First then a SAVIOUR, that is His Name: IESUS, *Soter*; and in that name, His benefit, *Salus*, saving health, or *Salvation*. Such a name as the great Orator himselfe saith of it, *Soter, Hoc quantum est? Ita magnum est, ut latino uno verbo exprimi non possit.* This name SAVIOUR is so great, as no one word can expresse the force of it.

But we are not so much to regard the *Ecce*, how *great* it is, as *Gaudium*, what *joy* is in it; that is the point we are to speake to. And for that; men may take what they will, but (sure) there is no *joy* in the world to the *joy* of a man *saved*: no *joy* so great, no newes so welcome, as to one ready to perish, in case of a lost man, to heare of one that will *save* him. In danger of perishing, by sickneese, to heare of one will *make* him *well* againe: By sentence of the Law, of one with a pardon to *save* his life: By enemies, of one that will *rescue*, and set him in safetie. Tell any of these, assure them but of a *Saviour*, it is the best newes he ever heard in his life. There is *joy* in the name of a *Saviour*. And even this way, this Childe is a SAVIOUR too. *Potest hoc facere, sed hoc non est opus Ejus*, This He can do, but this is not *His worke*: a further matter there is, a greater *Salvation* He came for. And it may be, we neede not any of these; we are not presently sicke, in no feare of the Law, in no danger of enemies. And it may be, if we were, we phansie to our selves to be releeved some other way. But, that which He came for, that *saving* we need all; and none but He can helpe us to it. We have therefore (all) cause to be glad for the *Birth* of this SAVIOUR.

I know not how, but when we heare of *saving*, or mention of a *Saviour*, presently our minde is carried to the saving of our skin, of our temporall state, of our bodily life, and further *saving* we thinke not of. But, there is another life, not to be forgotten; and, greater the dangers; and the destruction there, more to be feared then of this here; and it would be well, sometimes we were remembred of it. Besides our skin and flesh, a *soule* we have, and it is our better part by farre; that also hath need of a *Saviour*; that hath her *destruction*, out of which; that hath her *destroyer*, from which she would be saved; and those would be thought on. Indeed our chiefe thought and care would be for that; how to escape the *wrath*, how to be saved from the destruction *to come*, whither our sinnes will certainly bring us.

Sinne it is, will destroy us all. And (to speake of a *Saviour*) there is no person on earth hath so much need of a *Saviour*, as hath a *sinner*. Nothing so dangerous, so deadly unto us, as is the *sin* in our bosome; nothing, from which we have so much need to be *saved*, whatsoever account we make of it. From it, commeth upon us all the evill of *this life*: and from it, all the evill of the *life to come*: in comparison whereof, these here are not worth the speaking of. Above all then, we need a *Saviour*, for our *soules*; and *from* our *sinnes*; and from the everlasting destruction, which sin will bring upon us in the other life, not farre from us, not from him of us, that thinketh it farthest off.

Then, if it be *good tidings* to heare of a *Saviour*, where it is but a matter of the losse of *earth*, or of this *life* here: how then, when it commeth to the losse of *Heaven*; to the danger of *Hell*, when our *soule* is at the stake, and the well-doing or undoing of it for ever? He that could *save* our *soules* from that *Destroyer*, were not the *birth* of such an one good newes trow? Is not such a *Saviour* worth the hearkening after? Is he not? It is then because we have not that sense of our *soules*, and the dangers of them, that we have of our *bodies*: nor that feare of our *ghostly enemies*, nor that lively apprehension of the *eternall torments* of that place, and how neare we are to it, (nothing being betwixt us and it, but this poore puffe of breath which is in our nostrils:) Our *carnall* part is quicke and sensible: our *spirituall* is dead and dull. We have not the feeling of our *sinnes*, that we have of our *sickneese*: if we had, we would heare this newes with greater cheerefulneese, and hold *this Day* of the *birth* of such a SAVIOUR, with *joy* indeed. We cannot conceive it yet, this destruction is not neere enough to affect us. But, *in novissimo intelliget is planè*, in the end, when the *Destroyer* shall come, and we shall finde the want of a *Saviour*, we shall plainly understand this, and value this *benefit* and the *joy* of it, as we ought; and finde, there is no *joy* in the earth to the *joy* of a *Saviour*.

Ier. 30. 24.

There

*There is borne a Saviour*, is the first. The Angell addeth further, *A Saviour which is* CHRIST. For, many *Saviours* had beene borne, many had GOD sent them, that at divers times had set them free from divers dangers of their enemies; *Moses* from the *Ægyptians*; *Ioshua*, from the *Canaanites*; *Gedeon*, from the *Madianites*; *Ieptha*, from the *Ammonites*, *Sampson*, from the *Philistims*. And indeed, the whole story of the Bible is nothing else, but a Calender of *Saviours*, that GOD from time to time still stirred them up. 2 Which is Christ.

But these all were but pettie *Saviours*; there was one yet behinde, that was worth them all. One, that should *save His people from their sinnes*; *Save*, not their *bodies* for a *time*, but their *soules* for *ever*, which none of those *Saviours* could doe. One therefore much spoken of, wished for, and waited for, *a* SAVIOVR *which was* CHRIST: when He came they looked for great matters, as said the woman at the *Wels-side*: for He was the most famous and greatest SAVIOVR of all. And this is He, *A Saviour which is* CHRIST. Hee, of whom all the *Promises* made mention, and *He* the *performance* of them all: of whom all the *Types* under the Law were *shadowes*, and *He* the *substance* of them all: Of whom all the *Prophecies* ranne, and *He* the *fulfilling* of them all: *He*, of whom all those inferiour *Saviours* were the *figures* and fore-runners, and *He* the *accomplishment* of all, that in them was wanting. This is *He*: *Iacobs* [a] *Shiloh*, *Esay's* [b] *Immanuel*, *Ieremies* [c] *Branch*, *Daniels* [d] *Messias*, *Zacharies* [e] *Oriens ab alto*, *Aggeis* [f] *Desideratus cunctis Gentibus*. The desire of all the Nations, then; and now the *Ioy* of all Nations: *a Saviour which is* CHRIST. Mat. 1.21. Iohn 4.25 a Gen. 49. 10. b Esay 7. 14. c Ier. 23.5. d Dan. 9. 29. e Zach. 6. 12. f Agge 2.9

And what is meant by this terme CHRIST? A *Saviour anointed*; or (as in another place it is said, more agreeable to our phrase of speaking) a * *Saviour sealed*; a *Saviour under* GODS *Great Seale*. That is, not as those other were, *Saviours* raised up of a sudden, upon some occasion; to serve the turne for the present, and never heard of till they came: but a *Saviour* in GODS fore-counsell resolved on, and given forth, from the beginning; promised and fore-told, and now signed and sent, with absolute commission and fulnesse of power, to be the perfect and compleat SAVIOVR of all. * Iohn. 6. 27.

And to be it, *ex Officio*; His Office, His very profession, to be one, that all may have right to repaire unto Him, and finde it at His hands. Not a *Saviour* incidently, as it fell out: but one, *ex professo*, *anointed* to that end, and by vertue of His *Anointing* appointed, set forth, and sent into the world, to exercise this function of a Saviour: Not for a time, but for ever, not to the *Iewes*, (as did the rest,) but even *to all the ends of the earth*. So runs His Bill, [a] *Venite ad me omnes*, Come *all*: and [b] *Qui ad me venerit non ejiciam foras*, of them that come to me, I will cast *none* out. [c] *Servator omnium hominum*, the *Saviour of all men* (and as the *Samaritans* said of Him, [d] *Servator mundi*, The *Saviour* of the *world*,) of *Samaritans*, *Iewes*, *Gentiles*: of *Kings*, of *Shepheards* and all. a Mat. 11. 28. b Iohn 6. 37. c 1 Tim. 4. 11. d Iohn 4. 42.

And there is yet more particularity in this word CHRIST: *Three* Offices did GOD from the beginning erect to *save* His people by: and that, by three acts, (The very Heathen tooke notice of them,) [1] *Purgare*, [2] *Illuminare*, [3] *Perficere*. [1] *Priests*, to purge or expiate: [2] *Prophets*, to illuminate or direct them; [3] *Kings*, to set all right, and to keep all right, in that perfection, which this world admitteth. And all these three had their severall *Anointings*. *Aaron* the *Priest*, (*Levit.* 8.12.) *Elisha* the *Prophet*, (1 *Reg.* 19.16.) *Saul* the *King*, (1 *Sam.* 10.1.) In the *Saviour* which is *Christ*, His will was, all should meet, that nothing in Him might want, to the perfecting of this worke. That *He* might be a perfect *Saviour* of all, He was all. *A Priest*, *after the order of Melchisedek*, (*Psal.* 110.4.) A *Prophet*, to be heard when *Moses* should hold his peace, (*Deut.* 18.18.) A *King*, to *save* His people, *whose Name should be* IEHOVAH *Iustitia nostra*, (*Ier.* 23.6.) *Davids* Priest, *Moses* Prophet, *Ieremies* King.

And these formerly had met *double*, two of them in some other; *Melchisedeck*, King and Priest; *Samuel*, Priest and Prophet; *David*, Prophet and King. Never all *three*, but in Him alone; and so, *no perfect Christ* but He: but He all, and so *perfect*. By His *Priest-hood*, to purge, expiate, and *save us from our sinnes*, being a *propitiation to* GOD *for them*: By His *Prophecie*, to illuminate and *save* us from the by-paths of errour, *guiding our feet in the way of peace*. By His *Kingdome*, protecting and conducting us thorow the miseries of this life, till He perfect us eternally by Himselfe in the joyes of His heavenly Kingdome. Rightly then, *a Saviour which is Christ*. 1 Ioh. 2. 2. Cha. 1. 79.

Now, as in the Name SAVIOUR there was, so is there likewise *Ioy* in this Name CHRIST; and that, many wayes: 1. First, that wee shall hang no more in expectati-
Zach.9.12 on, We shall be no longer, *Vincti spei*, Hopes prisoners. *He that should come, is come.* The promised SAVIOUR, *The* SAVIOUR, *which is* CHRIST, is now borne, and when *spes* becomes *res*, then our *joy* is *full.* 2. That now, there is a *Saving Office* erected; one *Anointed* to that end, a professed SAVIOUR, to whom all may resort. We shall not be to
Acts 4.12 seeke, *there is a Name given under Heaven*, wherby we may be sure of *salvation*, the Name of CHRIST. 3. That to this our saving, wee have the joynt consent and good will of all parties; in this Name CHRIST. CHRIST (that is) the *Anointed*, what person is Hee? The SONNE, the *second* Person. *Anointed*, by whom? By the FATHER: *Quem unxisti*, (*Acts* 4.27.) the *first* Person. *Anointed*, with what? *With the* HOLY GHOST, (*Acts* 10.38.) the *third* Person. So a concurrence of *all Persons* in this Name; all willing and well-pleased, with the worke of our *Salvation.* 4. If we would be saved, we would be sa-
Cant. 1.2. ved, *unctione*, by Oile, not by Vineger. *Et unguentum effusum, Nomen, Ejus:* And His Name is CHRIST, one that saveth by *anointing.* 5. And if by *Oile*, (there be hot *Oiles*) with a gentle *lenitive Oile.* And the *Oile* which He useth, wherewith He is *anointed*, is, *the Oile of gladnesse. Gladnesse* therefore must needs goe with this Name. Which *Oile of gladnesse* is not for *Himselfe*, but for *us:* not for *His* use, but for *ours.* So He saith Himselfe, in His first Sermon at *Nazareth*, upon His text out of *Esay* 61.2. *The anointing* (this *Oile of gladnesse*) *was upon Him* to bestow it upon us, and of us: Vpon them especially, that through a wounded conscience, were troubled with the *spirit of heavinesse*, to turne their heavinesse into *joy. Glad* then; that He is come, that by His Office is to *save:* and come with the good liking of all: to *save* us by *Oile:* and that, *the oile of gladnesse.*

3 Christ the Lord. And yet to make our *joy* more *full*, the *Angell* addeth the third. *A* SAVIOUR *which is* CHRIST; CHRIST *the* LORD. For neither is this all. He is not CHRIST only. We must not stay there. For the Name CHRIST will agree, hath beene, and may be imparted to others besides. Many a King, in Scripture, hath had the honour to carry the Name of *Christ*; But with a difference. The King, *Christus Domini*, the Lords Christ; He
Heb. 7. 4. *Christus Dominus*, the Lord Christ, or *Christ the Lord. Consider then, how great this Childe is*, whose *Anointed*, Kings themselves are. For if they be *Christi Domini*, the Lords Anointed; *His* they are, for *He* is the LORD. The LORD absolute without any addition; yee may put it to what ye will, LORD of men and *Angels*, Lord of Heaven and Earth, and all the Hosts of them, *Dominus Christorum*, and *Dominus Dominorum*, LORD *paramount* over all.

But, why the Lord? Because this Name of *Christ* will sort with men. Nay, as He is *Christ* (that is *Anointed*) He is *Man* only. It is His name as *Man*, for GOD cannot be *Anointed.* But *He* that should save us would be more than *Man*; and, so more than *Christ.* Indeed,
Heb.7.28. *Christ* cannot save us. He that must save us must be the *Lord.* For, *such a Saviour it behooveth us to have*, as might not begin the worke of our *Salvation*, and leave it in the middest, but goe through with it, and make an end too; which the former *Saviours* could not doe. Formerly, ever their complaint was, that their *Saviours*, their *Christs* died still, and left them
Heb.7.23, 24. to seeke: their *Kings*, and *Priests*, and *Prophets* dropt away still; for, *they were not suffered to endure by reason of death.* But this SAVIOUR, this Christ, because Hee is the LORD, *endureth for ever, hath an everlasting Priesthood*, Kingdome and Prophecie, and *so is able perfectly to save them, that come to* GOD *by Him.* This is one reason, why, hither wee must come at the last, to *Christ* the *Lord*, and till we be at it, we be not where we should, Else, our *Saviours* will die, and leave us destitute.

But, the maine reason is set downe by *Esay*, *Ego sum, Ego sum*, (saith GOD Himselfe)
Esa.43.11 *& præter me, non est servator:* It is I, I that am the *Saviour, I am, and besides Me, there is no Saviour.* None indeed, no true *Saviour*, but *the* LORD. All other are short, *Vana salus hominis*, saith the Psalme, *Mans salvation is vaine*, any *salvation* is vaine, if it be not the LORDS. 1. Those *Christs*, that were not the LORD, could not save but the *bodie*, and not one of them *quicken his owne soule:* CHRIST, *that is the* LORD, can save *soules* and *bodies*, His *owne* and *others both.* 2. Those *Christs*, that were not *the* LORD, could save but from *carnall enemies*, with armes of flesh: *Hee*, from our *ghostly enemies*, even *spirituall wickednesses in heavenly places*, from *Abaddon* the great destroyer of the bottomelesse pit.

3. They,

3. They, that were not the LORD, could *ſave* but from *worldly calamities*, could but prune and take off the twigs, (as it were:) He, from *ſin* it ſelfe, and ſo plucketh it up by the roots. 4. They, that were not *the* LORD, put it off but for a time, and after it came againe, *Temporall* only. He for ever, once for all: and *is become Author of eternall ſalvation*, to all that depend on Him. And marke that word [*eternall:*] For none but the LORD can worke *eternall ſalvation*. 5. They all had need of a *Saviour* themſelves, and of *this Saviour*: He needs none, receives of none, imparts to all; as being not a *Saviour* only, but *Salus ipſa in abſtracto*, Salvation it ſelfe, (as *Simeon* calleth Him) *of whoſe fulneſſe we all receive*. To *ſave*, may agree to *man*: To be *ſalvation*, can agree to none but to CHRIST *the* LORD. To begin and to end; To ſave ſoule and body, from bodily and ghoſtly enemies; from ſin the root, and miſery the branches; for a time, and for ever; to be a *Saviour*, and to be *Salvation* it ſelfe CHRIST, *the* LORD is all this, and can doe all this. Now then we are right, and never till now. *A Saviour which is* CHRIST *the* LORD. Heb. 5. 9. Verſe 20. Iohn 1.

But the name [LORD] goeth yet further: not only to *ſave* us, and ſet us free from danger, to deliver us from evill; but to ſtate us in as good and better condition, than we forfeited by our *fall*; or elſe though we were *ſaved*, we ſhould not *ſave* by the match. To make us then *ſavers*, and not *ſavers* only, but *gainers*, and that great *gainers* by our *ſalvation*, He doth further impart alſo the eſtate annexed of this laſt title, even whatſoever He is *Lord* of Himſelfe. And He is *Lord of life*, (ſaith S. *Peter*, *Acts* 3.15.) *Life* then He imparts. And He is *Lord of Glory*, (ſaith S. *Paul*, 1 *Cor.* 2.8.) *Glory* then He imparts. And He is *Lord of Ioy*, (*Intra in gaudium Domini*, *Enter into the joy of the Lord*, *Mat.* 25.21.) *Ioy* then He imparts. *Life*, and *Glory*, and *Ioy*; and makes us *Lords* of them, and of whatſoever is within the Name, and title of *Lord*. For having thereto a double right, [1] by *Inheritance*, as the *Sonne*, (*Heb.* 12.) [2] And by *Purchaſe*, as a *Redeemer* (for, *therefore Hee died, and roſe againe, that Hee might bee Lord of all*, *Rom.* 14.9.) contenting himſelfe with the former; He is well pleaſed to ſet over the latter to us, and admit us with Himſelfe into His eſtate of joynt purchaſe of Heaven, or whatſoever He is owner of; that, in right of it, we may enter into the *Life*, *Glory*, and *Ioy* of *our Lord*, and ſo be *ſaved* and be *ſavers*, and more than *ſavers* every way. This alſo, is in the word *Lord*: this benefit further we have by it.

And now, if we will put together, *Natus* and *Servator*, *Servator* and *Chriſtus*, *Chriſtus* and *Dominus*, *Dominus* and *Natus*: *Borne* and *Saviour*, *Saviour* and *Chriſt*, *Chriſt* and the *Lord*, the *Lord* and *Borne*: take them which way you will in combination, any of the *foure*, then have we His two Natures in one perſon. In *Servator*, His *God-head*: None but GOD is a *Saviour*. In *Chriſtus*, His *Man-hood*: GOD cannot be *Anointed*, *Man* may. In *Dominus*, His *Divine* againe, *the Lord* from heaven. In *Natus*, His *Humane* Nature, directly, *borne of a Woman*: Both (ever) carefully joyned, and to be joyned together. When S. *Matthew* had begun his Goſpell thus: *The Booke of the generation of* IESUS CHRIST *the Sonne of David*, one Nature, His humanity: S. *Marke* was carefull to begin his thus; *The beginning of the Goſpell of* IESVS CHRIST *the Sonne of* GOD, the other Nature, His Divinitie. But S. *Iohn*, he joynes them, *Verbum caro factum eſt*, the *Word* became *fleſh*. *Verbum* the Word, there is *Dominus*; and *Caro* the Fleſh, that is, *Natus*. Mat. 1.1. Marke 1.1 Iohn 1.14

And even this very *conjunction* is a new *Ioy*. For, that ſuch an one, that the LORD would condeſcend to be *borne*, (beſides the *benefit*,) there is alſo matter of *Honour*. Even that He, ſo great a Perſon, would become ſuch as we are, would ſo eſteeme our Nature, as to take it upon Him; This certainely is a great *dignitie* and exaltation of our Nature; And it is a matter of new *Ioy*: That *He* would ſo highly value it, as to aſſume, aſſociate, and unite it into one Perſon, with the *Sonne of* God. By this, we ſee, why a SAVIOVR: why CHRIST: why the LORD. A SAVIOVR, His Name of *benefit*, whereby He is to deliver us. CHRIST, His Name of *Office*, whereby He is bound to undertake it. *The Lord*, His Name of *Power*, whereby He is able to effect it. We ſee alſo why *Man*, and why GOD: Firſt, So it ſhould be; for, of right none was to make ſatisfaction for *man*, but *man*. And in very deed, none was able to give ſatisfaction to GOD, but GOD. So that being to ſatisfie GOD for *Man*, He was to be GOD and *Man*. Secondly, So we would wiſh it our ſelves: If we would be *ſaved*, we would be *ſaved* by one of our Nature, not by any ſtranger. He is *borne*, and ſo one of our owne nature. Againe, if we would be *ſaved*, we would

be *saved*, by no inferiour, but by the best: He *is the Lord*, and so the very best of all. And so, our desire is satisfied every way.

This blessed *Birth* of this *Saviour, which is Christ the Lord*, thus furnished in every point, to save us throughly, body and soule, from *sinne* the destruction, and *Satan* the destroyer of both, and that both here, and for ever; this blessed, and thrice blessed *birth*, is the substance of this Dayes solemnity of the Angels *Message*, and of our *Ioy*.

The Circumstance of the persons to whom.

And now to the *Circumstances*: and first of the Persons, *vobis*; *I bring* you *good tydings*: *That to you is borne*, &c.

We finde not any word through all, but there is *joy* in it: and yet all is suspended, till we come to this one word [*vobis*:] this makes up all. This word therefore we shall doe well ever to looke for, and when we finde it, to make much of it. Nothing passeth without it; it is the word of application. But for it, all the rest are loose; this girds it on, this fastens it to *us*, and makes it *ours*. But for it, we are but in their case, *Quid nobis & tibi*, What have we to doe with thee? This *Saviour Christ the Lord*, in this good time and fit place, *Quid ad nos?* What are *we* the better? *Omni populo*, is somewhat too generall, and the hundreth part of them shall not be benefited by Him. We would heare it in more particularity. Why, *vobis*, for *you* it is, *Borne for you*: Yea, now ye say somewhat.

Mat.8.29.

Evangelizo vobis, and Natus vobis.

And twice it is repeated for failing, in either verse once. *Evangelizo vobis*, and *natus vobis*, that ye may know the *Message* is *yours*, and the *Birth* is *yours*; therefore the *message* is sent to *you*, because the *birth* concerneth *you*. But *yours* they be, both.

The use we have of it.

May we then be bold to change the person, and utter it in the *first*, which he doth in the *second*, and say *Nobis!* We may sure, *Puer natus est nobis*; * *Esay* hath said it before us. And thereby, lyeth a mysterie: The Angels they say, *Vobis*; The Prophets were *men*; men say, *Nobis*. Bid the Angell say, *Nobis*, he cannot, neither sing nor say it: *Angelis* he cannot, to Angels, *Nusquam Angelos*: but *Hominibus* unto men, he can and doth. And this is a speciall high Prerogative; that which the Angels can neither sing nor say, *we* can doe both.

* Esay 9.6. Heb.2.16. Verse 14.

If then He be *borne* to *us*, it is to some end. *Esay* tels us, what it is, when hee expoundeth *Natus*, by *Datus*, *borne to us*, by *given us*. Borne, to be bestowed upon us. And if *given* us, *bestowed* upon us, then He is *ours*. *Ours* His *Benefit*, His *Office*, His *Power*: His *Benefit* to *save* us, His *Office* to *undertake* us, His *Power* to *assure* us. *Ours* His *salvation*, as IESUS; His *anointing*, as CHRIST; his *Dominion*, as the LORD. And if *Hee* be *ours*, then *all His* are *ours*: *Omnia Ejus nostra sunt*: His *Birth ours*, and if His *Birth*, all that follow His *Birth*, ours too.

Luk.15.31

Now then, seeing *He* and they be *ours*, will it not be well done, to make our entry, to take seisin of Him and them, and dispose them to our best benefit? And how can we do that better, Than as God hath offered *Him* to us this *day*, that *He* was *borne for us*: so *we* reciprocally *this day*, that *He is borne*, offer *Him* againe to God, as the best pleasing Oblation that we can offer *Him*. *To day*, as in the *Temple* alive, for our *morning Oblation*: And when the time commeth of *His* death, offer *Him* as on the *Crosse*, slaine for our *evening Sacrifice*. So shall we, as *Bernard* wisheth us, *uti nostro, in utilitatem nostram, & de Salvatore salutem operari*, Imploy, or make use of *Him* for our best behoofe: draw *His* proper extract from *Him*, and worke *salvation* out of this our SAVIOUR.

Our dutie reciprocall

Now, a word onely, what is to be done on our parts, and that respectively to these two points, what we are to returne to them; what to this *Message*, and what to this *Birth*.

1 To heare the Message.

To the *Message*, *Evangelizo vobis*, this we are to returne, this is due to a *message*, to *heare* it. And that we doe, and that is all: we come to the *Sermon*, we *heare* it, and little we doe besides. But we *heare* it but heavily, with a faint affection (God knoweth:) wee *heare* it not as an *Ecce*, as matter of high admiration: we *heare* it not as *Gaudium magnum*, with that alacritie and cheerefulnesse we should. We *heare* it not as *nobis*, as if it neerely touched us, but as a matter that little concerned us, it skilled not much whether we *heard* it or no. Many meaner things affect us more, but this should be the joyfullest *hearing* that wee ever *heard*.

2. To receive him.

And shall we not likewise performe some duty to *Natus est?* yes, even to that also. And not *heare* of *Him*, and let *Him* alone: *heare* his *tydings*, and let *Himselfe* goe.

He

He was *borne for us*, and *given us*, *Natus nobis*, and, *Donatus nobis* (both goe together in the Propher.) To a *gift* the duty that belongeth properly, is to *receive* it. If *Hee bee Natus nobis*, and *Donatus Nobis*, I truſt we will take order, He be *Acceptus à nobis*. If *borne us*, and *given us*, it is our part then, we can doe no leſſe than *receive Him*. We evacuate the *gift*, diſgrace both the *Giver* and *it*, if we vouchſafe not to *accept* of it.

How is that? how ſhall we receive *Him*? who ſhall *give Him* us? That ſhall one, that will ſay unto us within a while, *Accipe*, Take, *This is my Body, by the offering whereof yee are ſanctified. Take, this is my Blood, by the ſhedding whereof ye are ſaved.* Both, in the holy *Myſteries* ordained by GOD, as pledges to aſſure us, and as Conduit-pipes to conveigh into us, this, and all other the benefits, that come by this our *Saviour*. Heb. 10. 10

Verily, upon His *memorable dayes*, (of which this is the *firſt*) we are bound to doe ſomething in *memory*, or *remembrance of Him*. What is that? Will ye know what it is? *Hoc facite, Doe this in remembrance of me.*

Something would be thought on, *to returne Him for all His benefits*, and *this day* for this *firſt*, the fountaine of all the reſt; *His Birth*. Some thankes would be rendred Him for it. And how can we doe that better, than as we are taught by him, that ſtudied the point of *Quid retribuam*, and reſolved it thus, no way ſo well, as by *Accipiam Calicem: I will take the cup of ſalvation*. And ſo doe it: So, with it taken into our hands, *give thankes to the name of the Lord*. And *when* better, than *to day? Hodiè*, as we are here directed. What better *day* than on *this day?* the very *day He* was beſtowed on us. To deferre *Him*, no longer, than *He* did us. He deferred not us at all, but aſſoone as *He* was *borne*, ſent us word the *ſame* inſtant: and ſhall we deferre *Him to heare of us another time*; and not bee as ready on our part to *receive Him* inſtantly, as He was on His, to *beſtow Himſelfe*, even preſently, aſſoone as *He* was *borne?* Sure, Somewhat would be done more than ordinary, *this day* of *His Birth*; the *day* it ſelfe is more than ordinary. Pſa. 116. 12

And let this move us. If ever there be a day of ſalvation, *Ecce hic eſt dies ſalutis*, Behold this is it, when a *Saviour is borne unto us*. If ever an accepted time, *Ecce tempus acceptum*, Behold, now it is, this is that time. The *Birth-day* hath ever beene a time accepted. Then, one King forgave the treſpaſſe of his Servant, and received him to Grace. Another, being pleaſed, was ready in his bounty to have given away the *one halfe of his kingdome*. Our *Saviour* CHRIST, Our *Lord*, on *His Birth-day*, will be no worſe than they. *His* bounty, then, no leſſe than theirs. Gen. 40. 21. Mar. 6. 23.

Let us then make this ſo *accepted a time* in it ſelfe, twice acceptable, by our *accepting*: which, *He* will acceptably take at our hands. Let us honour *this day*, with our *receiving*: which *He* hath honoured by *His* firſt *giving*: Yeelding *Him* evermore, (but *this day*, the *day* of it, chiefely,) our unfained hearty thankſgiving for this ſo *good newes*; for this ſo *great a Gift*; both of them *this day* vouchſafed us: in *Him* and for *Him*, who was himſelfe the gift, our SAVIOUR, CHRIST, *the* LORD. To whom with the *Father* and the *Holy Ghoſt*, three Perſons, One Immortall, Everliving, Inviſible, onely wiſe *God*; be all honour, glory, bleſſing, praiſe, and thankſgiving, this day and for ever.

* * *

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Wednesday*, the XXV. of *December*, A. D. MDCXI.
*being* CHRISTMAS day.

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IOAN. Chap. I. Ver. XIIII.

*And the Word was made flesh, and dwelt among us, (and we saw the Glorie thereof, as the Glory of the Onely begotten* SONNE *of the* FATHER) *full of Grace and Truth.*

Eze.10.14
Apo.4.6.7

HERE is, in the *Old Testament* (in the X. of *Ezekiel*) and in the *New* (in *the* IIII. *of the Revelation*,) a *Vision* of foure sundry shapes, *A Man, a Lion, an Oxe*, and *an Eagle*. It hath beene usually received, to apply these foure to the *foure Evangelists*, and of them, the *Eagle*, to *Saint Iohn*. The nature of the *Eagle* is, by GOD Himselfe, described (*Iob* 39.) by two properties; [1] *Elevare ad ardua*, no fowle under heaven towreth so high: [2] and *ubicunque fuerit cadaver, statim adest*; None so soone or so suddenly downe upon the bodie, as he. Both these doe lively expresse themselves in S. *Iohn*: and no where more lively than in this *Gospell*. Wherein, as an *Eagle in the Clouds*, hee first mounteth wonderfully high, beyond *Moses* and his *In principio*, with an higher *In principio* than it; beyond *Genesis* and the *Worlds Creation*: That *the Word was then with* GOD, *and was* GOD. This may well bee termed the *Eagles* flight; so exceeding high, as the clearest eye hath much adoe, to follow him. Yet so farre as they can follow him, the very *Philosophers* have beene driven, to admire the penning of this *Gospell*. But after this, as an *Eagle* againe, (*Vbi corpus, ibi Aquila*, downe he commeth directly from the *height* of *heaven*, and lights upon the *body* of his *flesh*, the *mysterie* of His *incarnation*: and tels us, that He that *in the beginning*, was *apud Deum*, and *Deus*, He, *in the fulnesse of time*, was *apud homines*, and *Homo*. He dwelt not long aloft; he knew, it was not to purpose: *Verbum Deus* is farre above our reach. *Verbum caro*, that concernes us. No time, but it concernes us: but, this time, above others. This *Feast* is held, this Assembly met, for no other end, but to celebrate the contents of the *Text*, that the *Word*, being *made flesh*, this day, came *to dwell among us*.

Iob 39 30 33.

Mat.24 28

Gen.1.1. Verse 1.

Luke 17. 37.

*The Division.*

Two parts there be in the Text, sensibly parted by a *Parentheses*. [1] That without the *Parentheses*, is, that he would have us beleeve, *Verbum caro, &c.* [2] That, within, is the *Affidavit, Vidimus, &c.* In the former three things are affirmed of the *Word*. [1] *Factus è nobis*; [2] *habitavit in nobis*; [3] *plenum pro nobis*: [1] That the *Word* was *made flesh* of us; [2] *dwelt with us*; [3] was *full for us*.

I. 1. 2. 3.

II. Then followeth the *Affidavit* of these. That St. *Iohn* (and other more, besides,) *saw*; and

and so *spake* no more than they knew; nor *testifie* no more, than they had *seene*. The best Proofe that can be. They *saw* (though, not the *Word* Himselfe, yet) *His glory*: *We saw His glory*. And that *glory* such, as would suit with none but Him; and so, every way sufficient, to demonstrate Him, the *only Sonne of* GOD. 1 Iohn 1.2.

And, after all this, one more there is, without which, His *making*, *Dwelling*, and *Seeing* were to little purpose: That is, that as He came not obscurely, but was *seene*; so He came not *emptie*, but *full of grace and truth*. This *fulnesse* was not for Himselfe, but for us: *Et de plenitudine Ejus omnes accepimus*. Verse 16.

There is not any thing, that concerneth this *Mysterie*, but is within this Text. His two Natures, *The Word, and Flesh*: 1 *Word, Divine*; 2 *Flesh, Humane*. The Vnion of them in *factum est*; union into a *Person*, in *Habitavit*: *Habitare, est Personæ*. 3 Then, His *Office* also, Ἐσκήνωσεν which is not only *habitavit*, but *castrametavit in nobis*: not onely, tooke a *house*, but pitched a *pavilion in us*: Not only, *factus Incola*, made our *Neighbour*; but, made a *Champion*, for us, to undertake our quarrell, and to fight a combate. 4 And last, the *Benefit*: *Made*, that He might *Dwell*; and *Dwell*, that He might impart to us, (and we derive from Him) that, whereof He was *full*, and wee were emptie; we had need, and He had store; *grace* and *truth*.

All reducible to these three: 1 *Quòd Verbum, caro*: 2 *Quid Verbum, Carni*: 3 *Quid Caro, Verbo*. 1 That the *Word became flesh*; the *Mysterie*: 2 What the *Word* did for *flesh*; the *Benefit*: 3 And, what *flesh* is to doe to the *Word* againe; the *duty*. I. II. III.

I

We are in a deepe point, and a dangerous. It will not be amisse to pause a little on the three termes, *Verbum caro*, and *factum est*. *The Word*. 1 There be, that take this name to be given Him, as who should say: *Hee*, of whom so many excellent *words* are spoken, all along this Booke; so many *words of promise*, and *propheste*, and all of *Him*: So, the *word Objectivè*. 2 Others: for that He discloseth to us all Gods counsell, even as the *word* openeth the minde of man; by whom as His *Word*, wee know whatsoever we know of the *Fathers* minde. So the *word Effectivè*. 3 A third; for that He commeth, not onely as IESUS, to *save* us; but, as the *Word*, to *teach* us: We, as to honour Him; so learne His *Word*, as the way to our *Salvation*. So, the *word, Præceptivè*.

I. *Quòd Verbum Caro. Verbum,* The *Word*. 1 2 3

4 These are all well, and true all: but, all short. We may have use of them; but there is a further matter, than all these. This *Word* (as we finde, in the *Affidavit*) *is the onely begotten of the Father*. These two are one, and the same; but need to be set in two termes, that what is wanting in the one, may be supplyed by the other: (So high is the *Divine Nature* above our reach, as no one terme is able to expresse it: It is well, if diverse will doe it.) In this they agree: As the *Sonne* is, to the *Father*; so is the *Word* to the *Minde*. The *Son, Proles Parentis*; the *Word, Proles mentis*: They *proceed*, both: the *Sonne*, from the *Father*; the *Word*, from the *minde*: and so note out unto us, a Party *proceeding*, a *second person*, from the first: from Him that begetteth, the *Sonne*; from Him that speaketh, the *Word*; Against *Sabellius*.

4 The *Word*, and *The onely begotten of the Father*.

The *Sonne* referreth to a *living* nature: The *Word* addeth further an *intellectuall* nature: *Generare est viventium, Loqui intelligentium*: That, there is in Him, not only the *Nature*, and *Life*, but the *Wisdome* of the *Father*.

Both *Proceed*. The *Word* sheweth the *Manner*; The *Sonne*, the *truth* of His *proceeding*. With us the *Sonne* is not begot, but by flesh, by propagation: The *Word* therefore requisite, to shew, his *proceeding* was after no *carnal* manner; but, as the *word* from the *minde*. A better terme could not be devised. For, there is not in all the World a more *pure, simple, inconcrete procreation*, than that, whereby the *minde* conceiveth the *word* within it, by *dixit in corde*. For, in it selfe, and of it selfe doth the mind produce it, without help of any mixture of ought, without any passion stirring or agitation at all. Such was the issue of the *word eternall*. But then, lest we might imagine *Gods word* to be, to Him, no other than ours is to us, not of our substance; He makes amends for

To shew His *proceeding*. 2

3

4

that,

that, and tels us, *He is the onely begotten*, and so of the *substance* of His *Father*, (*very God, of very God,*) as all *begotten sonnes* be. The *Word*, to shew His *proceeding* pure, and meerely *spirituall*: the *Sonne*, to shew, that for all that, it is *true* and *substantiall*. Truly *consubstantiall* with the *Father*, as the *Sonne*; but in all cleane and pure manner *conceived*, as the *word*.

The *Sonne*, though he be *consubstantiall*; yet the person of His *Father* may have a *being* long before Him. The *Word* makes amends for that. For, the *mindes conceiving*, and the *minde* cannot be severed a moment; if one be *eternall*, both are. So then, as the *Sonne*, He is *consubstantiall*: as the *Word*, He is *coeternall*.

But, he begins with the *Word*. His care being, first to tell us of the *pureness* of His *generation*, before of His *generation* it selfe: but after, by little and little, unfoldeth Himselfe and tels, He is so the *Word*, as the *Sonne* also. Indeed, it was best beginning with the *Word*. That terme the *Heathen Wise-men*, the Philosophers, would never stumble at, but brooke it well enough: As (indeed) they did, not with *approbation* onely, but with high *admiration*) reade and magnifie the beginning of this *Gospell*. Witnesse *Tert. in Apol. Eus. in præpar. August. de Civit.* 10. and *Theodoret*. It was conforme to their reason: *Quòd Deus ab æterno intelligit*, and that Νῦς and Λόγος, the *conceiving* of *the minde*, and the *minde* must needs be *coëternall*: the *minde* never without it: as the *Prophet* saith, *Egressus ejus à diebus æternitatis*. This for the *Word*, of much more that might be said of it.

Mica. 5. 2.

Became *Flesh*.
1 *Caro*.

As the *Word*, and the *Only begotten* referre to one: so doth *Caro*, and *in nobis*, *Flesh* and *in us*; that is, such *flesh* as is *in us*, *Humane flesh*. 1. To expresse the *Vnion* fully, a better word could not be chosen. It is a part, for the whole; and the worser part, for the whole, of purpose. For, in this case, our nature is best set out, by the worser part. For, this we know; if the worse be taken, the better will not be left behinde. If He *abhorre* not the *flesh*, of the *Spirit* there will be no question. More forcible it is, to say, *He was made flesh*, than He *was made man*; though both be true. He *vouchsafed to become man*, nothing so much, as to *become flesh*, the very lowest and basest part of *man*.

2 Besides, from the *Flesh* (as from *Eve*) came the *beginning of transgression*, longing after the forbidden fruit, refused the *Word* quite; so, of all other, least likely to be taken. The *Word* not refusing it, the rest have good hope.

3 But, there is a kinde of necessity, to use the terme *flesh*. If He had said *Man*, man may be taken for a *Person*. He tooke no *Person*, but our *Nature* He tooke: *flesh*, is no *Person*, but *Nature* onely; and so best expresseth it. And if *soule*, it might have beene taken, as if He tooke not the flesh, but *mediante animâ*; but, so He did not, but as immediately, and as soone, the *flesh*, as the *soule*: in one instant, both.

4 בשר בשר in Piel. Yet one more. It will not be amisse to tell you; The *word*, that is *Hebrew* for *flesh*, the same is also *Hebrew*, for *good tydings*, (as we call it, *the Gospell*:) Sure, not without the *Holy Ghost* so dispensing it. There could be no other meaning; but that, some *Incarnation*, or *Making flesh*, should be generally *good newes* for the whole world. To let us know, this good tidings is come to passe, He tells us, the *Word* is now *become flesh*.

2 *Verbum Caro* The *Word* became *Flesh*. Thus, why *flesh*: now, why the *Word*, *flesh*. *Caro Verbum* was our bane; *flesh* would be the *Word*; nay, wiser than the *Word*, and know what was *evill*, better than it. If *Caro Verbum*, our bane; then, *Verbum Caro*, our remedie.

2 Surely, if the *Word* would become *flesh*, it were (so) most kindly. The *Word*, was *pars læsa*, the party that was most offended. If He would undertake it; if He, against whom the offence was, would be Author of the reconciliation, there were none to that: It were (so) most proper.

3 Verse 3. Col. 1. 16, 17. But, in another respect, He were fit too. He had said above: *All things were made by Him*: a kinde of meetnesse there were, *ut per quem facta omnia, per eundem refecta*, He that first made them, should restore them; He that built, repaire; So is best, ever.

4 John 3. 15. And indeed, *Sic oportet implere omnem justitiam*, that were the way to *fulfill all justice*; If the *word* would take *flesh*, he might make full amends for the *fleshes* fault, in rejecting the

the *Word*. So is *iuſtice*; that, *fleſh* for *fleſh*; and, not the *fleſh of oxen* and *ſheepe*; but even that *fleſh, that ſinneth*, (our *fleſh*) ſhould ſuffer for it, and ſo ſuffering make ſatisfaction to *Iuſtice*.

Why then, *factum eſt caro*; the *Word is made fleſh*: This makes up all. For, *factum eſt, ergo, eſt*; He is *made fleſh*, therefore, *is fleſh*: *Fieri terminatur ad eſſe*, the end of *making*, is *being*. And *per modum naturæ*: (ſo is γένεσις, the *Greeke* word:) this *being* is *naturall*, *Et nativitas eſt via ad naturam*, and *nativitie* is the way to *nature*. So, to be *borne*: as, this day, He was: *Venit per carnem, ſanat per verbum*, that all *fleſh may ſee the Salvation of* GOD. *Made* it was; againſt *Manicheus* holding that He had no true body: as if, *factum* had beene *fictum*, or *making* were *mocking*. *Made* it was: but, *how made?* Not *convertendo*, the *Word converted* into *fleſh*, (as *Cerinthus*;) or *fleſh converted* into the *Word*, *Verbum caro facta eſt* (as *Valentinus*:) for, the *Deitie* cannot be *changed* into any thing; nor any thing, into it: Nor made *conciliando*, (as friends are made,) ſo as, they continue two ſeverall perſons ſtill: and while the *fleſh* ſuffered, the *Word* ſtood by and looked on, (as *Neſtorius*.) That is *cum carne*, not *caro*; *made with fleſh*, not *fleſh*: And, never was one perſon ſaid to be *made* another. Nor *made*, by *compounding*; and ſo, a third thing produced of both (as *Eutyches*:) For ſo, He ſhould be neither of both, *Word* nor *fleſh*, neither GOD, nor *man*.

3
1 *Factum eſt caro*: Was *made*.

But, *made* He was: Saint *Paul* tells us, *how*: *aſſumendo*, by *taking the ſeed* of *Abraham* (*Hebr.* XI.) His *generation eternall*, (as *verbum Deus*) is, as the *enditing* the *Word*, within the *heart*. His *generation* in time (*verbum caro*) is, as the *uttering* it forth with the *voice*. The inward motion of the *minde* taketh unto it a naturall body of *ayre*, and ſo becometh *vocall*; It is not changed into it, the *Word* remaineth ſtill, as it was; yet they two become one voice. Take a ſimilitude from our ſelves. Our *ſoule* is not turned into, nor compounded with the *body*: yet, they two, though diſtinct in natures, grow into one *man*: So, into the *God-head*, was the *man-hood* taken; the *Natures* preſerved, without *confuſion*; the *Perſon* entire, without *diviſion*. Take the *definition of the fourth Generall Councell*: *Sic factum eſt caro, ut maneret verbum; non immutando, quod erat, ſed ſuſcipiendo, quod non erat: noſtra auxit, ſua non minuit; nec Sacramentum pietatis, Detrimentum Deitatis*: He was ſo made *fleſh*, that He ceaſed not to be the *Word*; never *changing* that He *was*, but *taking* that He *was not*: We were the better, He was never the worſe; the *Myſtery* of *Godlineſſe* was no detriment to the *God-head*, nor the honour of the Creature wrong to the CREATOR.

Luk. 3.6.

Hcb. 2.16.

And now, being paſt theſe points of *beleefe*, I come to that, which I had much rather ſtand on, (and ſo it is beſt for us;) that which may ſtirre up our *love* to Him, that thus *became fleſh for us*.

1

Firſt, comparing *Factum with Dictum*. For, if we were ſo much beholden for *verbum dictum*, the word *ſpoken*, the *Promiſe*; how much more for *verbum factum*, the *Performance?* If, for *factum carni*, the *Word* that came *to fleſh*; how then for *factum caro, became fleſh*.

2

Then, taking *factum* abſolutely. The *Word, by whom all things were made*, to come to be *made* it ſelfe. It is more for Him, *fieri*, to be *made* any thing, than *facere*, to make another World, yea, many Worlds more. There is more a great deale, in this *factum eſt*, than in *omnia per Ipſum facta ſunt*: In *He made*, than in *All things by Him were made*.

Veſ. 3.

3

*Factum eſt*, with *What* He was made. For, if *made*; made the moſt compleat thing of all, that ever He had made: Made a *Spirit*, for *God is a Spirit*; ſome degree of neareneſſe betweene them: But *what is man*, that He ſhould be *made* Him, or the *Son of man*, that He ſhould take his *Nature* upon Him!

Iohn 4.24. Pſal. 8.4. Hebr. 2.7.

If man, yet the more noble part, the immortall part, the *ſoule*: What elſe? There are ſome points of *His Image* in that: It *underſtandeth*, it *loveth*, hath a kinde of capacity of the *Word*. So hath not the *fleſh*: It is *res bruta, common to them with us*; neither able to *underſtand*, or *love*, or in any degree capable of it. Make it the *Soule*, the *precious ſoule* (ſo calleth it *Salomon*;) not the body, the *vile body* (ſo the *Apoſtle* calleth it.) Of the *Word* He ſaid ever, *vidimus gloriam Ejus*, we ſaw the glory of it: of the *fleſh* we

Prov. 6.26. Phil. 3.21.

we may ſay, *vidimus ſordes ejus*, we daily ſee that comes from it, as *non eſt vilius ſterquilinium*, on the dung-hill, worſe is not to be ſeene. Set not ſo pretious a ſtone in ſo baſe metall.

But this is not all. If He muſt be *made*, for love of GOD, make him ſomething wherein is ſome good: For, in *our fleſh* (Saint *Paul* ſaith) *there dwelleth no good*: yea, the very *wiſdome of the fleſh at flat defiance* with the *Word*. Make it ſomewhat elſe. For there is not onely a huge diſtance, but maine repugnancy betweene them. Yet, for all this, *non poteſt ſolvi Scriptura*: The *Word was made fleſh*.

5 Rom. 7.18. Rom. 8.7. Iohn. 10.35.

I adde yet further: what *fleſh*? The fleſh of an *Infant*. What, *Verbum Infans*, the *Word* an *Infant*? The *Word*, and not be able to ſpeake a word? How evill agreeth this? This He put up. How borne, how *entertained*? In a ſtately *Palace*, *Cradle* of *Ivory*, *Robes* of *eſtate*? No: but a *ſtable* for His *Palace*; a *manger* for His *Cradle*; poore *clouts* for His array. This was His beginning. Follow Him further, if any better afterward, what *fleſh* afterward? *Sudans & algens*, in cold and heat; *hungry* and *thirſty*; *faint* and *weary*. Is His *end* any better, (that maketh up all:) what *fleſh* then? *Cujus livore ſanati*; *blacke* and *blew*; *blondy* and *ſwolne*; *rent* and *torne*; the *thornes*, and *nayles* ſticking in His *fleſh*: And *ſuch fleſh* He was made. A great *factum* certainly, and much to be made of. To have been made *caput Angelorum* had been an abaſement: To be [a] *minoratus Angelis* is more: But, to be [b] *noviſſimus Virorum*, in worſt caſe of all men, nay, [c] *a worme and no man*: So to be *borne*, ſo *arrayed*, and ſo *houſed*, and ſo *handled*; there is not the meaneſt *fleſh* but is better. So to be *made*, and ſo *unmade*; to take it on, and lay it off, with ſo great indignity; Weigh it, and wonder at it, that ever He would endure to be made *fleſh*, and to be made it on this manner. What was it made the *Word* thus to be made *fleſh*? *Non eſt lex hominis iſta, fleſh* would never have beene brought to it. It was GOD, and in GOD, nothing but *Love*: *Dilexit*, with *Sic*, *Charitas*, with an *Ecce*: *Fecit amor, ut Verbum caro fieret*: *Zelus Domini exercituum fecit hoc*. *Love* only did it. *Quid ſit, poſſit, debeat, non recipit jus amoris*: That onely cares not for any *exinanivit*, any *humiliavit ſe*, any *emptying*, *humbling*, loſſe of reputation? *Love* reſpects it not, cares not, what fleſh He be *made*, ſo the *fleſh* be made by it.

a Hebr. 2.7. b Eſay. 53.v.3. c Pſal. 22.6. Iohn 3.16. 1 Iohn 3.1. 2 Reg. 19.31.

2 Habitavit, and dwelt.

*And dwelt*. *Factum eſt* is the *Word* of *Nature*; *Habitavit*, of *Perſon*: *Habitare eſt Perſonæ*. And, two there are not. It is not *Habitaverunt*: therefore, but *one Perſon*.

1 2

And, *habitavit* is a *Word* of *continuance*: that which was begun in *factum*, is continued in *habitavit*. Not onely *made*, but *made ſtay*, *made* His *abode* with us: Not *appeared*, and was gone againe ſtraight; but, for a time tooke up His *dwelling*; *Factus caro*, *Factus incola*. And this word concernes this day properly. This is the day, the firſt day of *habitavit in nobis*. Incarnate he was in the *Virgins wombe*; His taking *fleſh* could not be *ſeene*. but this draweth after it a *vidimus*; *dwelt* and was *ſeene* viſibly.

3 Rom 10.8. Phil. 2.7.

And this leadeth us to a third: *converſatus eſt*. *Factum*, and *factum familiare*: that He withdrew not Himſelfe into ſome ſolitary place, but was *verbum prope nos*, *neare us*, neare neighbours to us. *Habitu inventus ut homo*, *In His habit*, and in his *habitation*, *found as a man*. One might aske Him (as they, at *Verſ.* XXXVIII.) *ubi habitas*, *Sir where dwell you?* and He invited them to *come* and *ſee*.

4 ἐσκήνωσεν, dwelt, as in a Tent.

And ἐσκήνωσεν is not every *dwelling*, but a *dwelling in* σκήνη *a tent*, that is, but for a time. Not a *houſe*, to ſtand for ever; but a *tent*, to be taken down againe. Which, as it ſheweth His *Tabernacle*, of the nature of ours, mortall; ſo withall, that He came but of an errand, to ſojourne till He had done it: *A worke He had for which he was ſent*; that being done, He laid His *Tabernacle* off againe.

5 ἐσκήνωσεν, pitched his tent as a Souldier. Gen. 3.15. Rom. 7.23.

And, even that worke it ſelfe, is in σκηνοῦσθαι: For, it is a word *militare*: Souldiers dwell in *tents*: As if He were now *factus caro*, *incola*, *miles*; as if ſome battell were toward. And (indeede) from the beginning, (the very third of *Geneſis*,) there was warre proclaimed, betweene the *Womans ſeed*, and the *Serpents*. An enemy we had, ſtrong and mighty; had, and have ſtill: not one, but many, a whole campe of them. They had prevailed, and led us away *captive under the Law of ſinne*. *Dux nobis opus eſt*, A

*Champion*

*Champion* we ſtood in need of, to reſcue us. And here we have one now, even *Dux Meſsias*, as *Daniel* calleth Him. He, as this day, came into the *campe*, ſet up His *pavilion* among us. The Tabernacle of GOD was with *men*. He might not ſtay eight dayes in the campe, but He muſt take *Sacramentum militare*: So He did. And the ceremonie of it was to be *ſtrucken*, and to *bleed* ſome ſmall quantity: So He was, at His *Circumciſion*: And after, He performed the battell at His *Paſsion*. Where, though it coſt Him His life, yet the *victory* fell on His ſide, *Captivitie was led captive*, and we were delivered. His *Tent* was but a fore-runner to His combate. This for His *dwelling*. Now the *Affidavit*. Dan. 9. 25. Ephes. 4. 8.

As the word *Habitavit* pointeth us to this firſt day of the *Feaſt*; and His *Tent*, to the middle day; when He undertooke our quarrell: So *vidimus* (now) is proper to the laſt day, the day of *Manifeſtation*, or *Epiphanie*. He *dwelt*; and not *inviſibly*, or *obſcurely*, but ſo, as He might be (and was) *ſeene*. Even, this very firſt day, *vidimus*, might the *Shepherds* ſay, *we ſaw His Angels*; and heard them ſing, and then went to *Bethlem* and *ſaw* Himſelfe. *Vidimus*, might the *Wiſe-men* ſay: we ſaw *His Star in the Eaſt*, and we are come to *ſee Himſelfe*. This they might ſay, and truly: for, theſe things were not done *in obſcuro*. But (as we ſaid) This clauſe is the *Affidavit*, it is inferred, as a Proofe. You tell us of His *making*, and His *dwelling*: *Quomodo conſtat?* How ſhall it appeare? *Vidimus* is the beſt proofe that can be; He *ſaw* it; was *an eye-witneſſe of what he teſtified*. The Affidavit *Vidimus*, We *ſaw*. Matth. 2. 2. Act. 26. 26. Ioh. 19. 35.

And it is not *vidit*, but *vidimus*; more eyes than one: Not he alone, others more *ſaw* it, beſides him. In the mouth [a] *of two or three witneſſes: Peter, Iames, and He*, (*vidimus*) were in the *Holy Mount* together, and ſaw him *transfigured*. Nay, a whole [b] *cloud of witneſſes* (CXX.) *ſaw Him taken up into Heaven*, out of their ſight, *in the Mount of Olives*. Well might He ſay, *vidimus*. 2 *Vidimus*, not *vidi*, *We* ſaw. *a* Matth. 17. 1 Iohn 1. 3. *b* Act. 1. 9. Hebr. 12. 1.

And that not *per tranſennam*, at a bluſh, paſſing by; but had a full *ſight*, looked well upon Him, at leaſure; did it throughly, for a good time together. It is not ὁρᾶν but θεάσασθαι (the word, whence a *Theater* is derived:) As men with good heed behold things there: ſo did we, intentively, all the *acts* and *ſcenes* of His life. 3 Saw it intentively.

But I aske: What ſaw they? The *fleſh* peradventure: The *Word*, they could not ſee. He is *God*; and *God hath no man ever ſeene*. True: that, they could not; yet *His glory* they might, and did. Which *glory* was an infallible demonſtration of His preſence, there. Thorow the *veile of his fleſh*, ſuch *beames* He caſt, as behind thoſe clouds, they might know, there was a *Sun*; as, that way only, could He be made viſible to the eyes of *fleſh*, which otherwiſe could not behold Him. 4 Saw *His glory*. Verſe 18. Hebr. 10. 20.

But it may be it was ſome *wrong*, this, but ſuch, as was ſeene in *Moſes*, or in *Stephens* countenance. He anſwers that, and tells us: It was not, *quaſi Servi*, like a Servant; nay, nor *quaſi Filii*, like any *adopted Sons*: but, this *glory* was every way ſuch, as well might it beſeeme the *Word*, or *Only Son*: but could agree to no creature though never ſo glorious. To none but Him: and ſo being *proprium quarto modo*, might bee a *medius terminus*, in a demonſtration. 5 *Quaſi unigeniti Dei*.

And if you aske, what that *glory* might be? With a *word*, to ſay to the *wind* and ſtorme [a] *Obmuteſce*: and to *diſeaſes*, [b] *Volo, mundare*: And to *Death* it ſelfe, [c] *Tibi dico, Surge*. His *Miracles*, they ſhewed His *glory*, is expreſſely ſaid, (in the next *Chap. v.* 11.) The *Star* at His *birth*; the *eclipſe* at His *death*; the *glory* of His *changing in the Mount*: but, above all, His glorious *Aſcenſion*, and *receiving up into Heaven*. All which they ſaw; as being in the Theater all the while, from the *Epitaſis* to the very *Cataſtrophe*. Therefore he tells us here, (and againe in his *Epiſtle*,) he *writes* nothing, but *what he ſaw* and *beheld*; and even *his hands had handled of the Word of Life*. We may beleeve him: He, and his *Conteſtes*, ſuffered many things for the truth of their witneſſe: and the whole world (ſince) hath beleeved this their *Affidavit*. Now are we paſt the *Parentheſis*. 6 What this glorie was. *a* Marke 4. 39. *b* Matth. 8. 3. *c* Luke 7. 14. 1 Ioh. 1. 3.

*The Consequence. Full of grace and truth.*

But what, is all that a *vidimus*? Nothing but a *maske*, to be *seene*? Came He only to make a *glorious shew* to them all? No: but as He came not obscure, but was *seene*: so, He came not *emptie, but full*, and was felt of them, that saw Him not. *Vidimus* is not all: a *Verse* after there is *accepimus*; To see His *glory* they *receive of his fulnesse*: They, and we.

Full of *Grace* and *Truth* both.

Many are the perfections, whereof He is *full*: Two only here chosen out, as two streames, [1] *Grace* and [2] *Truth*. With them He commeth, with the *fulnesse* of them: Not of one of them, but of both. *Grace* referreth to the *Sonne*: *Truth* to the *Word*.

Iames 1.18. *Grace* is to *adopt* us: *Truth*, to *beget* us *anew*; for, *of His owne will He hath begotten us, by the word of Truth.*

2 And these doe very fitly follow after *glory*. *Glory* of it selfe terrifies, and makes stand aloofe; *Grace* invites: And His *glory* is such, as is *full of grace*. His *Mercie*, as *great* as His *Majestie* full out. A blessed thing it is, when these two meet; and they that are in *glory* are full of *grace*, too. It is not so with every one, that is in *glory*: But, though there be *Grace*, unlesse there be *Truth* too, all is nothing. For *Grace*, because it is plausible, and pleaseth the people, it is affected: there is a taking on *grace* in *face* and *phrase*, but when all is done, it wanteth sound *truth*. That is right *grace*, that hath *truth* joyned to it. *Verbum gratiæ*, and *Verbum charitatis* both, and it is both. Yea, *verbum caro*, His word is not *wind*, it hath *flesh* on it: His *Truth* is (as it were) the *flesh* of His *Grace*. Thus may be the consequence.

3 But of these two choice is made, as of those, our *nature* stood most in need of. Out of *grace* we were; and without grace, as *Sinners* and in *errours*, wandring up and downe; as even the best of our *nature* did at His *comming* into the *flesh*. This is the state He found us in, when He came among us.

Eph. 1.6. Verse 16. Against the first, *gratificavit nos in Dilecto*, He brought us in grace again, through His Beloved *Son*: *Gratiam pro gratiâ* (He saith after straight,) for the *grace* His *Sonne* had with Him, He received us to *grace*.

Against the later, he brought us *truth*, to set us in the *right way*. *Via, Veritas, & Vita*; *Veritas* between both: *Via, & veritas*, or *veritas viæ*, the *true way*: *Vita & veritas*, or *veritas vitæ*, the *true life* (that is) *Life eternall*: We cannot be without either.

John 14.6.

4 Verse 17. This for our need. But, within a *verse* after, I finde these two set in opposition to the *Law*, and the *Law* to them: as if S. *Iohn* pointed us whereto we should refer them. The *Law* full of rigour, many *threats*, and *curses* in it: *Christ* bringeth the word of *Grace*, opposeth to that. The *Law* full of emptie *shadowes*, and *Ceremonies*; which *Truth* is set against: *Corpus autem Christus*, *Christ* the very body, to *Lex habens umbram*: So, requisite to quit us of the *Law*; The *Law*, the *Word*, that married *flesh*.

Colos. 2.17. Hebr. 10.1.

The bringing of these two together is a great matter; and together they must be. *Grace*, take it from *truth*, and it is *fallax*, but a *vizour*, but a meere illusion: *Truth*, sever it from *grace*, and it is *ingrata*, but an unpleasing thing. *Grace* and *Truth* kept in sunder, and never met before: But, when the *Word* and *flesh* met, then did they meet and *Kisse* each other (saith the *Prophet*, and doth with a whole *Psalme* celebrate this *meeting*.)

Psal. 85.10.

5 *Grace* first: then *Truth*. They must meet, and *Grace* be first; as here. We shall never endure the severitie of His *Truth*, unlesse *Grace* come before, and allay it. But, when *Grace* hath brought us to *Him*, *Truth* will hold us with *Him*. By *Grace* we shall accompliish, what *Truth* requireth at our hands: that so, receiving *Grace*, and walking in *Truth*, wee may come to the third, the reward of both, *Glory*.

6 *Full* of them; and the *word* would not be passed. We find others full of *grace*, as His *blessed Mother*, and as S. *Stephen*. Theirs reacheth not to us: None of them have more than serves for themselves. For, *the spirit is given them*, but, *by measure*; but *plenitudo vasis*, in them, the fulnesse of a Vessell; if yee take any thing out, to powre into another, it is the lesse for it. But, His is *plenitudo fontis*, the fulnesse of a fountaine, which is never drawne drie: *qui implet abyssum, & non minoratur*, fills a great poole and it selfe never the lesse. Of *which fulnesse* they all *received*, and He never the emptier

*Full of both.* Luke 1.28. Acts 7.55. Ioh. 3.34.

tier. We ſhall not need to goe to any other ſtore-houſe, or helpe to *ſupply*, or fill up *Chriſt* with any other, as if He were but halfe full. He is *full*, full of *both*. Our care is to be, to make our ſelves fit Veſſels, and there is all.

Thus far, *Quòd Verbum factum caro*. Now, *Quid Verbum carni*, the *benefit*, and (that which the Benefit ever draweth with it) the *Dutie*, *Quid Caro Verbo?* II. *Quid Verbum Carni*, The *benefit*. Eph. 5. 29.

1. *Factus caro benefaciet carni*, being made fleſh He will be a Benefactor to it. No man *ever hated his fleſh*, and no more can He us, who are *fleſh of His fleſh*; or rather, He of ours. He ſeeth us daily in Himſelfe, He cannot looke upon His *fleſh*, but He muſt thinke upon us. And GOD the *Father* cannot now hate the *fleſh*, which the *Word is made*; which is now taken into one perſon with *His only Son*, and united to the *Deitie* it ſelfe. If He love the *Word*, He muſt love it too, for the *Word is become it*; either love both, or hate both. But, *love* it certainly: for, as this day, *When He brought His Sonne* clothed with it, *into the World*, He gave expreſſe commandement, all *His Angels ſhould worſhip* Hebr. 1. 6. *Him* ſo clothed, and our *fleſh* in Him: A new dignity which is this day accrued to our *Nature*, to be adored of the *bleſſed Angels*. Our *Nature* queſtionleſſe is ſet in high favour with *God*; *God* ſend our perſons ſo too, and all ſhall be well.

Beſides, good hope we now have, that he being now *fleſh*, All *fleſh* may come to 1 Him, to preſent Him with their requeſts. Time was, when they *fled* from *Him*; but *ad factum carnem jam veniet omnis caro*. For, ſince He *dwelt amongſt us*, all may reſort unto Him: Yea, even Sinners; and of them it is ſaid, *Hic recipit peccatores, & comedit cum eis*; *He receiveth them, receiveth them even to His Table*. Pſal. 65. 2. Luke 15. 2.

A ſecond hope, that ſeeing He hath made our *fleſh* His *Tabernacle*, He will not ſuffer this of ours, the ſame with that of His, to fall downe quite and come to nothing; the ſame, He *dwelleth* in Himſelfe, not to periſh utterly; but repaire it againe, and raiſe it out of the *duſt*. So that *inſuper Caro noſtra requieſcet in ſpe*, our very *body may reſt in hope*, to be reſtored againe, and *made like to his glorious body*. 2 Pſal. 16. 9. Phil. 3. 21.

A third; that where it was, *fleſh and bloud ſhall not inherit the kingdome of God*, it is reverſed; *fleſh and bloud ſhall*; for *fleſh* and *bloud* already doth. It is that, S^t. *Iohn* is about, to inferre the former verſe out of this, viz. *to them gave He power to be made the Sons of God*: For, *Ex quo hoc verum eſt, Filium Dei filium hominis fieri potuiſſe, non eſt incredibile, &c.* Since, ſure it is, that the *Son of* GOD is made the *Sonne of man*, it is not incredible, but that the *ſons of men* may be made the *Sonnes of God*. Not incredible, nay, *Securitas nobis data eſt*, a kind of bond is entred, *ſecurity* given; Seeing this Verſe is true, ſo is the laſt, *Dedit poteſtatem, He gave power*; and well might. Why? for the *Word is made fleſh*, and therefore *fleſh* may have reciprocall hope to be regenerate by the *Word*, and adopted through *grace*, and ſo exalted to the glorious *dignitie of the Sons of God*. 3 1 Cor. 15. 50. Verſe 12.

And becauſe *Grace* and *Truth* doe this, we ſhall faile of neither of them. He is *full*; and not for Himſelfe; He needs them not. He hath them for us, and hath ſufficient. Neither ſhall be wanting, if we be not wanting to our ſelves. His *grace* ſhall prevent us, and *His truth follow us, all the dayes of our life*. Pſal. 23. 6.

So we ſee *Quid Verbum carni*, what He hath done for us: Now our *Dutie* reciprocall, *Quid caro verbo*, what we for Him againe. If the *Word become fleſh*, we to take order, that *fleſh* of ours, that the *Word* hath taken, we take it not, and make it *una caro* with you know whom, or may reade (1 *Cor.* 6.) *God* forbid: *Know yee not, the Word is become fleſh?* That *fleſh* is then ſo to be preſerved, that, as he ſaith, *we ſaw the Glorie*; *ſo* may we, we *ſaw His fleſh, as the fleſh of the only begotten Son of God*. Kept with ſuch care, and in ſuch cleanneſſe, as it might beſeeme *His fleſh* to be kept. And as much may be ſaid, for *habitavit*: the houſe would be ſomewhat handſome; as *handſome* as we could, that is to receive *Him*: we blame them, that this day received Him in a *ſtable*; take heed we doe not worſe our ſelves. III. *Quid Caro Verbo.* Our *Dutie.* 1 Cor. 6. 16.

But the *Fathers* preſſe a further matter yet, out of *verbum caro factum*: that we alſo are (after our manner) *verbum carnem facere*, to *incarnate the Word*. We have a *word*, we

may doe it too, which is the type or abſtract of the very *Word*, or wiſdome of GOD, and that is the *Word* which is preached unto us. That *Word* we may, and are to *incarnate*, according to this dayes patterne. That we ſo doe. That Word is then incarnate, *quando verbum in opus, Scripturas in operas convertimus*, when we doe what is ſpoken, or written; and turne the *vocall Word* into a *reall Worke*. The *Word*, with us, turneth to nothing but *wind*: To give it S^t *Iohns fleſh*, and S^t. *Iames vidimus*, make it both be *felt* and *ſeene*. Eſpecially, ſince our *Saviour* Himſelfe ſaith, He reckoneth of this as His *ſecond birth*; and, of every one that ſo doth, eſteemeth as *His Mother*. That is the dutie properly belonging to this Day, the Day of His *birth*.

Iames 2. 18.
Ioh. 12. 48, 49.

3 And to looke alſo to *habitavit*, aſwell as *factum eſt*. *Fit* ſometimes, ſometimes ſomewhat *is done*; but *non habitavit*, it vaniſheth againe, it hath no ſtate in us, it continueth not in us, nor we in it. That it *be* not only, but *remaine*. By *faith factum eſt*; *Dwell*, by *perſeverance*, the true free-hold indeed.

4 And that this we may, to provide for the fourth: To uſe meanes, to draw from Him that, whereof He hath ſuch plenty, *grace* and *truth*. The *breſts*, that are *full*, have as great pleaſure in being drawne, as the *Childe* that draweth them. Aſſure our ſelves, it is ſo here. There is *majus deſiderium deplendi* in *Him*, than *replendi* in us: more, in *Him*, to part with, than in us to *receive*. And what meanes are thoſe? To goe to the *Word* and *fleſh* together. The Word it ſelfe doth well; and, of the twaine, the *Word* hath leſſe cauſe to complaine; But, this, at other times. But, at this now, we are not to content our ſelves with one alone; but, ſince He offereth to communicate *Himſelfe* both wayes, never reſtraine Him to one. The *Word* we heare, is the abſtract of *Verbum*: The *Sacrament*; is the antitype of *Caro*, His *fleſh*. What better way, than where theſe are actually joyned, actually to partake them both? Not, either alone, the *Word* or *fleſh*: but, the *Word* and *fleſh* both, for they are both. If we regard *habitavit*, this is a ſure way, we have a plaine text for it; *Qui manducat carnem, in me manet & ego in illo*, He abides in me, and I in Him. If it be *Grace and Truth* we reſpect, how may we better eſtabliſh our hearts with *Grace*, or ſettle our mindes in the *Truth* of His *Promiſe*, than by partaking theſe the *Conduit pipes* of His *Grace*, and *ſeales* of His *Truth* unto us. *Grace* and *Truth* (now) proceeding, not from the *Word* alone, but even from the *fleſh* thereto united; the *fountaine* of the *Word* flowing into the *ciſterne* of His *fleſh*, and from thence deriving downe, to us, this *Grace* and *Truth*, to them that partake Him aright.

Ioh. 6. 56.

But, ſetting them aſide, the day, the *Word* was *made fleſh*, it is moſt kindly, that a *memoriall* be kept, aſwell of the *fleſh* as the *Word*. On the *Feaſt* of their union, they would be united: The day, they were joyned by Him, they would not be ſundred, by any: but we to celebrate both, in honour of both. For, judge with your ſelves how inconvenient it is, to keepe a *Feaſt* in honour of His taking *fleſh*, and even that day abandon His *fleſh*, and never once take it. *Verbum & caro* (if ever) to be joyned, this *day*, the *day* of their *joyning*. Accordingly then, as well by the act, to teſtifie and repreſent the *Words making fleſh*; as to procure *He may dwell in us*; and dwelling *repleniſh* us with His *Grace and Truth*. And laſtly, that we may hold this Feaſt aright, and doe the dutie that properly belongs to it, let us by both doe honour to both, that from both we may receive the fruit of both, *Grace*, to enable us; *Truth*, to guide us, to the hope of *glory*. Not to that, in the *Parentheſis*; that is but *vidimus quaſi*: but, to the other, *videbimus ſicut eſt*, to ſee Him as He is, and by ſeeing, to bee transformed into the ſame Image of *Glorie*.

1 Ioh. 3. 2.

A SER-

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Friday*, the XXV. of *December*, A. D. MDCXII.
*being* CHRISTMAS day.

HEBR. Chap. I. Vers. I. II. III.

1. *At ſundrie times and in diverſe manners, God ſpake in the old time to our Fathers, by the Prophets:*
2. *In theſe laſt dayes, He hath ſpoken to us by His Sonne, whom He hath made Heire of all things; by whom alſo He made the worlds;*
3. *Who being the brightneſſe of His glory, and the ingraved forme of His Perſon, and bearing up all things by his mighty Word, hath by Himſelfe purged our ſins, and ſitteth at the right hand of the Majeſtie in the higheſt places.*

ERUNT noviſſimi, primi (ſaith our Saviour,) *And the laſt ſhall be firſt.* Matth. 19. 30. And this Text tells us of a great Prerogative, of theſe *laſt dayes*, above the *firſt*. Of which laſt dayes, this is the firſt day; the day of CHRIST'S *Birth*. For, make a partition of the two times, *Olim*, and *Dies noviſſimi*; and this day will be found to end *Olim*, and to begin *Dies noviſſimi*; to be the firſt day of theſe *laſt dayes*; the very *Kalends* of Chriſtianitie, from whence, we begin our *AEra*, or Chriſtian computation.

*The Summe and Diviſion.* I.

The Dignity of this day, (and ours in it) is here ſet out two wayes: Firſt, by a caſe of compariſon: of compariſon, betweene the times paſt, and theſe now; between the *Fathers* and *Vs*. The point, wherein, is Gods *ſpeaking*, *ſpeaking*, to both: but, in a more excellent manner, and by a farre more excellent perſon, to us, than to them. The end: that ſo we might know, know and acknowledge, *quæ à Deo data ſunt nobis*, what God hath done for us, and done for us, this *day*. For all the difference is, in this *Day*: all the dignitie we have above them, is by it: that ſo we may be highly thankfull to *God* for it, and hold the day it ſelfe as an high Feaſt.

GOD is the ſame in both; He that *ſpeaketh* to both: 1 *of old*, to them: 2 *of late*, to *Vs*. Thus farr, even; they and we. One GOD, one *ſpeaker*, to both. The oddes: Both *ſpoken to*; but not both *ſpoken to*, alike: Not alike in three Points: 1 Not in the Matter, or *Parts*, of which: 2 Not in the Forme; or *Manner*, after which: 3 Not in the *Perſons*, by whom. 1 To the Father, He ſpake πολυμέρως, *by many peeces*; not entirely. 2 To them, πολυτρόπως, *after ſundry faſhions*; not uniformely. 3 To them, by His Servants, *the Prophets*; not by *His Sonne*.

But, when the *Apoſtle* commeth to rejoyne upon theſe three, he repeateth not the two firſt, but pitcheth only on the Perſon: That *He*; that, the Perſon, by whom, is without all compariſon, more honourable, and excellent, than the Prophets, His Ser-

vants: (He will doe as much to the Angels, by and by after:) that looke how much a *Son* is better than a *Servant*, so much, our estate above theirs.

II. This, for the *Comparative*. But then, fearing, it might be, we would not conceive high enough, of this *Son*, or weigh Him, as He is worthy; He goeth to it, *Positivè*; and (as it were) sets up His Armes, consisting of eight severall *Coats*; or proclaimeth His stile, of as many severall *Titles*. Which we may reduce, to foure severall combinations. 1 *Son* and *Heire*: 2 the *Brightnesse* and *Character*: 3 *Maker*, and *Supporter of all things*: 4 That *purgeth our sins*, and, that is *set downe in the throne*. And these againe
1 may bee abridged to these two: 1 what He is, in Himselfe; 2 and, what, to us. In Himselfe, all the rest: 2. To us, 1 *made Heire*: 2 *purgeth our sins*; 3 and so cleanseth
2 our Nature; that being so cleansed, He may exalt it. For, it is for us, and not for Himselfe, He taketh up the place mentioned, *at the right hand on high*.

III. Then, our dutie: *Bona si sua nôrint*; If we can skill of our owne good, to finde our estate greatly dignified by it; and, to honour this day, the beginning of this dignitie to us; wherein, God gave *His Son*, to *speake, vivâ-voce* unto us: to *purge our sins*; and to *exalt us to His throne on high*.

I. The *comparative* part and *difference*.

GOD *in times past spake to the Fathers*; and His speech was πολυμερῶς, of *many* severall *parcels*; to severall persons; at severall times; some at one time, some at another. And as the time grew, so grew their knowledge (peece and peece) of the great mystery, this day manifested.

1 In the *Matter*.

*God in times past*, &c. *in many parts, spake*, concerning His *Person*. First, one peece: *Man*, He should be;[a] *of the Womans seed*; That, *should bruize the Serpents head*; and there was all: *Gen.* 3. Then another peece: Of what Nation he should be;[b] *of the seed of Abraham*, (*Gen.* 22.) Then, another yet: Of what Tribe,[c] *of the Tribe of Iuda*: (*Gen.* 49.) 2. Then againe, a fourth peece, of what Family;[d] *of the house of David*. (*Psal.* 132.)

So likewise GOD, *in times past spake* of His *Offices*. To *Moses*, one peece, He should be[e] *A Prophet*: (*Deut.* 18.) To *David* another; He should be[f] *A Priest*: (*Psal.* 110.) To *Ieremie*, a third, He should be[g] *A King, and his Name*, IEHOVA *justitia nostra*: (*Ierem.* 23.)

And, (not to hold you long in this) GOD, *in times past, in sundry parts, spake* concerning this Dayes worke: That, came *by peeces*, too. One parcell, to ESAY, of His *Birth*: (*Esa.* 9.) To[i] *Mica*, the *Place* of it: (*Mica* 5.) To[k] *Daniel*, the *Time* of it, by *weekes*: (*Dan.* 9.) So you see, it was *by peeces*, and *by many peeces*, they had it. Well said the[l] *Apostle*, that, *Prophecying is in part*: One may now, in a few houres come to as much, as came to them in many hundred yeares. This for the *Matter*.

a Gen. 3. 15.
b Gen. 22. 18.
c Gen. 49. 9, 10, 11, &c.
d Psal. 132. 11, 12, &c.
e Deut. 18. 18.
f Psal. 110. 4.
g Ier. 23. 5. 6.
h Esay 9. 6.
i Mica 5. 2.
k Dan. 9. 25. 26, &c.
l 1 Cor. 13. 9.

2 In the *Manner*

Now, for the *Manner*. It was *multiformis*. GOD, &c. *Many manner wayes*.

One manner, by *dreames in the night*, (*Iob* 33.) Another manner, by *visions*; And those againe of two manners. 1 Either presented to the outward sense, as *Esay* VI. 2 Or, in an extasie, represented to the inward; as *Dan.* X. Another yet, by *Vrim, in the brest of your Priest*. And yet another, by a *small still voice*, in the eares of the *Prophet*. 1 *Reg.* 19. And sometime, by an *Angell*, speaking in him (*Zach.* I.) But, most-what, *by His Spirit*. And, (to trouble you no more) very sure it is; that as, for the matter, *in many* broken *peeces*: so, for the Manner, in *many diverse fashions*, spake He to them.

But then, if, in πολυτρόπως, you understand *Tropos*, figures; Then were they yet many more. The *Paschal Lambe*:[a] (*Exod.* 12.) the *Scape-goat*:[b] (*Levit.* 16.) The *Red Cow*:[c] (*Numb.* 19.) and, I know not how many, even a world of them. Many they were; and *tropes* they were; shadowed out darkly, rather than clearely expressed. Theirs, was but *candle-light*, to our *day-light*; but *Vespertina cognitio*, in comparison of ours, whom the *Day hath visited, sprung from on high*. This, for the *Matter* and *Manner*: Now, for the *Men*.

a Exod. 12. 4. 5, &c.
b Levit. 16. 10.
c Num. 19. 1, 2, &c.
Luke 1. 78.

GOD

GOD, *in times past, ſpake by Prophets*: and but by *Prophets*, He *ſpake* not, from *Moſes*, to *Iohn Baptiſt* (who was the *Horizon* of the *Law* and *Goſpell.*) I will not ſtand, to run through them all. And now, the *Apoſtle*, when he is to come to us *in the laſt dayes*; when he ſhould oppoſe three more, to match the former three, he doth not; but paſſeth by the two firſt, the Parts, and the Manner: leaveth out πολυμέρως and πολυτρόπως and ſo inſinuates thereby thus much; that, He hath *ſpaken* to us *entirely*, without reſervation; and *uniformely*, without variation. But, thoſe two he waveth, and inſiſteth only on this laſt, (as the faireſt mark of difference) the *Prophets*, and *His Son.* 3 In the Men.

The *Prophets* were holy *men*; but, *men.* And, there is a *nature* more perfect, than that of *man*; even the nature of God. And, in the Houſe of God, they were *faithfull ſervants*; but yet, *ſervants*: and, that (we know) is but an unperfect condition, in compariſon of a SONNE. *To us in the laſt dayes* is given, that what we have, we have not from any *Prophet*, though never ſo excellent; but, from the *Lord of the Prophets*: Not from any *Servant*, though in never ſo great place; but, from the SON: And, not from any of the ſons of men; but, from *His* owne *Sonne*, the SONNE *of* GOD. From His mouth we have received notice of GODS will: He Himſelfe *ore tenus*, imparted it to us. 2 Pet. 1. 21. Heb. 3. 6. Mat. 21. 35. Mat. 21. 38.

But then, If any aske: Seeing, GOD, *in times paſt*, and God, *in theſe laſt dayes*, is the ſame God; He that *ſpake to the Fathers*, and He, that, *to us*, but one *Speaker*: why not, *by His Son*, at firſt? I will give a reaſon, fit for this place. A *Decorum* was to be kept, and ſome kind of correſpondence with State. That as, at the proceeding of a great *Prince*, before He Himſelfe commeth in ſight, many there be, that goe before Him, and thoſe, of divers degrees; and at laſt, Himſelfe doth appeare: So, this *Prince*, that *Sits in the Throne*, ſhould not ſtart out at the firſt, and ſhew Himſelfe; but be allowed His traine of *Patriarkes*, and *Prophets*, to be His *Anteambulones*; and, *in the fulneſſe of time*, Himſelfe ſhould come, with the *fulneſſe of grace and truth*, and eſtabliſh one entire uniforme way, to continue for ever. Gal. 4. 4. Ioh. 1. 14. 16.

From this compariſon, theſe are the points, we learne: We muſt *ferri ad perfectionem.* And, theſe are notes of imperfection: *There be too many parts*, and too *many manners*, in that, to be a perfect, State. If the *Matter* were full, no more would be added: If the *Manner* were perfect, it would no more be altered. Never then, to reſt in theſe. *Moſes* himſelfe pointeth us, to one *after him*, by his *Ipſum audite*, (*Deut.* 18.) Who is that? God Himſelfe, in the Mount, tells us by His *Ipſum audite.* And, when God ſaid it, *Moſes* and *Elias* were there in the mount, and reſigned up both their ſeverall audiences: *Moſes*, for himſelfe; and *Elias*, as well in his owne name, as in the name of all the Prophets. Deut. 18. 18. Mat. 17. 5.

This, againſt the *Iewes*; that will, no further then *Moſes*: that will reſt in the *Law.* For, *nihil ad perfectum adducit Lex*, the *Law* brings nothing to perfection: But *Finis legis*, CHRISTUS. And, all *Prophecie* hangs in ſuſpence (as imperfect,) till the fulfilling of it; which was done by *Chriſt*, to whom they all gave witneſſe. Now, *when that, is perfect, is come; that, that is unperfect, muſt away.* Not to reſt, in them, then: But, to CHRIST; and never reſt, till we come to Him. Rom. 10. 4. 1 Cor. 13. 10.

And, as never to reſt, till we come to him: So, there to reſt, when we are come to Him: As ſoone as His *voice hath ſounded in our eares*, that they *itch* no more after any new revelations. For, in, *Him*, are *all the treaſures of wiſedome, and knowledge.* Coloſ. 2. 3.

God *ſpake once and twice*: A third time, He will not *ſpeake.* This, is His laſt time: He will ſpeake no more. Look for no more *peeces*, nor phanſie no more *faſhions*: *Conſummatum eſt*, there are no more, to looke for. He is *the truth*: and, he that hath found the *truth*, and ſeekes further, no remedie, he muſt needs finde a ly; he can finde nothing elſe. To get us therefore to *Chriſt*; and never be got from Him; but, there, hold us. Pſal. 62. 12. Ioh. 19. 20.

We cannot follow a better patterne, than the *Apoſtle* here: We ſee, what haſte he makes. For, (as if he were upon thornes, till hee were with *Chriſt*,) without any *Exordium*, or preamble, here, in the beginning of his Epiſtle, he hits on the Point

ſtreight; as if all time were loſt, till he were there. Yea, having named the *parts*, and *manners* of *the times paſt*, for very haſt to be at Him, he forgets both *parts* and *manners*; only for deſire to be with Him, the ſooner.

II. The *Poſitive* part. And (ſo, with him) I haſte to paſſe to the ſecond *Poſitive* part. Wherein being carefull, we ſhould take perfect notice of Him; and fearing we would not weigh theſe words [*by His Son*] as were meet, but heare them ſleightly, and paſſe them lightly over; the reſt of the Text he ſpends, in making a commentarie of this word *Son*: That we may conſider, how great this *Partie* is; and conſequently, how much it imports us, to regard His *ſpeech*, and to eſteeme of *His feaſt* with no meane accompt. And, (to ſay truth) it was more than needfull, conſidering the meanneſſe of His birth to day; that He ſhould thus proclaime His ſtile of eight titles, and, over the place of it, ſtick them up, as ſo many ſcutcheons, to give us true notice of the greatneſſe of the Partie.

But withall, his meaning was to deſcribe Chriſt at all points: as (indeed) theſe eight conteine a perfect deſcription, of His *Natures*, His *Perſon*, His *Offices*, His *Agencie*.

1 His *Natures*, in the very beginning: *Quem fecit*, is *Man*; *Per quem fecit*, is GOD. Not, *quem* onely, *Man* alone; but, *Per quem ſæcula*, GOD alſo. But, for His *Divine Nature*, He is more full yet; That, He is *His Son*, the *Splendor of His glory*, the *Character of His ſubſtance*, *the Maker and Vpholder of the world* and *all in it*.

2 His *Perſon*: in this word *ſemetipſo*; *He* did it *Himſelfe*, (that is,) in his owne perſon. *Himſelfe*, is ever ſaid of a *Perſon*.

3 His *Offices*: In his *ſpeaking*, His *Prophecie*; by which, He unfoldeth the *Myſteries* of GOD. In *His purging our ſinnes*, is His *Prieſthood*: And, His *Kingdome*, in the *throne of Majeſtie*, wherein *He ſits*.

4 His *Agencie*, (or *quid adnos*,) In *locutus eſt nobis*. *To us*, *He ſpeaketh*: and, *purgans peccata noſtra*, *Our ſins He purgeth*. *Nobis*, and *noſtra*: *To us*, and *for us*, *He* is, that Hee is. All His *ſpeaking*, and *doing*, *propter nos homines*, *& propter ſalutem noſtram*, *for us men*, *and for our ſalvation*: and, our part, in Him, and His.

We reduced all theſe eight, to two. 1 What in Himſelfe; 2 and what, *referendo* to us.

I. What *Chriſt* is in *Himſelfe*. In *Himſelfe*: what by Nature; *Son and heire*: What by excellencie; *Splendor and Character*: What by power; *Maker and Vpholder of all*. To us; What in *love* already performed; *He hath purged our ſins*: In *hope* yet expected; *He is ſet*, and in poſſeſſion *of the throne of glorie*; which is, in our names, and to our behoofe, and not His owne.

In his *Divine nature*. His *Divine Nature* hath no leſſe than three, to expreſſe it: 1 *Son*, 2 *Brightneſſe*, and 3 *Character*: and two, to prove it, the 1 *making* and 2 *ſupporting* of all.

I have heretofore remembred you, that the high perfections of that nature are ſuch and ſo many, as, no one terme will ſuffice, to ſet it forth: we are glad to borrow from many, to doe it; and yet, but brokenly, too. And that though there be not any reſemblance tranſlated from the creatures, (though never ſo excellent,) that will hold full aſſay, yet withall, this we are to thinke, that, ſince the *Holy Ghoſt* hath made choice of theſe termes, they are no idle ſpeculations, that are drawen from them.

1. *Sonne.* Of theſe three then: 1 *Son*, 2 *Brightneſſe*, 3 *Character*. 1 In *Son*, there is a true *identitie* of Nature: upon it is grounded, ὁμοούσιον, being of one ſubſtance; even as the *Son* is with the *Father*.

2. *Brightneſſe.* 2 But the *Son* commeth after the *Father*, in time, and that a good time: Amends is made for that, in the next terme, (*Brightneſſe*.) For, it is not to be imagined, that there ever was, or could be a light body, but, in the very ſame inſtant there muſt ſtreame from it, a *brightneſſe*. So, upon this is grounded *Coëternall*.

3. *Character.* 3 But then, there is ſome inequalitie, between the light body it ſelf, and the beame or *brightneſſe* of it: The Beame not full out ſo cleere. This, is the imperfection in the terme *Brightneſſe*. But, that is ſupplied, by the next, *Character*: For, that, is (ever) juſt equall; neither bigger, nor leſſer, than the type, or ſtampe, that made it. Vpon this (then)

(then) is grounded *Coequall*, and like *per omnia*, ὁμοιότατον: So like, as, *Shew us the Father* (ſaith *Philip:*) why, He that ſees the *Character*, never deſires to ſee the ſtampe; if ye ſee the one, ye ſee the other: *He that ſeeth me, ſeeth the Father*, whoſe expreſſe forme I am. Ioh. 14. 8. Verſe 9.

Agreeable to theſe three, we beleeve of Him, that He is *conſubſtantiall*, as the SONNE; *Coeternall*, as the *Brightneſſe*; *Coequall*, as the *Character*: Againſt the new heads of the old *Hydra* ſprung up againe in our dayes.

This terme (SONNE *of* GOD) is ſometime communicated to *Saints*; ſometime to *Magiſtrates*. Leſt we might underſtand it, as we doe in Saints, or as we doe in Magiſtrates, he addeth two words; [1] the one, *Glory*; [2] the other, *Subſtance*. Of which, *Glory* is imparted to others: *Subſtance* to none but him. His *Glory* on Earth He imparteth to *Magiſtrates*; and they are called the *Sons of the moſt High*. His heavenly *Grace*, (which is *Glory* inchoate) He imparteth to his *Saints*; and, *to them, gave He power to be Sonnes of* GOD. Pſal. 82. 6. Ioh. 1. 12.

But, His *ſubſtance* is in neither. For, the firſt (*Magiſtrates*) are, by *Ego dixi*: but He, by *Ego genui*. And, the ſecond (*Saints*,) to them He giveth priviledge, or prerogative, ſo to be. So, they, κατ' ἐξουσίαν; but He, κατ' οὐσίαν: *Per præſtantiam*, they; *Per ſubſtantiam*, He. Pſal. 2. 7.

He, the *brightneſſe of His glory*, and *Character of His ſubſtance*: that is, not in *glory* onely, which may be imparted to another; but even, in His very *ſubſtance* (too) it ſelfe.

And againe: not in *ſubſtance* of the Deitie alone, but (in that, which belongeth to it,) the *glory* alſo. *Subſtance*, is *Deus*, *Glory* is *Dei*. All, that He is, and all, that He hath; *Subſtance* and *Glory* both.

*The brightneſſe of his Glory*: He was ſuch a ſonne, as did no way eclipſe His Fathers *glory*; but (as a beame) made it ſhine more bright. The *Character*, the true ſtampe *of His ſubſtance*: Nor, he rendred not a broken image, as if the ſtampe had beene ſet on, or driven awry: but, was His very true expreſſe forme.

Another myſterie, yet. Theſe three note a *proceeding*: The *Sonne*, from the *Father*: the *Brightneſſe*, from a *Light*: the *Character*, from the *Type*: And ſo, a *ſecond perſon. I proceeded, and came from the Father*, (He ſaith it Himſelfe.) Ioh. 15. 28.

Firſt, a *true* and *naturall proceeding*, from Him, as the *Sonne*. Secondly, (to take away all conceit of groſſe or carnall generation,) by a pure and cleane *proceeding*, as *De luce, lux*; in which, there is nothing but pure, and undefiled. Thirdly, *Character*-wiſe, from His *hypoſtaſis*, (it is the word in the Text, marke it well:) Not, from His οὐσία (that is) not from His *ſubſtance* at large; but, from His determinate *Perſonall eſſence*; (for, ſo is *hypoſtaſis, properly:*) That is, not from the *Deitie*, ot *eſſence* of it, (which neither begets, nor is begotten;) but, from a *Perſon* in the Deitie.

Now theſe three, if we referre them to *Olim, the times paſt*; Then, as the *Sonne* He is oppoſed, to *His ſervants* (that is) the *Prophets*. As He is a *Beame* of light, to the *many parts* (as it were many ſparkes:) That, was all the light before. As the *Character* (or firme impreſſion) to the *many* vaniſhing *ſhadowes* under the Law.

But if, to the preſent, we referre them: As He is the *Sonne*: wee ſhall finde no eſtate but ſervitude; no adoption, but in Him. As the *Brightneſſe*: no cleere light of knowledge, nothing but miſts and darkeneſſe, but by Him. And, as the *Character*: no true ſoundneſſe, or ſound truth, but figures and flitting ſhadowes, without Him. From Him, as the *Sonne*, receive we grace, whereby we are *adopted*: As the *Beame*, the cleereneſſe of faith, whereby *lightned*: As the *Character*, the true ſignature of charity, whereby ſtamped, to know (our ſelves) and be knowne of others, that wee have heard Him aright, and are His true Diſciples. Eph. 1. 5. Ioh. 1. 9.

Theſe three expreſſe His *Divine* Nature: Two more, to prove it. In them, His *excellency*: in theſe, His Power. Which is ſet out, two wayes: [1] In the *Creation*: *Omnia per Ipſum facta, & ſine Ipſo nihil*, all made *by Him*; nothing *without Him*. [2] And againe in the *Preſervation*, (by vertue of His *Et ego uſque operor,*) which is His worke The two to prove it. Ioh. 1. 3. Ioh. 5. 27.

to

to this day; to continue and *uphold* in their being, all that He hath made to be. One,
Pſal.148.5,6. by His word ſpoken; So, *made*: the other, by His Law given: So *made faſt* to continue. In a word: all had bin nothing, but for Him: and all would fall to nothing, without Him.

Now, in that He thus *made* all, and *makes* all to laſt, the meeteſt perſon, He was, to make all new; to *reſtore* that He had *made*. And, it was a conveniencie, that He ſhould; and it was an inducement, that Hee would undertake the buſineſſe, and goe *through* with it.

2 What *Chriſt is to us.*

All this He is, in Himſelfe: Yet not ſo, but, in all His ſplendor and glorie, He mindeth us. And that ſo, as He is deſirous to bring us, to the joynt partaking of His *inheritance*, as *Son*; of His *glorie*, as the *Brightneſſe*; yea, of the very *Divine nature*, as the *Character of His Subſtance*. The ground whereof is laid, in [*quem fecit hæredem*,] *whom He made heire*; and that was, as man: For, *per quem fecit* (we ſaid) is *God*; *quem fecit*, is man.

a He is *made Heire.*

*Made him heire.*] *Heires*, are either *borne*, or *made*: So borne, by *nature*; or, ſo made, by *purchaſe*. He was *His Son*; and, *His only Son* and ſo borne *His heire*. He was *borne*, and yet He would be *Made*. There is a myſterie, in this: we are to looke to it; It will fall out, to concerne us. *Heire borne* He was; and ſo, claimeth all, as His inheritance, by due of *birth-right*. But, it is further (here) ſaid, He was *made*: what meanes this? *Quem fecit?* Nay, *quem genuit*. That, is true: But, *quem fecit* is true likewiſe. *Fecit hæredem, qui prius fuit hæres*: So *borne*, and ſo *made*, too; *Hæres natus*, and *hæres factus*. So commeth He to a double right, two titles. How ſo? He needed but one: He would have two. To what end? Not, for Himſelfe; for Himſelf, one was enough. Belike, His meaning was to have two, that He might ſet over one to ſome body elſe. There, is the point. He was *borne Heire*, for Himſelfe: but, *made heire*, for us. *Hæres natus*, that ſerveth Him; that He reteines to Himſelfe; *Hæres factus*, that He diſpoſeth of, to us. By this, we hold; even by *Quem fecit*: that, is our tenure, and beſt hope. He is, and ever was, in the boſome of His Father, as *hæres natus*: He now is, but, on our behalfe, and to our behoofe, at *the right hand of His Father*, as *Hæres factus*. And now followeth, *He purged our ſins*.

3 He purgeth our ſins.

For, he could not bring us to ſit with Him *in His throne* (thus purchaſed) being ſo ſpotted and foule, as we were, by meanes of the pollution of our ſins. He was then *to purge* and make cleane our Nature firſt, that He might *exalt* it to partake His purchaſe, being ſo cleanſed. Where firſt our caſe is ſet downe, wherein He found us, and wherin we are, without Him. A ſinners caſe (how glorioufly ſoever he or ſhe gliſter in the eyes of men) being in GODS eyes, as the caſe of a foule diſeaſed perſon: And we therby taught ſo to conceive of ſins, as, of foule Spots, without; or, of ſuch humours
a Cor.7.1. (within) as goe from us, by *purging*. *Inquinamenta carnis & Spiritus* (as Saint *Paul* termes them right) defiling both fleſh and Spirit: which unleſſe they be *purged*, there is no entring into the heavenly *Ieruſalem* (where, *the throne is*;) into which, *nihil in-*
Apoc.21.27. *quinatum, no polluted thing ſhall ever enter*.

*Exalt* us He could not, being in that plight: for love or pitie therefore, *purge* us He would. And here now, is the top, or higheſt point of elevation, in this Text. *Who being the brightneſſe* (or, though He were the *Brightneſſe*) that is, a Partie ſo excellent in Nature, Glorie, Perſon, and Power; Nature as *Son*; Glorie, as *Brightneſſe*, Perſon, as *Character*; Power, as *maker and ſupporter of all*: who though He were all this, did not abhorre to come, and viſit us, being in that foule and wretched caſe. This will
Pſal.8.4. teach us, *Domine quid eſt homo? what is man, that thou ſhouldeſt viſit him?* Viſit him;
Luk.1.78. not, as the *day-ſpring from an high* doth the earth; but viſit him, as if a great Prince ſhould goe into an Hoſpitall, to viſit and looke on a lothſome diſeaſed creature.

2 And, not only *viſit* him; but, not refuſe the baſe office, to looke to his *purging* from that his uncleaneneſſe.

3 And thirdly, not cauſe it to be done by another; but to come and doe it in *Semet ipſo*, by *his owne ſelfe*, in perſon.

4 And, fourthly in doing, not to ſtand by, and preſcribe; but Himſelfe to miniſter and make the medicine.

5 And

5 And fifthly, to make it Himſelfe, and make it of Himſelfe; *in ſemetipſo*, and *de ſemetipſo*; to *make* the medicine, and *be* the medicine.

6 And how, or of what? Spots will out with water; Some will not, with any thing but with *bloud: Without ſhedding of bloud, there is no taking away Sin*, as *Chap. IX.* ver. 22. And not every bloud will ſerve; but, it muſt be *Lambs bloud*; And a *Lambe, without ſpot.* And not every Lambe neither; but the *Lambe of God*: or (to ſpeake plainly) a *Lambe*, that is *God*: His bloud, and nothing elſe, will ſerve to doe this. 1 Pet. 1. 19. Ioh. 1. 29.

7 And ſeventhly, not any bloud of His; not, of a veine, (one may live ſtill, for all that:) but, His beſt, *moſt pretious*, His *Heart-bloud*, which bringeth certaine death with it. With that bloud, He was to make the medicine. Die He muſt, and His ſide be opened, that there might iſſue both the *water* and the *bloud*, that was to be the Ingredients of it. By Himſelfe, His owne ſelfe; and by Himſelfe ſlaine: by His death, and by His bloud-ſhedding, and by no other meanes: *Quis audivit talia?* The Phyſitian ſlaine; and of His fleſh and bloud, a receipt made, that the patient might recover!

And now, we may be at our choice, whether we will conceive, of ſin, as of ſome outward ſoile, in the ſoule; And then, the *purging* of it, to be *per viam balnei*, needs a *bath*, with ſome cleanſing ingredients, as the Prophet ſpeakes, of the herbe *Borith*: Ier. 2. 22. And, this way *purged* He us; made a bath of the *water* that came out of His *ſide*, to that end opened, that from thence might flow a *fountaine for ſin and for uncleanneſſe* (*Zach.* 13. 1.) *Water*, and mixed with His *bloud*; as forcible, to take out the ſtaines of the ſoule, as any herbe *Borith* in the world, to take away the ſoile of the skinne. Zach. 13. 1.

Or, whether we will conceive of ſin, as of ſome inward peſtilent humour, in the ſoule and conſcience, caſting us into perill of mortall (or rather, immortall) death: Then, the *purging* of us, to bee by way of ſome Electuary, or *Potion*: (And ſo, Hee *purgeth* our ſins, too.) To that end He hath made an Electuary of His own *body*, [*Take; eat it:*] and tempered a *cup* with His owne bloud, [*Drinke yee all of it:*] which by the operation of His eternall *Spirit* in it, is able effectually to *purge the conſcience from dead workes* (or actuall ſins) and from the deadly effect of them: No balſame, or medicine, in the world, like it. Matth. 26. 26, 27. Heb 9 14.

The Summe of all is: There be two defiling ſinnes, and two wayes He purgeth them. *Cleane* we are, from the firſt, as waſhed from the *originall* uncleanneſſe of our Nature, and that, by the *Laver of regeneration*. And, *whole* we are, as *purged* within, from the *actuall* ſins of our perſons; and that, by the *cup of the New Teſtament*, which *we bleſſe in His Name*, And the bloud *of* IESUS CHRIST *purgeth us from our ſins*. By both, He purgeth us from both. And this, for His *purging*. Tit. 3 5. 1 Cor. 10 16. 1 Ioh. 1. 7.

*And is ſet downe.*] Of which, we are not to conceive, as of a thing meerely touching Him; (that, His labour being done, He tooke His reſt; and there is all:) But, that this His *ſitting downe* is, a taking poſſeſſion of that His deare made purchaſe: And that, not in His owne Name. He had it before; He was in *glory*, and in the ſelfe-ſame glory with His Father, before ever the world was. 3 And *ſitteth at the right hand*, &c.

This *Hæres factus* pertaineth to us, as, done for us; not, for Himſelfe, who needed it not, nor could have any uſe of it.

Theſe two (betweene them) comprehend all, even all we can wiſh: [1] To be *purged* of the one; [2] and, to be *ſeazed* of the other. They follow well: For, to what end *purged* He us? To leave us, there? No: but, for ſome further matter: which though it be laſt in execution, was firſt in intention. Having ſo *cleanſed* us, not content with that, it was His purpoſe further, to bring us to *glory*; that is, to no leſſe matter, than to ſit on His *throne* with Him, purchaſed by Him for no other end.

And theſe two, *Purging*, and *Sitting downe in the throne*, as the *Alpha* and *Omega*, the firſt and the laſt of that, He doth for us. And ſo, in them, is all well repreſented; *Purging our ſins*, the firſt; *Sitting in the throne*, the laſt. To *purge* our *ſins*, He began, this day, the firſt day, the day of His *birth*: wherein He *purified* and ſanctified, by His holy Nativitie, the originall uncleanneſſe of ours. And, *Sit in the throne*, was His laſt worke, on the laſt-day of His *Aſcenſion*: Then took He poſſeſſion, in our names, ὡς πρόδρομος (ſaith the *Apoſtle*) as *forerunner* for us. *Chap. 6. Verſe uli.*

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The degrees of this exaltation, be these: 1 First, A *throne* it is: and, that is not every seat; but, a speciall, and chiefe, and honourable seat. 2 And secondly, of *thrones*, there be some inferiour, as, the thrones of *Iustice*: This is the *highest*; for it is a *throne of Majestie*. 3 Thirdly, It is *in excelsis*; and that maketh up all. For, the *thrones* here below (even *of Majestie*) sooner or later, they that *sit* in them, must come downe from them.
Psal.45.7. But, the *throne on high, Thy seat, ô God, is for ever and ever*: Not fading, and transitory, as ours here. 4 Fourthly, in this throne, *set* He is: and, *Sitting* is the site or position of *rest*; that is, *rest* in *glory*. Here, where most *glorie*, least rest. 5 And fifthly, *on the*
Verse 13. *right hand*, which is, on the throne, the best, and next place to *God* Himselfe. And, by this, are we above the *Angels*: For, *to which of them* (as the *Apostle* after deduceth) *said*
Verse 14. *He at any time, Sit on my right hand?* No: but, *stand before me*, as *ministring spirits*, all. Or, when they rest, it is on the other hand: the *right hand* is kept for us, and possessed already, by one in our Nature, who, in this seat will not sit alone, *Sed consedere nos secum fecit, in cœlestibus*, (*Eph.2.6.*) Even now, wee *sit* there, in Him; and shall there sit with Him in the end. So He promiseth, in expresse termes (*Apoc.3.21.*) that *wee shall sit with Him in His throne*, as He doth in His Fathers. And so, not in the throne, will He be above us, but only, that, He, in the middest, and we, on His right hand.

**III.**
Our duty to *Christ*.

Our dutie then is, for His *excellencie*, to *honour* Him; for His *Power*, to *feare* Him; for His *love* shewed, reciprocally to *love* Him againe; for His *hope* promised, truly to *serve* Him. GOD, for His part, would have *His servants* the Prophets well used: but how-ever they, *in times past*, were regarded by them, this He makes full accompt of,
Mat.21.37. *If He send His Son, we will* not faile but *reverence Him*. Specially such a *Son*; of such glory, such power, and, above all, of such love towards us, to provoke ours againe. And againe, of such ability, to reward with eternall glorie, as He will even buy our service, at *Who gives more*: and pay us for it to the full, with no lesse wages than a *throne of glorie*.

This in generall. More particular: in three termes, He is set out to us (here) in the
1 As a *Prophet*, speaking. text: 1 *Speaking*, 2 *Purging*, and 3 *Sitting*: as a *Prophet*, *He speakes*; as a *Priest*, *purges*; as a *King*, *sits speaking*; our duty is to heare Him, to *lay up His sayings in our heart*. Two markes His word hath here, 1 *fecit*, and 2 *sustinet*; *made* and *makes continue*: Let it have the same, in us. In the Sermon time something is begun to be *made* in us, but, it *continueth* not: which sheweth, it is not *verbum virtutis*, to us. Againe, let it not be, as a *Brightnesse*, only to be *seene by* us; but as a *Character* too, to leave a marke behinde it, to be *seene on us*; and then, it is right.

Psal.95.8. Now, *hodie si vocem, To day if ye will heare his voice*, yee can heare none but *vagitum infantis*, such a voice as useth to come from a new borne *babe*. And even so, He speaks to us, if we can understand. For, even this *Verbum* to be *infans*, and *Tonans* to be *vagiens*; He, to send forth such a voice; it speaketh *humilitie*, (I am sure) and great *love*, that so would humble it selfe; if we have eares to heare it. When He, that was the *brightnesse of His Fathers glorie*, should be so eclipsed: He that *sits on the throne*, thus be throwen in a *manger*.

2 As a *Priest*, purging. Cor.10.10. Prophets *spake*; but *purged* not. Purging was ever the *Priests* office. It is true: the word, He speaks, hath a mundifying vertue: *Iam mundi estis, Now are ye cleane*. It clenseth then. But, not that only, nor principally. For, the medicine, which purgeth *ex proprietate*, His flesh and bloud goe to it. *By which will wee are sanctified, even by the offering of the body of Iesus*. That *bloud* of *Iesus Christ, clenseth us from all sin* (1 *Ioh.1.7.*) These, the true ingredients into this medicine. But better yet, if both goe together. And, this day, they first came together, the *Word*, and *Flesh*: therefore, (of all daies,) this day, they would not bee parted. For, will you sever the *flesh* from *the Word*, that day, on which GOD joyned them? GOD forbid. There is a correspondencie, betweene the *Word*, and *His Brightnesse*; and betweene the *Sacrament*, and *His Character*. The *Word* giveth a *light*, and *His brightnesse* sheweth in it *ad horam*, and not much longer. The parts of the *Sacrament*, they are permanent, and sticke by us:

they,

they, are a remembrance of the *Characters* made in His skin and flesh. And, if yee seeke to be rid of your sins, this was *broken for you*, and this was *shed for you*, for that very end, for the *remission of sinnes*. And so, yee receive His Person; even *Semetipsum*: And, in *Semetipso*, in His *Person* it was, *He purged our sins*. And so, that, a sure way.

Lastly, *for sitting*: that, is His kingdome; that is kept for *dies novissimorum novissimus*, the *last day* indeed. That, is yet in hope only. The same *flesh* that *cleansed our sins*, the same now *sitteth on the throne*; and so, hath both vertues: for the present, a power to purge; for the future, a power likewise to *exalt*. The same *bloud*, is the bloud of sacrifice for remission of sinnes; and, the bloud of the *New Testament*, for the passing to us the bequest, which is, the right of His Purchase, for which, He was *made Heire*. And the very *Angels*, who (this day) adored Him in our flesh; and it, in Him; thereby shewed plainly, not the *purging* only, but the *exalting* of it also, by this dayes worke. And that, to day, wherein they sang alowd in the skie, we have cause, to make much of, and to rejoyce in it; the Day of the greatest *glorie to* GOD, *peace to the earth, and good will towards men*, that ever rose upon the world. 3 As a *King*, *Sitting*, &c. Luk. 2. 13. 14.

GOD grant, that we may so hold this first feast with Christian joy, as we may hold that last, with like joy; and bee found as cheerefull in it.

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# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall* on *Saturday*, the XXV. of *December*, A. D. MDCXIII. *being* CHRIST-MASSE day.

IOHN Chap. VIII. Ver. LVI.

ABRAHAM Pater veſter exultavit ut videret Diem meum: & vidit, & gaviſus eſt.

*Your Father Abraham rejoyced, to ſee my Day: and he ſaw it, and was glad.*

HEER is *Ioy*, *Ioy* at a *ſight*, at the ſight of a *Day*, and that day *Chriſts*. It is CHRIST that calleth it, here, *Diem meum* His day: And, no day, ſo properly *His*, as His *Birth Day*. So, the Text comes full upon the day.

But, to deduce it poynt by poynt.

Firſt, CHRIST hath a *Day*, proper to Him, which in expreſſe termes, He calleth (here) *diem meum, my day*.

Secondly, This *Day*, to be *ſeene*, is a day of *Ioy*. Double joy; 1 *Exultavit*, and 2 *Gaviſus eſt*: both, in the Text.

And thirdly, (which is ſomewhat ſtrange,) It was ſo, to the *Patriarch Abraham*. Him we finde (heer) doing that, which we now are about; *Seeing*, and *rejoycing*, at the ſight of CHRISTS *Day*: taking notice of it; and taking *Ioy* in it.

Laſtly, all this nothing diſpleaſing to our *Saviour Chriſt*: for it is ſpoken by Him, to the praiſe of *Abraham* that did it; and, to the diſlike of the *Iewes*, that did it not. To them is this ſpeech: *Chriſt* tells them of *Abrahams* doing it: and blames them, for not doing the like.

And, what are we (now) diſpoſing our ſelves to doe, but even the very ſame, that is in the Text heer, to *rejoyce*, to ſee CHRISTS *Day*?

And, a threefold warrant we have, in this *Verſe*, to doe, as we doe. 1. The *Patriarch's* doing it. 2. *Chriſts* allowance of the doing of it. 3. And His diſlike of the *Iewes* for not doing it.

We have *Abraham* for our example; we doe but as he did. In his time, *Chriſts Day* was a Day of *Ioy*; and a Day of *Ioy* is a *Feaſt*, and ſo holden by Him, we ſee. Which falls out much to our content. For, the ſame *Feaſts*, the ſame *Religion*. So, we find by this, that he and we are of one Religion. One, in ſubſtance, which is CHRIST: One in circumſtance, which is His *Day*. CHRIST Himſelfe, *Abrahams Ioy*; Nay, His *Day Abrahams Ioy* too. The ſame *meum*; that is, CHRIST: the ſame *Diem*; that is, *Chriſtmaſſe*.

Then (which is another degree) *Abrahams* example approved of, by CHRIST; and

and that, after ſomewhat a ſtrange manner: For, it is not here (if you marke it) *Exultavit, ut videret Me*; But, *vt videret Diem meum*. He makes His *Day*, the object of all this *exultation* and *Ioy*. His *Day* (I ſay) and not *Himſelfe*: commends him, that he rejoyced at the *ſight*, not of himſelfe, but of it. Verily, this ſpeech of His is much to the honour of His *Day*; and the very ſolemnity of the Feaſt, and all the *Ioy* and *gladneſſe* thereon, may well be thought, to have beene founded upon this ſpeech of His. Alwaies, if *Exultavit ut videret*, were a praiſe, to Him; We may be ſure, *Exultavit cum videret*, can be no diſpraiſe, to us.

Add thirdly: *Abrahams* example approved by CHRIST. Not ſo approved, as he leaves it at liberty: They, that will, may doe the like. But that, He reproves them, that doe it not. For, He blames the *Iewes* here, for not doing herein as *Abraham: Your Father Abraham did it, you doe it not*. Which is againſt them, that have a ſpleene at this *Feaſt*: that thinke, they can *Ioy* in Him well enough, and ſet *His Day* by; Nay, and abrogate it quite: and, in ſo doing, they *Ioy* in Him all the better. Nay; love Him, love His feaſt: *Ioy* not in it, nor in Him, neither.

You ſhall ſee, how they are miſtaken. Therefore they doe ſo (they tell us,) leſt *obſerving dayes and times*, they ſhould ſeeme to *Iudaïze*. It falls out quite contrary. For, who are they, whom *Chriſt* here blameth? are they not *Iewes*? And, wherefore blameth He them? For not doing, as *Abraham*: And, what did *Abraham? Rejoyce on his Day*. So, upon the point, it will fall out, that, not to *rejoyce* on *His Day*, that, is indeed to *Iudaize*, and they little better, than theſe Iewes, that follow them in it. Gal 4.10.

Nay, here is another thing yet, will grieve them more: *Iewes* they ſhall be; But, none of *Abrahams Children*; no more, than theſe were. Obſerve it well. It is the Occaſion of this ſpeech, the very iſſue *Chriſt* takes with them: *Pater noſter Abraham* was ſtill in their mouthes (in the 33, 39. 53. Verſes:) *If* (ſaith *Chriſt*) *you were His Children* (marke that If,) ye would *patriſſare*; deſire what He deſired, and *Ioy* what He *Ioyed* in. Now, *My Day* he ſo highly eſteemed, as *glad he was*, that He might *ſee* it: And you, that would ſo faine father your ſelves, upon Him, are ſo far from that, as what He deſired abſent, ye deſpiſe preſent: what He would have beene the better to *ſee*; ye are the worſe, that ye ſee it. Now then, how are theſe *Abrahams Children*, that have nothing of *Abraham* in them? Before, (at the 40. *Verſe*,) *Yee ſeeke to kill me, for telling the truth. This did not Abraham*, and ye doe it. Here now againe: *He rejoyced in my day*; And, ye doe it not. Doe that, he did not; doe not that, He did: How can theſe be *Abraham's* ſons? Verily, as it is in *Eſay* 63. *Abraham neſcivit nos: Abraham* would never know them for his. None of *His Sonnes*, theſe. Thoſe are his ſonnes, that doe, as he did. And, here now, come in we. They, *Iewes*; but, not *Abraham's Children*: Wee, *Abrahams Children*; but not *Iewes*: For, as he did, ſo doe wee. There is *Ioy* with us, at the *ſight* of His *day*: we renew our *Ioy*, ſo oft, as, by the Revolution of the yeare, it commeth about. And, for this very point, we find our ſelves the neerer to *Abraham*: Even, for the joy of His *day*. Alwaies, ſure we are, ſince 1 *Abraham* did it, and 2 CHRIST allowed it, and 3 diſallowed the contrary: by theſe three, we have good warrant to doe, as we doe: *To* make it a time of *Ioy*. And ſo, a time of *Ioy*, GOD make it to us. Eſa.63.16.

Thus it ſtands, for the *Order*. There be, in the Text, three acts ſpecified, from one, iſſuing; from *Abraham* all: All directed, to one marke; falling all upon one Object. That *Object* is *Diem meum*, *My day*: Of that then firſt. The three Acts be, 1 *Exultavit, ut videret*: 2 *Vidit*: and 3 *gaviſus eſt*. 1 Firſt, *would be glad, ut videret, that He might ſee*; that is, was deſirous to ſee it: 2 Then, had his deſire, *did ſee it*: 3 And laſtly, ſeeing it, *tooke joy* of his ſight. *The Diviſion.* I. II.

Of which three, the firſt and laſt, *Deſiderium* and *gaudium*, *deſire* and *joy* are two affections attending upon *Love*; and are ever ſure ſignes of it. *Deſire*, when we want and have not, what we love. And *Ioy*, when we now poſſeſſe, or (as the terme is) *enjoy* it. The middle, which is *Sight*, that, pertaines to *faith*: *Faiths* light it was he ſaw it by. So, here is *fides per Charitatem operans*: *Abraham's* faith right. Gal.5.6.

But I keepe the order in the Text, I change it not, it cannot be mended. All goes

by a right line. 1 *Desire* first, that, is the way, to *see*. 2 *Seeing* next; that, brings *Ioy*. 3 And *Ioy* is the end; and, a good end it is, to end in *Ioy*.

These three, with reference, first, to *Abraham*; And then after, to our selves.

I. The *Object*, *Diem meum* My day.

TO find our marke first, that, all this *desire* is, to see; all this *Ioy* when it is seene; It is *Diem meum, Christs Day*. *Christ* is GOD and *Man*; *Son*, to both: His day, as the Son of GOD; or as the son of *Man*, Which of these?

1 Not, as the *Son of* God. Mic. 5.3. 1 Tim. 1.16.

Not as the *Sonne* of GOD, As the *Sonne of* GOD, He hath no *day*. *Day* and *night* are parts of time; And *Egressus Ejus, His goings out are from all eternity*. 2. If we would improperly call it a Day; no day, to be *seene*: *The light of it is inaccessible*, not to be approched to; it would strike any man blind, to behold it. 3. If we could see it, and Him, in His Deity; yet, there is small *Ioy*, to see CHRIST so: *Small Ioy* to *see* Him, but, by the light of this Day. All the *desire* was, that He might be; All the joy, that He was to be *seene*, as the *Son* of *Man*. As the *Son* of *Man*, then: *His day*, so.

2 But, as the *Son of Man*. Luk 17.22.

But as the Son of man he hath more dayes than one: So He saith, (*Luk*. 17. *They shall desire to see one day of the Son of man: one*, of many; any one of them. But this (here) notes some one eminent *Day*, above the rest: It is a day, with a double article, Την ἡμέραν, τὴν ἐμὴν, *That Day*; *That same Day*: That, if any one *day Mine*, more than other, I would, by speciall prerogative call, τὴν ἐμὴν, *Mine* indeed.

Now, there be but two such eminent dayes, to stand for this: 1 The first, and the 2 last. First, of His *Genesis*: or last, of his *Exodus*. *Genesis*, His comming into the world; or *Exodus* His going out. That is: the first, of His *Nativity*: or the last of *His Passion*. Which of these?

Not the day of His *Passion*. Luk. 22. 53.

Not of His *Passion*. First: that, was none of *His*. For, He saith, to them that took him: *Hæc est hora vestra*, Yours: So, *theirs* it was; not, His. Secondly, It was not *His Day*; Nay, it was no *day*, neither, but *Tenebrarum*, as he there addeth: So, *night*, rather then *day*. But thirdly, without all question, no *Day* of *Ioy*. The *Heavens* are *darkened*; the *Earth quaking*; the *stones renting*; every one going their wayes *beating their brests*, for sorrow: That, was no *sight*, to *rejoyce* at; That, no *day*, to *rejoyce in*.

But of His *Birth*. Luk. 2. 11.

Then is it, of necessity, to be His *Birth* day. That was a *Day*; the Angell calls it *To day*: *To day is borne*: And *His day* it was: for every man claimes a kind of propertie, in his *birth day*. *Men*, in the day of the beginning of their life: As *Kings*, in the day of the beginning of their Reignes: As *Cities*, their *Palilia*, when the trench is first cast: As *Churches*, their *Encænia* when they are first dedicate: So *Men* their γενέθλια, when they first come into the world. It is too plaine, this. *His Day* then: And sure, a *Day* of *Ioy*, withall. *Ioy*, in Heaven; *Ioy*, in *Earth*. In Heaven: for, a day of *Glorie to* GOD *on high*. In Earth: for, a day of *Peace here below*, and *for good will towards men*; as ever, nay more than ever, was any. The *Angel* so proclaimed it, *Gaudium omni populo*, *A day*, of *Ioy to all people*: And proclaimed, why? *Quia hodiè natus est*. And, this *omni populo* (as appeares now, by this text) was not only *all people*, then, in being, or after to be: but, (as *Leo* well expresseth it) *in præterita se refudit ætates*, the *Ioy* of it went back, up to the *Ages* past; up, even to *Abraham*'s time, two thousand yeares and more, before ever it came. I know well, this *day* may be taken, for the whole time of His life: but, it must be by a *figure* then. And, no man but seeth, that a *day* doth more literally and properly, signifie a *day*, then the time of ones whole life, at large. Yet, that time too had his beginning, on a *day*: And, that day, even for that very beginning, may well challenge a better right, and neerer propertie in this word [*day*] then any longer time whatsoever. As, the very *day*, whereon He was first *seene*, first shewed to the world, as the *Son* of *Man*; As the very *day*, whereon the first fruits of all the *joy* then, and ever since: sure I am, the *Fathers* fix it all upon *one day*, and upon this *day* by name. So [a] *Irenæus*, [b] *Augustine*, [c] *Cyril* set it downe; that, *this day* it was. This day then be it: the *day* of *His Birth*. So have ye the *Object*.

Luk. 2. 14. Luk. 2. 10. Luk. 2. 11.

a *Irena* 4. 15. b *Aug. Hom.* 43 c *Cyril* 6. 11.

Now to the three *Acts*: And first of *Desire*. *Exultavit ut*: that [*Vt*] is *desire*. Glad and

and faigne, *Vt, that*, he might *see*; that is, he *desired*, he longed much, to *see* it. *Gaudere ut*, and *vellem ut*, expound one another. This *day* then, is *dies desiderij*, or *desiderabilis*. To be desired, even of *Abraham*; and, if of him, of all. Of the *Cause* first, *Why*: and then, of the *Manner*, *How*, he desired it.

II. The *Acts* of *Abraham*. 1. His *Desire*: *exultavit ut*. The *cause* of it

The *Cause*: why should *Abraham* so desire to see this day, two thousand yeares and more, after his dayes were at an end, and he in his grave? What was it, to him? how was he concerned, in it? We say; *Omnia bonum appetunt*: what good had he, by it? We say againe, *Indigentia desiderij parens*: what need had he, of it, that he should so desire it? Yes: *Christs Birth* he needed; he had good by; and, consequently, His *Birth day*.

Ye remember *Iob's Easter*; that, in all his heavinesse, this was *spes in sinu*, his only comfort and *joy*, That well yet, *his Redeemer should rise againe* one day. The *Ioy* of *Iobs* *Easter*, the same is the joy of *Abraham's Christmasse*: Even, that a *day* should come, wherein his *Redeemer* should come into the world. For, *Abraham's* case was not such, but that, a *Redeemer* he stood in need of. One he stood in need of, and one he had: you may read it *totidem verbis* (*Esay* 29.22.) *Thus saith He that Redeemes Abraham*. That party; Him, he needed: and *Him* he *desired*: And desired *His day*, for His sake: *Diem* for *Meum*; the *Day* for *Him* that was borne on the *day*. Iob 19.1.

Will ye heare it from his own mouth? Thus he setteth downe his owne case, *Gen.* 18. (that very time, when he had this *day* first shewed him, the first glimpse of it:) Thus complaines he there, of his *need*, (and complaining, implies his *desire*:) *Et ecce ego pulvis & cinis*: *And lo I am but dust and ashes*. *Dust*, is plain: it refers us to *Pulvis es, & in pulverem*: He was that, by nature; by his very creation. But, why *ashes*? how come they in? *Ashes*, he was not made of; That, is not naturall: That (sure) refers to somwhat else. *Ashes* (we know) come of fire, without it, they are not made; ever presuppose a fire precedent. So that, besides *death* to resolve Him into *dust*, he saw a *fire* to turne Him into *ashes*. He saw it in his vision, *Gen.* 15. when the *sun was down*, and it was *night*; and a *great feare*, or *Horror* fell upon him; he saw *Clibanum fumantem*, *a fiery furnace*. Blame him not, if, after such a night, he desired to see *day*; and *this day*; *dies contra noctem*, a day to *visit him from on high*, after so fearefull a night, as this. But, this was but a *vision of the night*: But, when all daies and nights should be at an end he saw, there was yet a *day*, to succeed that *day*, which *Enoch* taught the world, wherein the *Lord should come with thousands of his Saints, to execute judgement upon sinners*. Which day (it seemes *Abraham* took notice of. For speaking to *God*, (in the same *chap.*) He calleth Him by this title *Iudge of the world*. Of which *day*, a visible signe he had, before his eyes, waking, in the consuming of the *five Cities*, immediately after. No mervaile then, though he desired *dies contra diem*, a *day* that should quit him, of the feare of *that day*. Inasmuch then as *dust* he was, and *ashes* he was to be; *dust* by creation, *ashes* by condemnation; (and both these he confesseth himselfe lyable unto;) he needed one, as to restore the ruines of the first, so to prevent the danger of the second. Being in need, he *desired*; desiring, he *was glad* to heare of; but more *glad* would be, *to see that day*, that should bring him into the world: And, O when shall that day be? And sure, the *sun* must *goe downe* with us too, and, what *feare* we shall then be in, or whither we shall see the *furnace*, I know not: but, sure I am, that *joyfull* it wll be then, to have a comfortable *sight* and apprehension of the benefit and beginning of this *day*: when the world shall bid us good-night, then (as S^t. *Austin* expresseth it) *videre in nocte sæculi, diem* CHRISTI. Gen. 18.27. Gen. 3.19. Gen. 15.17. Luk. 1.78. Iud. 14.15. Gen. 18.25.

This, for the *cause*, why *Abraham* himselfe should desire this *Vt*; to *see* this *day*: Why but for this *day*, *Abraham* had bin but *ashes* of the furnace. Which sheweth, it is a *benefit* to *see* this *day*: And as a benefit, *desired* by him; and as a *benefit*, and no small *benefit*, vouchsafed him, (the *sight* of this *day*.) Now, for his *Maner* how, how greatly he *desired* it. We may take measure, of the greatnes of the *day*, by the greatnes of his *desire*. It was no *day* of small things: for, *Exultavit ut* is no small *desire*: there is vigour, there is both *passion* and *action* in it. The nature of the word [*exultavit*] is, He did even *fetch a Spring for joy* that he should *see* it. And it is not *exilijt* neither, but *exultavit*. And that is a *frequentative*: and so, he did it more than once. To give a spring; and not once but often; this, was much, if all be well considered. For one to doe it, one in yeares, fast 2 The *Manner* of it.

upon an *hundred*, as *Abraham* then was; for such a one to doe it, it was very much.

1 Much. First, that he should not containe his affection; not keepe it in, but, out it must, even break forth into an externall act, into a bodily gesture, that all that stood by, must see him doe it.

2 Into a bodily gesture (I say;) But then againe, that, into such a bodily gesture; a gesture on this fashion. It must needs be, he was greatly, yea strangely affected with it, that it made him forget his gravitie, and put a kind of *Indecorum* upon his age, at those yeares, to fall on *springing*. All men will easily know, that (such as he was) stayed, discreet, grave men will never be so exceeding moved, as to be brought to fetch a spring, but upon some very exceeding great occasion.

3 Thirdly, to doe all this, but only in *desire*, and nothing but *desire*, is yet more strange, then the rest. In the *fruition*, to *joy* is kindly; but, in the *desire*, altogether unusuall; *Exultavit, cum videret* may well be understood: *Exultavit, ut videret*; not so well. For, *desire*, of it selfe, is a restlesse thing, unquiet, and complaining: but a very
Rom. 8. 22. affliction of the soule. It makes men, yea the very creature it selfe (saith the *Apostle*) *ingemiscere* (which is far, from *exultare*) to *grone for griefe*, not, to spring for *ioy*; Sad rather than glad, in that they want their desire. Iudge then, how great a good is the good of this *Day*; that, not in the enjoying, but, even in the *desiring*; and that, against the nature of desire, did put old father *Abraham* into this *Passion*; and brought from him this act, the *act* of *exultation*, and made him even young againe.

But I will tell you yet of another as strange. For, the same word, you shall observe is used, of the *Baptist*, while he was yet but an *Embryo*, and in his mothers belly. That,
Luk. 1. 44. at the enter-view, and voice of the blessed *Virgin Mary*, he (then, a babe) *gave a spring in the wombe of Elizabeth His Mother*. So that we see, both old and young, *Abraham* and *Iohn Baptist*, from the eldest in yeares to the child unborne; it concernes all; All need it: All are bound to be *glad* of it: All is for the *joy* and honour of this *Day*.

And this for his first *act*, and first *Ioy*, joy of *desire*, for there be two. There is another in the last word ἐχάρη. As there be two *sights*; 1 *Vt videret*, and 2 *Et vidit*: so, two *joyes* answerable; either hath his *Ioy*. And, this first is but *Iohn Baptist's* fore-run-
Rom. 12. 12. ner, to the second. For, all this is but the *Apostles Spe gaudentes*, yet; but the *joy* of *hope* only, anticipating the other, before it come; and *joying* (as it were) that it shall *joy*, when that joyfull time shall be.

And, with this, we must begin; even with desire, and seeke to possesse our soules of it. This carrieth the next, the eye: for, where the *desire* is, there wil the *eye* he also: and, where it is not, no prospect thitherward; no window open, that way. Therefore, set that (as the needle point) right, and all the rest will follow. For, the truth is; therefore we *joy* not, because we *see* not; and therefore we *see* not, because we *desire* not. True it is, and pitie it is; Millions there be, never have true *sight* of Him: Why? they have no *desire* to Him. We must then begin there, with *desire*, with *ut videret*, or we shall never come to *Et vidit*. And, for our comfort, the very *desire* of this *day*, or of any other good thing els, (if it be true, and uncounterfeit,) a first degree it is, and it is not lightly to be accompted of. It is not nothing, to say, (if one can say, and say it true) *exultarem ut viderem*. For, of this *desire*, *Exultarem ut* is (among other) one *Character*. Three there be besides; (and lightly they goe together,) and they be *Succedanea* (as we call them) to any good thing, which we have not, but wish that we had, or that we might have. As, if we cannot *repent*, cannot *abstaine*, cannot *beleeve*, or live as we ought, these come in place, and expresse yet, how we stand inwardly affected toward them: Even these foure: 1 *Exultarem* or *gauderem si*: 2 *vellem ut*: 3 *metuo ne*: 4 *doleo quòd non*. *Gauderem si*, Glad I would be, if it were: *Vellem ut*, and I heartily wish, that it were; *Metuo ne*, but sure I doubt, it be not: and *Doleo quòd non*, sorry I am, that it is not. *Characters* they be all: and, if they be hearty and true, a signe it is, the *flax smoketh*
Esa. 42. 3. yet: *Et linum fumigans* (so gracious He is) the *flax, if it do but smoke, He will not quench it*. But, of all the rest, specially if it be this. For there is vigour and vehemencie, in *Exultarem ut*. It is a fervent desire, a kind of hunger and thirst, a *desiderio desideravi*, this. *Exultarem ut*, I would doe any thing; I would give any thing, to have a *sight* of it.

And,

And, ſuch a deſire ſhall never bee fruſtrate: It ſhall *ſee* certainely.

Of *Exultare ut videas*, the reward ſhall be *videre ut exultes*: of *deſiring* that, we *ſee* not, to *ſee* that, we *deſire*. We have *Abraham*, the Father, in the Text; Take *Zachee*, the ſon; for an example of it, too. He, out of a *deſire to ſee* CHRIST, at his comming to *Iericho*, and could not for *the preaſſe*, *exultavit* gave a ſpring, *got him up into a tree*, ſo to have a ſight of Him. It was ſo well taken, this very *deſire*, as, he not only ſaw Him, but *received* Him to *houſe*. And our *Saviour* pronounceth, this Text was fulfilled in him; *He was even thereby become the Son of Abraham*. For, howſoever in things temporall, it may be, and is oft defeated; In things pertaining to CHRIST, and His *ſight*, *Exultavit ut videret* ſhall ever end (as here it doth) *in Et vidit*. And ſo we paſſe to the next point of *Et vidit*.

Luk. 19.
Verſe 3.
Verſe 4.
Luk. 19 9.

It is here (firſt) directly avouched, the *Patriarchs* (and *Abraham*, by name) they did not only *deſire to ſee* this *day*; but, *ſee* it they did. *See* it, though they did but ſee it and ſalute it [a] πόῤῥω *a far of*; or, [b] ὡς ἐν κατόπτρῳ *as in a perſpective glaſſe*; yet *ſee* it they did. It is but *Vidit*; *Vidit, in genere*. Any *ſight*, any deſcrying will ſerve to verifie the Text. I ſay not, they did preciſely know the very *day* of the moneth; I would not, ſo, be underſtood. But, this they did: They knew and ſaw *in genere*, ſuch a day there ſhould come, and then, come when it would; or what day of the yeare, it would; all *Ioy* they wiſhed to that day, for the joy, it was to bring them. This was enough, for them in their eſtate: And, more particular notice had they had, of the *Moneth* and day, this I am ſure, they would never have ſcraped it out of their *Kalender*.

II
*Abrahams* ſecond *Act*.
*Et Vidit*.
*And he ſaw it*
[a] Heb. 11. 13.
[b] 1 Cor. 13. 12.

*He ſaw it*. But then, if you aske, how he ſaw it? Sure, not (as they were miſtaken, in the Text) as if *Abraham* could not ſee *His Day*; unleſſe CHRIST had beene in the fleſh, in the dayes of *Abraham*. That, is one kind of ſeeing, indeed. For, ſo *Simeon* ſaw: (*For mine eyes have ſeene.*) But, this Text muſt be true: *vidit Abraham*. Then, another there is beſide. This is ſure, what *Simeon* ſaw, the ſame ſaw *Abraham*: What *Simeon* ſaw, (I ſay;) but, not, as *Simeon* ſaw. The ſame *Chriſt*, both; and the ſame *Day*: though, not both, in the ſame manner.

How, *he ſaw it*

Luk. 2. 30.

But let me tell you, this of *Abrahams* was the better. And, if *Simeon* had not ſeene Him, in the ſame manner, *Abraham* did, for all his *viderunt oculi*, he had beene never the neerer. No more than were the *Iewes* here, that *hurled ſtones at Him*, and ſo *ſaw* Him; but, to no benefit, no matter of *Exultation*, at all; of *condemnation*, rather.

Verſe 59.

Then, if not with his eyes, how? Yes; with his eyes too, though not of the body. Which to conceave, we are to take notice, that there is in every man of us two men: (*Plato* had ſeene ſo much, and ſet it downe: And (it is thought) the *Apoſtle* tooke it from him:) 1 An *outward*, and 2 an *Inward man*: (*Rom.* 7. 22. 2 *Cor.* 4. 6.) Now, if there be an *inward man*, we muſt allow him *ſenſes*, as a man; he muſt have *eyes*. So hee hath: (*Epheſ.* 1. 18.) *Having the eyes of your underſtanding lightned*. Here are eyes: by them did *Abraham*; and, even by them (and by no other) doe wee *ſee Him*.

Thoſe eyes many have beſide, but ſee Him not, for want of light. By what light ſaw He? He was a *Prophet*; and, as a Prophet, he might be in the *Spirit* and have the viſion clearely repreſented before him, *in luce prophetiæ*. But, without all queſtion, a *faithfull* man he was, and ſo, certaine it is, he ſaw it *in lumine fidei*, the *light of faith*, which faith is the *clearenеſſe or evidence of things not ſeene*, (Yee know the place.) *Not ſeene*: Nay even of *things inviſible*. In the 27. *Ver.* of the ſame *Chapter*, it is ſaid, *Moſes* was as if *he had ſeene the inviſible*. By faith, that was: And, in *Abraham the Father of the faithfull*, the ſame faith was. Both ſaw, by the ſame *light*, and by it CHRIST was as verily preſent unto them, as if they had *ſeene Him*, this day, *in the manger* with the *Shepheards*; or, with *Simeon*, had had him *in their armes*, and beheld him. Thus, He; and thus we. For it is all the light, he had, or we have, to *ſee* Him by.

Gal. 3. 9.
Heb. 11. 1.
Rom. 4. 11.

But, where was this, and when? The Text is enough, ſo it was, if we reſt not in that, but would know what the *Fathers* have conceived of the *place* and *time*; This they hold:

hold: That he ſaw His *Birth*, at the valley of *Mamre*, (*Gen.*18.) And he ſaw His *Paſſion* in the *Mount of Moria*, (*Gen.*22.) But, *this Day* he *ſaw* at *Mamre*. (*Gen.*18.) Then was CHRIST, in perſon, there; one, of the *three*: Then made *Abraham* the confeſſion, we before ſpoke of. Then is twice mention of the *time of life*: which is this
Gen.17.19. 18.10. time, if ever any. Then *Iſaac* wa delivered as a gage; And then was his feaſt of *joy*, downe went his *fat heyfer*: So, all met at the time juſt.

And, ſo certainly He then ſaw it there, as after (we ſee) he ſware his ſervant on
Gen.24.2. his *thigh*: His thigh became *Ad ſancta Dei Evangelia*: He bad his ſervant *lay his hand on his thigh, and ſweare by the* GOD *of Heaven. Et quid vult Deus Cæli, ad femur Abrahæ?* What hath the God of Heaven to doe with *Abrahams* thigh? (ſaith S^t. *Auguſtine*:) And his anſwere is, *Niſi quia*, But only, becauſe he ſaw (certeinly) the *Son of* GOD was, from thence, to take fleſh: *Semen Abrahæ, de femore Abrahæ*: and ſo, to make us this bleſſed day. And this, of *Chriſt's viſus*: And now of *Abraham's gaviſus*, the end of his *ſight* and *deſire* both.

3 *Abrahams* third Act, *Et gaviſus eſt.* Prov.13.12. Gen.2.9. He that was *glad*, he ſhould *ſee* it, muſt needs be glad, when he did ſee it. If *Exult avit, ut videret*; then *Vt vidit, Vt exultavit?* when he ſaw, how glad a man was He, now his deſire was accompliſhed? And the *deſire accompliſhed* (ſaith *Salomon*) *is a Tree of life*; And *the tree of life* (we know) *is in the midſt*, is the very *center* of all the joyes of *Paradiſe*. Now, we cannot poſſibly take a view, of theſe his *joyes* better, than out of the promiſe; which was the very liſt (or briefe) of all, he was eyther to *ſee*, or to *joy* in.

Gen.26.4. We begin with the bleſſed *joy* of *Benedicentur omnes gentes in ſemine tuo*: *Benedicentur, ſhall be bleſſed.* And that is of two ſorts: 1 Bleſſed *from*: And 2 Bleſſed *with*: and eyther hath his joyes.

1, 2. Bleſſed *from*: from *pulvis & cinis*; *duſt* of the *grave*, and *aſhes* of the *furnace*.
Pſal.16.9. His ſoule bleſſed from the *Clibanus fumans*, which he ſaw. Moreover alſo *his fleſh ſhould reſt in hope*; hope of riſing againe, from the *duſt*. Elſe, how could God be cal-
Mat.22.32. led the God *of Abraham*: GOD *is not the* GOD *of the dead, but of the living*. *Abra-*
Luk.2. *ham* then being dead ſhould live againe, and then *Nunc dimittis* may he ſay, no leſſe then *Simeon*. Theſe two joyes firſt. And theſe two fit well the words of *Joy* in the Verſe: 1 *Exultavit*, that is a motion of the bodie; for the bodies deliverance from *duſt*: 2 *Gaviſus*, that, is a fruit of the *Spirit*; for the Spirits redemption from the *furnace*. Theſe are his two firſt joyes.

3, 4. Then two more, in bleſſed *with*, or *concerning*. Concerning firſt his two *gages*, *Iſaac* and *Canaan*: *Iſaac*, of *Chriſt*; *Canaan*, of the *Kingdome of Heaven*. And, this *Joy* was ſurely great; And, if the joy of the *Pledge*, (or *Gage*,) were great, far greater was
Heb.11.13. the joy of the *Inheritance* it ſelfe which he ſo greatly deſired. For, both *he was*, (ſaith the Apoſtle) and *he bare himſelfe like a ſtranger here upon earth*: ſhewing thereby that he ſought for another, a better, an *abiding Citie, whoſe builder is God*, and that in Heaven. For, that it was no earthly thing, which was the object of his *Joy*, nothing but Heaven; thence it may appeare, that when *God promiſed him, his ſeed ſhould be as the*
Gen.13.16. *duſt of the Earth*, (*Gen.*13.) It never moved him; it was no *object*, that, of his *faith*, or
Gen.15.5. *deſire*: not ſo much as a *Credidit* followes upon it. But after, (in the 15. *Chap.*) when *God bade him looke up*, and told him, *they ſhould be as the ſtars of heaven*: then preſently
Verſe 6. followes, *Credidit Abraham Deo*, He caught hold of that; beleeved that, ſtraight; and it *was counted to him for righteouſneſſe*: even that his *faith*, touching (no *duſt of the Earth*, but touching) *heaven*, and heavenly bleſſings. And theſe are the two next *Joyes*, of *bleſſed with*: And theſe two anſwer the two ſights, *Vt videret*, the *Pledge*: and *Et vidit*, the *Inheritance*.

5 Now theſe foure, had they beene granted to himſelfe, and to his owne houſe, well might it have beene *gaviſus*, with him: how much more then, that it ſhould, by
Gen 26.4. him, have his extent, and ſtretch to *Omnes familiæ*, *Omnes gentes*, All kindreds, All nations of the Earth: be *gaudium omni populo*; be a day of *Joy* to both *Hemiſpheres*; the joy of generalitie; That all the world ſhould be the better for him? And this, his fifth, the joy of *Omnes gentes*.

And

And glad might he have beene, to have received all theſe, by whomſoever: yea, though a meere ſtranger. That all theſe then ſhould come to him, not, by any ſtrange partie, but by one to come out of his owne bowels; that his *ſeed* ſhould be his *Saviour*, and, out of his roote, ſhould riſe his *Redeemer*; All his *Ioy* ſhould grow from the fruit of his owne body: That He, that *Nuſquam Angelos*, in no wiſe, them; would take on Him, the *ſeed of Abraham*: This may (I doubt not) be reckoned, for the ſixth, even the joy of *in ſemine tuo*. 6 Heb. 2. 16.

Now, to *in Semine Abrahæ*, adde *in ſinu Abrahæ*, and ſo have we ſeaven complete: That *His boſome* ſhould be the receptacle of all, that ſhould enter into bliſſe: Whoſoever there entertained, *in ſinu Abrahæ* it is to be. This, is the laſt; that *Semen Abrahæ* ſhall bring us to *ſinus Abrahæ*, and make us partakers of his heavenly joyes there. But, we muſt begin with *in Semine*, to day; that after, in his good time, *in ſinu* may follow. And this for *Gaviſus eſt*, and for *Abraham*. 7 Luk. 16. 23.

Now to our ſelves. And the firſt point is, whether wee will bee out with the *Iewes*, or in with *Abraham*, in the fellowſhip of this *dayes joy*. In, with *Abraham*, we ſure. If all be well weighed, we have greater cauſe to *deſire* the day, then he; we have more need of it (I am ſure:) *Duſt*, as he; but more in danger to be made *aſhes* than he, by *Manaſſe's* argument, in his prayer. The benefit of his *Day*, and the like, they doe nothing ſo much concerne the Iuſt, (ſuch as *Abraham*,) as they doe ſinnefull *Manaſſes* and ſuch as he. And ſuch are we: And ever, the more ſinner, the more it imports him, to love the dawning of this *day*. Greater cauſe we have than he. The Reference *to us*. 1. Our *deſire*.

And for our *ſight* we have that clearer than he by much. For, though we *ſee*, as he; and he, as we; both by the light of *Faith*: yet, he in the faith of *Prophecie*, yet to come; we in the faith of *Hiſtorie*, now paſt: And there is great oddes betweene theſe two. We have the record of humane Writers, many; but, of Divine, all; that this day is come and gone: Even of ſuch, as ſaw Him with the eyes, both of the *inward* and *outward man*. 2. Our *ſight*.

The greater cauſe, and the better *ſight*: Then is our *joy* alſo to abound, and be above his. So it ſhould, (ſure.) And wee would ſeeme as if it ſo were; wee multiply the dayes, and where he had but one, we hold twelve together, as if we would exceed him, twelve to one, in this *Ioy*. Being then ſo bound, *Ioy* agreeth well with us at this time. The Text invites us to it, the whole ſtreigne from the firſt word to the laſt. It begins with *Exultavit*, and ends in *Gaviſus eſt*. 3. Our *Ioy*.

Only, that from whence we take our *joy*, from thence we take the rules of it: Which be three. 1 One of the two parts, *Exultavit*, and *Gaviſus eſt*: 2 One of the end; *Diem meum*: And 3 the laſt of our patterne, *ſicut Abraham pater noſter*, to expreſſe it as he did.

Here be two ſorts: 1 One, *Exultation* a motion of the *bodie*: 2 The other, *Ioy* a fruit of the *Spirit*: I am for both. I ſpeake not againſt *Exultavit*; let the bodie have his part. Reaſon would, the bodie and the fleſh ſhould be allowed their parts, ſince all the joy is for *Corpus aptaſti mihi*, and that *Verbum caro factum eſt*, the *Word* is become *fleſh*: that CHRIST hath gotten him a bodie. But, let not *Exultavit* be all whole and ſole. Then, we joy but by halves: we loſe halfe our *joy*; and the better halfe: for, the joy of the ſpirit is the better part, when all is done. The fleſh fades dayly; ſo doe the *joyes* of it: the *ſpirits* is the *better part, that ſhall not be taken from us*. That of the *ſpirit* ſhould exceed the joy of the *outward man*, as far, as *Et vidit* (to which it is joyned,) doth exceed *ut videret*. It ſhould ſo: Well, in the meane while, I would they might but part equally: At leaſt not to ſtay ſo long, not to make ſo large allowance of time, and coſt, for the *fleſh*, as we leave little or nothing, for the *ſpirit's* part. Sure ſome-what would be done; ſome ſpeciall uſe of this Feaſt, that may tarry by us, when theſe, of the *fleſh*, we ſhall either have forgotten, or remember but with ſmall *joy*. Time will come, that one leſſon in this kind, learned this day, and laid up well, will doe us more 1

1. The *firſt rule* of it. That *Exultavit* exceed not *Gaviſus eſt*.

Luk 10 42.

pleaſure,

pleaſure, than all the ſports we ſhall ſee, the whole twelve dayes after: That we come not behinde *Abraham* halfe in halfe.

2 The ſecond: that it be for *Diem meum.*

Our next *Caveat* would be, that we looke this our *joy* be for *Diem meum*, and that our *Ioy* in *Diem*, be for *Meum*. For, *Meum* is here the *Subſtantive*, it is *Chriſt*: and *Diem*, but an *accident*, or *adjective* to it. That is, that we *joy* in it, as it is His, (*Chriſts.*) As, *His*; doe we not ſo? As whoſe elſe? To ſpeake plainly the common ſort generally all (ſome few except) wiſh for it, and joy in it; not, as it is CHRISTS; but, as it is ſomewhat elſe: That is, as it is a time of cheare, and feaſting, as it is a time of ſports and revelling. *Exultavit ut Videret*, what? Why, that we ſhall now fare well: looke you, that is it: As it is *dies epuli*, not CHRISTI. What farther? that we ſhall now ſee paſtimes: that is, as it is *dies ludi*, not CHRISTI. Put both together; *downe*
Exod. 32.6. *they ſate to feaſt, up they roſe to play:* ſo have you the *Golden Calves* Holy-day right. As it is *dies vituli*, not CHRISTI. This is not *diem*, for *meum*: In very deed, this is to deſire *Him*, for the *Day*; not the *Day*, for Him. CHRISTS *day* is not deſired for CHRIST, CHRIST is the leaſt part of his owne Feaſt. If it be but matter of the belly, the *Iewes* here could have been entreated to have kept this day, ſo as *dies Epuli*. For, before (at the 6. *Chap.*) When their bellyes were filled, then, (and never but then,) *This is the Prophet, This is he that ſhould come into the world.* This was all, they then made; all that many now doe make, of CHRISTS comming into the world: That they may fill their bellies. Never care for *Benedicentur*, no more than *Eſau*: but for *benè veſcentur*; and, if *benè veſtientur* too, then all is well.

Or, if it be but ſhewes and matter of ſight, *Herod* he was glad to ſee Chriſt, too:
Luk. 23.8. and it is the ſame word, which is here, *glad*, and *very glad* λίαν ἐχάρη: But, why was it? Becauſe hee *hoped to have ſeene him done ſome ſtrange feats.* This pertayneth rather to *Sara's laughter*, than *Abrahams joy*. There is a difference betweene *Sara's laughter*, and *Abrahams joy*. Take heed, that we change not *Abrahams joy*, into *Sara's laughter.*

The III. Rule. *Sicut Abraham.*

Now laſt, *ſicut Abraham.* He is propounded here to us, as our patterne, we to expreſſe our *joy*, as he did his, upon the day of his ſight, at the plaine of *Mamre*. So we ſhall begin right. Two things, he did: Firſt, he got them (the *three*) to turne into him.

1 Gen. 18.3. Eſa. 96.7. The ſame would *Chriſt* do, to us, this day. That our joy may be ſutable, to *turne in hither:* The beginning of the *joy* of His *day* would be, in his *Houſe*, So the place and the time would agree well. So He ſaith Himſelfe, *lætificabo eos in domo mea*, The firſt thing I will do, I will make them joyfull in mine Houſe. There firſt to ſatisfie us with *the pleaſures of His houſe*, wherewith (*God* He knowes) we are ſoone ſatisfied. Well, this is done; Here we are, (and much adoe too, and long it is firſt) but, here we are.

2 Gen. 18.5. The next was, when they were turned in, *Abraham* ſaid, *Let me ſet ſome-what before you, Ideo enim declinâſtis*, For, even for this, are yee turned in hither: And ſo made his Feaſt. There is indeed no ſolemne entertainement, or *Ioy*, without a *Feaſt*. CHRIST will be, in all reſpects, as courteous as *Abraham*. He ſaith, *Let me ſet ſome-thing before you too, for therefore are you turned in hither*, He invites us, to His *Feaſt*, (His Church (ſo) doth in His name:) Even, this day, prepares and ſets *Chriſts Feaſt* before us, wherein He offers Himſelfe to us. Not, as the object of one ſenſe only, (of *ſight*,) as to *Abra-*
Pſal. 34.8. *ham* in the Text: but, as the object of two, *Sight* and *Taſt*; *Guſtate & videte*, both. And we may not take the one, and leave the other; but, ſince both be offered, receave both. For, we are come hither *for this cauſe:* Here then, ſhew your *Ioy*, in His *Feaſt day*, by partaking His *Feaſt*, on His *Day*, the only Feaſt, of all the reſt, for which the ſoule is the better. Thus ſhall we with *joy* keepe this *day* aright.

And here now *one day calls another:* this day of His calls to minde another day of His, called ſo in twenty places (*His Day:*) And called [*That Day,*] in plaine reference to *this*. So to *joy* this day, as, *that day*, we may *joy* alſo. As this, *His Day*, becauſe it is the day of His *firſt comming:* ſo that, *His* likewiſe, becauſe it is the day of His *comming againe*. A *day* (howſoever we do with this) which we muſt all *ſee: Abraham*, the *Iewes*, we and all. Only, that we ſee that Day with *joy:* that we ſo demeane our ſelves, in this, as that alſo may prove a *Feſtivall* with us, even the *laſt, and greateſt day of the Feaſt* now begun in this. All will be, how to make that a *Day* of *Ioy*, to us, when we

*ſee*

*ſee* it : To have that day riſe cleare and chearefull to us, will be the *Ioy* of all *joyes*. For, heer, firſt as wee *ſee but in part*, ſo wee can *joy* but in part : as our *ſight*, ſo our *joy* unperfect. But, there, *wee ſhall ſee as we are ſeene*; our *ſight* being perfect, ſo ſhall our *joy* be: Perfect *Sight*, and perfect *Ioy*. And beſides, that, is another manner of *day*, then this, or any day here : a *day*, that ſhall never goe downe: No more ſhall The *Ioy* of it. And it ſhall not indure for twelve daies, or be a feaſt of a fortnight; but ſhall be from moneth to moneth, from *Iubilee* to *Iubilee*, for ever and ever. To the *joy* of which Feaſt; or to the *Feaſt* of which *Ioy*, by, &c. 1 Cor. 13. 12.

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A SER-

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# SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*
on *Sunday*, the XXV. of *December*, A. D. MDCXIIII.
*being* CHRIST-MASSE day.

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ESAY Chap. VII. Ver. XIIII.

Ecce, Virgo concipiet, & pariet filium, & vocabitur nomen Ejus IMMANUEL.

*Behold, a Virgin ſhall conceive, and beare a Sonne; and She ſhall call His Name,* IMMANUEL.

OF all the Writers of the Old Teſtament, the Prophet ESAI hath the honour, to be the firſt, that is vouched in the New.
Matth. 1. 23. And, of all the places, this place, the honour to be the firſt of all; even, in the firſt *Evangeliſt*, Saint *Matthew*; and, in the very firſt Chapter of him. We may well thinke, Saint *Matthew* would be carefull, to make choiſe of a verie prime and pregnant place, to ſet it (as it were) in the front of his Goſpell. This, is much honour, S^t. *Matthew* doth it.

Luk. 1 31. But, the *Angell* GABRIEL doth it more, (*Luk.* 1.) who takes this verſe, as it ſtands, word for word, and makes it ſerve for his Annuntiation, or Meſſage, to the Bleſſed *Virgin* without any alteration: Not ſo much, as the *Ecce* left out.

The tenour of it is, all about a *Child to be borne*; a child with an *Ecce*: in whom, and in whoſe birth, *God ſhould be with us*: So, *with us*, as never before. On whoſe ſo *being with us*, depends all our well or evill being, here, and for ever. For, better not be at all, then be without Him: and, having Him, we need nothing elſe: for, *in*
Coloſ. 1. 17. *ipſo omnia*, in Him is all.

The *Eunuch's* queſtion falls fitly in, here: *Of whom ſpeakes the Prophet this?*
Act. 8. 34. Who is His *Mother?* Who, the *Child?* S^t. *Matthew* will be as good to us, as S^t. *Philip* was to him: Who, where he enrolls it, tells us, Who the *Mother*, the bleſſed *Virgin*: Who, the *Child*, our bleſſed Saviour. Who elſe? No *Virgin* ever *bare child*, but She: No *Child*, ever, *nobiscum Deus*, (and, ſo *Deus*) but He. There is none other to lay clayme to it, but they.

*The Diviſion.* *Ecce* hath in it, two Powers. 1 One for the eare; to awake it to ſome matter more then ordinarie. 2 Another, for the eye; to direct it, by poynting to ſome certeinty: As here; to two certaine perſons: the *Mother*, and the *Child*. And ſhewes us, two ſtrange
I. ſights, in them, *Mater*, *Virgo*; and *Deus homo*: *A virgin*, to become a *Mother*; *God*, to
II. become *man*. *A Virgin*, to beare; *God*, to *be borne*. In both, and in eyther of them, three points

points are offered to us. 1 *Ecce concipiet:* 2 *Ecce pariet:* 3 *Ecce vocabit nomen.* Our *Saviour* CHRISTS firſt triplicitie: 1 The *Myſtery* of His holy *Incarnation*, in *concipiet:* 2 His holy *Nativity*, in *pariet:* 3 His *Circumciſion*, in *vocabit nomen.* And, every one, of theſe three, makes a ſeverall Feaſt. *Ecce concipiet*, the *Annunciation: Et pariet*, this Feaſt, of the *Birth* of our LORD: *Et vocabit nomen*, *New-yeares Day*, when His *Name* was given. 1.2.3.

But, we apply it, to this *Feaſt*. So doth Saint *Matthew*, in his *Inſpeximus* of it: To the *Birth* of CHRIST. The *birth of* CHRIST (ſaith he) *was on this faſhion:* And then, brings in this Record out of *Eſay*. As if, this *Ecce* did in particular point at this day. As (in truth) we ſtand not much upon His *conceiving*, (now He is borne ſpecially, as, *borne* He is:) *Ecce pariet*, is the Point. For, then we ſee Him, take Him in our armes; then, He is *with us*, indeed. And, when was that? *Ecce pariet* (ſaith the Text.) *Ecce peperit*, (ſaith the day,) this very day. This is the chiefe. Matth.1.18.

But, finding them here all, we will deale with them all. 1 CHRIST, as *Embrio*, in His *conception*: 2 CHRIST as ἀρτιγέννητον βρέφος, a *new-borne babe*, but yet ἀνώνυμος without a name: 3 And CHRIST with His full Chriſtendome, as *named*; and named with this name here in the Text, the Name of *Immanuel*.

Of which three, ye may reduce the firſt two [*conceived*, and *borne*] to His *Nature*: And (to make two, to two) of the later, make two more; *Vocabit*, and *Nomen*, His *Name*, and His *Vocation*, (For, in His *Name*, is His *Vocation*,) To bring GOD to us; to make GOD *with us*: Him to be *with us*: that we may be with Him for ever. *Nobiſcum Deus*, the way: *Nos cum Deo*, the end: which is (and ſo may be) the end of the Text, and of the day, and of us all. Nothing more worth our ſight than this *Birth*: Nor more worth our hearing, than this *Name*.

ECce ſpreads it ſelfe over the whole Text, may be repeated, at every point of it: But, it firſt points to *Ecce Virgo*. There, we may make a ſtay: there, is a blocke in our way, by the *Iewes*. In no one place, doth that of the *Apoſtle*'s ſpeech appeare, that, *at the reading of the prophecies of* CHRIST, *the veile is laid over their hearts*: no where, how true the Proverbe is, that *Malice will even blinde a man*, as, here in this. This Verſe ſo dazles them, as, faine would they turne another way, and not ſee, that they doe. They ſee no *Virgin* here: *Eſay*'s word [*Alma*] ſay they, is but a *young woman*; and, not a *Virgin*, properly. But, they ſay againſt their owne knowledge, in ſo ſaying. For, firſt: Beſide the nature of the word, the very *energie* gives as much. For, it is, of *Alam*, and, that is, to *cover*: and ſo (properly) is one, that is yet *covered*, and never yet knowne: oppoſed to them, that have beene uncovered, and *knowen*, after the *Hebrew* phraſe. I. *Ecce Virgo concipiet.* 1 *Ecce Virgo.* 2 Cor.3.15. 1

And, beſide the uſe of the word, for a *virgin*, in other places. *Rebecca* (then, a virgin) called by this name, *Gen.*24. And *Miriam* (then, but ſix yeare old) called by it, likewiſe, *Exod.*2. 2 Gen.24.43. 55.57. Exod 2 8.

And, beſide their owne taking of the word, they themſelves (the more ancient of them, ſo) in their *Targum*, this very word *Alamoth* (*Cant.*2.) they gloſſe and paraphraſe it by *Betuloth*, the proper word, for *virgins*: where it ſtands, this day, to be ſeene. 3 Cant.2.2.

Beſides all this, See, whither their malice carrieth them, by denying this; even, to overturne Prophecie, and Prophet and all. For, he calls us, to ſee a ſigne; and that with an *Ecce*: And, what is that? if it be but a *young woman, to conceive*, and, no *virgin*; where is the ſigne? what is become of the *Ecce*? It is no ſigne, or wonder, unleſſe it be beſide the courſe of Nature: And, is it any whit, beſide the courſe of Nature, for a *young woman*, to *be with childe*? Therefore take away *Virgo*, and away with the *Ecce*; downe with the *ſigne*. Thus, rather than to beare witneſſe to the truth, ſtickt they not, to expoſe the Word of GOD (and ſo, GOD Himſelfe) to ſcorne: Make the *Prophet*, or (as S. *Matthew*, well ſaith) GOD, *by the Prophet*, to ſpeake idly: give them a ſigne, 4 Matth.1.22.

signe, that is no signe; tell them, of a marvell, not to be marvelled at.

Matth. 1. 22. Reject them then, and reade confidently, as Saint *Matthew* doth, *Behold, a Virgin:* With Him, rest hardly, on the skill and integritie of all the *Seventy*; that more than an hundred yeares, before it came to passe, turned it παρθένος (in *Greeke*) that is, a *Virgin*; who could skill of their owne tongue, better than any *Kimchi*, or *Albo*, or any *Rabbin* of them all. This, for *Ecce Virgo.*

3 2. *Ecce concipiet.* And, looke what worke we had with the *Iew*, about *Ecce Virgo*, the like shall we have with the *Gentile*, about *Virgo concipiet.* To conceive this *conceiving*; to joyne these two, a *Virgin*, and yet *conceive*, or *beare*; or, *conceive* and *beare*, and yet be a *Virgin.* For, before the *birth*; yea, before the *conceiving* come, the *Virginitie* is gone. True, in Nature: But, this is a *signe*; and so, above Nature. And, in Reason, so: but, this, is *nisi credideritis, non intelligetis*, to be beleeved, otherwise not to be understood, (as, a little before was said.) For, what GOD can doe, Faith can beleeve; Reason cannot comprehend. But, this, it can: that, we doe GOD no great favour (as, well saith Saint *Augustine*) *Si Deum fatemur, &c. If we confesse,* GOD *can doe some-what which we confesse, our reason cannot reach.*

Luk. 1. 34. The Blessed *Virgin* her selfe, while shee stood upon a reason, upon *quia non cognosco virum*, asked, *How it might bee?* But, rested in the *Angels* resolution: and so let us.

Luk. 1. 35. Which was of two sorts: First, That the HOLY GHOST should be Agent in it, and *the Power of the most High bring it to passe.* That, which, of it selfe, seemeth not credible, put the Author to it, put to *Ex Spiritu Sancto*, and it will seeme not incredible.

2 Specially (and, that is the second;) If we set another by it, as unlikely as it, and done, though: As, this *Ecce* of the *Virgins*, the *Angell* exemplifies, by another *Ecce*, of *Zacharies*, in a manner, as hard; which yet fell out, at the same time. For, *Elizabeth*, being barren, first by nature, then by age; and so, wanting power, to conceive: shee,

Luk. 1, 36. was (then) *gone six moneths with child.* Now, the want of power to conceive, is no lesse materiall, to hinder the conception, every way; than, want of the soile, no lesse, than the want of seed. He, that could supply that; could also, this. He, that doe it, without one; doe it, without the other. They were Cousens, (the Blessed Virgin, and she:) And, their *Signes* were so, too. One of them made credible, by the other.

Act. 26. 8. But, I aske Saint *Pauls* question: *Why should it be thought a thing incredible, this* to the *Gentiles*; If, (as their Religion taught them) they admitted, of *Minerva's* birth, or *Pyrrha's* progeny, they need not make strange, at this. If they say, the GOD of Nature is not bound to the rules of Nature: we say the same. And yet, even in Nature, we see it made not altogether incredible. The light passing thorow a body, the body yet remaining whole: And it is put therfore into the *Verse*, to patterne this, *Luce penetratur, &c.* The light commeth thorow the glasse, yet the glasse is not perished. No more, than the light of Heaven, passing thorow, breaketh the glasse; No more, did the GOD of Heaven, by His passage, violate any whit, the Virginity of His Mother; if we will allow GOD the maker of the light, to doe as much, as the light, He hath made.

But, I hold ever best, to let every thing rest upon his owne base, or bottome: Naturall, upon Reason; Supernaturall, upon Faith. And, this is Supernaturall: In which, *tota ratio facti est in potentiâ facientis:* the power of the doer, is the reason of the thing done. GOD is the Doer; *cujus dicere, est facere*, to whom, it is as easie to doe it, as to

Luk. 1. 37. say it. As the *Angell* concluded, so doe I: *With* GOD *is nothing impossible:* And that

Marke 9. 23. of CHRIST, *To faith, all things are possible:* And here are both: and, where they meet, they make no lesse a miracle than *Mater* and *Virgo*, or *Deus* and *Homo*; Even *Fides* and *Ratio.* And this, for *Virgo concipiet.*

Now,

II.
1 Christ an *Embrio.*
*Et Concipiet,*

Now, to the three particulars: and first, *concipiet.* To make Him man, it is well knowne, there wanted not other wayes: from the *mold,* as *Adam:* from a *rib of flesh,* as *Eve.* No need then, of *concipiet.* Yes: for, He was not to be man only; but, to be the SONNE *of man*; the name in the text, *Filius*, and the name that for the most part, He giveth Himselfe, and seemes most to delight in. But, *Adam* was not sonne to the *mold*; nor *Eve*, daughter to *Adam.* And, a *Sonne,* no way but by *concipiet.* And, howsoever, of the bodie of man, there may engender that, which is not of the same kinde: yet by way of *conception,* there commeth of man, nothing but man; nothing, but of the same nature and substance, with that, he was conceived of.

This, we are to hold: To *conceive,* is more than to *receive.* It is, so to receive, as we yeeld somewhat of our owne also. A vessell is not said, to *conceive* the liquor, that is put into it: why? becauseit yeeldeth nothing, from it selfe. The blessed *Virgin,* is; and therefore is, becauseshe did: She did both give, and take. Give, of her owne substance, whereof His bodie was framed: and take or receive power, from the *Holy Ghost,* whereby was supplyed the office and the efficacie, of the masculine seed. This is *concipiet.*

And this word is the bane of diverse *heresies.* That of the *Manichee*; that held, He had no true bodie. That had beene, *virgo decipiet,* not *concipiet:* Not, *conceive* Him, but deceive us. And that of the *Valentinian* (revived lately in the *Anabaptist*) that held, He had a true bodie; but made in heaven, and sent into her. That had beene, *recipiet,* but not *concipiet: Received* Him she had; *conceived* she had not.

From which His *conceiving,* we may conceive His great love to us-ward. *Love,* not onely condescending, to take our Nature upon Him; but to take it by the same way, and after the same manner, that we doe; by being *conceived.* That, and no other better beseeming way. The wombe of the Virgin is (surely) no such place, but He might well have *abhorred* it. He did not: *pudorem exordii nostri non recusavit* (saith *Hilary,*) He refused not that, our selves are ashamed of: *Sed naturæ nostræ contumelias transcurrit,* but, the very contumelies of our Nature (*transcurrit* is too quick a word,) He ran thorow them: Nay, He stayed in them; in this first, nine moneths. I say, the *contumelies* of our Nature, not to be named, they are so meane. So meane (indeed,) as it is verily thought, they made those old *Heretikes* (I named) and others moe (who yet yeelded Him to be man) to runne into such phansies, as they did; onely to decline those foule indignities (as they tooke them) for the great GOD of Heaven, to undergoe.

His *love,* in so being.

This therefore, even this, would He have set downe, in termes terminant, of *concipiet* and *pariet.* Trusting, we would wisely judge of them, and love him never the lesse, but the more even for these. Μὴ διὰ τοῦτο ἄτιμος, ὅτι διὰ τὸ ταπεινὸς: Honour Him never the lesse, because He laid downe His Honour for thy sake. No: but, *quantò ille minus debita, tantò ego magis debitor:* the lesse due He tooke on Him, the more due from me to Him. In a word, *quantò pro me vilior, tantò mihi charior:* The lower, for me; the dearer to mee. It brings to minde King *Davids vilior adhuc fiam*; and how GOD, even for that, regarded him the more. *Concipiet & pariet,* to *conceive,* and bring forth, in us, love, honour, and due regard, even for them. It reaches both.

*Nazianzen. Gregor.*
*Bernard.*
2 Sam. 6. 22.

Our *benefit* thereby.

This (sure) is matter of love: But, came there any good, to us, by it? There did. For, our conception being the root (as it were) the very grounsill of our nature; that He might goe to the root, and repaire our nature from the very foundation, thither He went: that what had beene there defiled and decayed, by the first *Adam*; might, by the second, be cleansed and set right againe. That, had our conception beene stained, by Him? Therefore, *primum ante omnia,* to be restored againe. He was not idle, all the time Hee was an *Embrio*; all the nine moneths, Hee was in the wombe; but then, and there, Hee even eat out the core of corruption, that cleft to our Nature and us, and made both us and it, an unpleasing object, in the sight of GOD.

And what came of this? We, that were abhorred by GOD, (*Filii iræ,* was our title) were,

Ephes. 2. 3.

were, by this meanes, made *beloved in Him*. He cannot (we may be ſure) account evill of that Nature, that is now become the Nature of His owne *Sonne*: His now, no leſſe than ours. Nay further, given this privilege to the children of ſuch as are in Him (though but of one parent beleeving) that, they are not, as the ſeed of two infidels; but, are, in a degree, *holy, eo ipſo*; and have a farther right to the *Laver of regeneration, to ſanctifie them throughout by the renewing of the Holy Ghoſt*. This honour is to us, by the diſhonour of Him: This, the good, by CHRIST an *Embrio*.

Titus 3. 5.

2 Chriſt a new-borne Babe: *Et pariet.* * Eſay 37. 3.

*Et pariet*: And this, no more than needs. There may be *concipiet*, and no *pariet* follow. *Venerunt filii ad partum*, &c. (ſaith the Prophet) * *The children came to the birth, and no ſtrength to deliver*: *Pariet* makes all ſure.

And *pariet* makes all appeare. We could not tell, it was *Filium*; knew not, what it was, or what it would be. Till He came into the world, He was as *theſaurus abſconditus*, though we had it, we had it not. But, when He was *borne*; when, come into the world; we ſee Him and handle Him: then, He was *with us*, indeed. *With us*; not, as *conceived* of the ſame Nature with us; but, as *borne*, and now a Perſon among us. That which was potentiall in *concipiet*, made actuall by *pariet*.

Pſal. 19 6. Luke 1. 78.

So that, this is the Θεοφανια, when He came forth, *as a Bride-groome out of his chamber*; or, *as the Sunne from his tabernacle, to run his race*. And, it was with a *Viſitavit ab alto*. Thence, an *Angell* cried *Ecce*, and ſounded it on earth: and a *Star* cried *Ecce*, and proclaimed it from heaven. *Poets*, in the Weſt, write of it: and *Wiſe-men*, in the Eaſt, ſaw it, and came a long journey upon it, to ſee Him. And what did this *pariet* bring forth? No ſooner borne, but a *multitude of heavenly Souldiers ſung, Peace to the earth* (belike there had beene war, before; but) *Peace*, now: Nay, more than peace, εὐδοκια: That, GOD had conceived a good liking, was *well pleaſed* with men. The ſame terme, to men, that he uſeth, to CHRIST Himſelfe, *In whom I am well pleaſed*: εὐδοκια, to both. And, what would we more? What lacke we now? His *Name*.

Luke 2. 13. Matth. 3. 17.

3 Chriſt *Chriſtened*: *Et vocabitur nomen.*

And now He is *borne*, might we not leave here, and goe no further? *Rem tenemus*: what care we for the *Name*? Yes, we muſt: For, CHRISTUS *anonymus* will not ſerve. Therefore *Eſay*, therefore the *Angell* are carefull, to beare Him to His Baptiſme, to adde His name; The Prophet, to intimate it: Saint *Matthew* to interpret it. For, though we have ſaid much of CHRIST an *Embrio*; and CHRIST, a new-borne *nameleſſe* babe; yet, nothing to that that followeth; to the *Ecce* of His *Name*.

1 His Name given by *God*.

This Name, if it had beene of *mans* giving, I wot well, little heed had beene to be taken of it. Men, ſet great titles upon emptie boxes. Nay, many times, the Names, given by wiſe men, fall out quite contrary. *Salomon* called his ſonne *Rehoboam*, the *Enlarger of People*: He enlarged them from ten to two. But, His name (Saint *Matthew* tells us) the Prophet but *brought*; It was GOD, that *ſent* it. And, the Names of His impoſing, there is no ſurer place, in Logike, than from them. His Nominalls be Realls: As His *dicere, facere*; ſo His *dici, fieri*: what is ſaid, in them, comes ſurely to paſſe.

Matth. 1. 22.

2 That Name, *Immanuel*. Gen. 49. 10. Hebr. 1. 9.

Now, there were diverſe names given Him, at diverſe times. To expreſſe all His perfections, no one name was enough. There was *Iacobs* Name SILO; That was, in reſpect of His Father, by whom, and from whom, He was *ſent*. There was *Pauls* name, MESSIAS, CHRIST: That was, regard had to the HOLY GHOST, by, or wherewith He was *anointed*. But, what were theſe? *quid ad nos?* We have no part in them: In this we have: And, till this came, all was in *nubibus* (as they ſay.) But, in this *Immanuel, Nobiſcum Deus*, (here) come we in firſt. For, in *Immanu*, is *Anu*; and, in *Nobiſcum*, *Nos*. And this is the firſt *Nobis*, and the firſt *Cum*, we finde, in any Name of His: and therefore of all other, we are to make much of it. A *Virgin* to *beare*; GOD, to be *borne*, matter of wonder, but no benefit at all. But when we heare, It is *with us*, and *for us*; that *Ecce* makes us looke up to it.

Two doubts about it. 1 How *Immanuel*, and not IESVS.

Before I come to it, I would cleare a doubt or two of it. 1 One of the Name it ſelfe: 2 The other of the interpretation, or meaning of the Name.

1 It

1. It will be ſaid; This, was not His Name in the end, for all this, but IESUS. True: and S. *Matthew* knew that well enough; for he ſets it downe ſo. Yet, even in that place he ſets it ſo downe, preſently he vouches this of *Eſay*, of *Immanuel*: as if *Immanuel*, and IESUS both came to one; as (indeed) they doe; One infers the other. *Immanuel*, GOD *with us*: Why? to what end? To *ſave* us from our ſins, and from periſhing by them. If there be any oddes, it is in *Immanuel*, which is, of larger compaſſe. GOD *with us*, to *ſave* us; though that be worth all, yet, not that way onely, but, *with us*, other wayes, beſides; And all, in *Immanuel*. 1 How *Immanuel*, and not IESVS.

2. GOD *with Vs*; Why, was He not alſo with the *Patriarkes*, and *Prophets*, and *Eſay* himſelfe, as well, as *with Vs*? Hee was: but, not, *as well*. Some Prerogative we muſt allow this *Name*, if be but for this *Ecce*. No *Ecce* belongs to theſe. Somewhat more, to Saint *Matthew*'s Goſpell, than to *Eſay*'s Prophecie. This name muſt needs imply a ſecret *antitheſis* to His former being *with us*. We ſay nothing, in ſaying, He is now *with us*, if He be not ſo *with us* now, as never before. *With them*, in types and figures of Himſelfe; His ſhadow was with them; but now, He Himſelfe. With them He was, even thus, in this very *Immanu*: but how? in the future tenſe, *concipiet*, *pariet*; as things to come are made preſent to hope. But now, *conceptus eſt*, *partus eſt*; *Re*, not *in ſpe*; all is paſt and done. So that, now, *Ita nobiſcum, ut, de nobis*; Nay, *ut ipſi nos*: So *with us*, as even *of us* now; of the ſame ſubſtance, Nature, fleſh, and bone, that we: *With us*, in *concipiet*; *conceived*, as we: *With us*, in *pariet*; *borne*, as we. Now true, as never till now: Now ſo, as never ſo before. 2 How *with us*; more than the Patriarkes.

And, now, to looke into the *Name*. It is compounded, and to be taken in peeces. Firſt, into *Immanu*; and *El*: Of which, *El*, (the latter) is the more principall by farre: for, *El*, is GOD. Now, for any thing yet ſaid in *concipiet* and *pariet*, all is but *man with us*: Not, GOD *with us*, till now. By the name, wee take our firſt notice, that this Childe is GOD: And, this is a great addition, And here (loe) is the wonder: For, as for any childe of a woman, (to *eat butter and honey* (the words, that next follow) where is the *Ecce*? But, for *El*, for GOD, to doe it; that, is worth an *Ecce* indeed. The parts of that Name. 1 *El, Deus.* Verſe 15.

*El*, is GOD: And, not GOD, every way; but (as the force of the word is) GOD, in his full ſtrength and vertue: GOD, *cum plenitudine poteſtatis* (as we ſay) with all that ever He can doe: And that is enough, I am ſure.

For the other, *Immanu*: though *El* be the more principal, yet, I cannot tell, whether it, or *Immanu*, doe more concerne us. For, as, in *El*, is might: So, in *Immanu*, is our right, to His might, and to all He hath, or is worth: By that word, we hold; therefore, we to lay hold of it. The very ſtanding of it, thus before; thus, in the firſt place, toucheth us ſomewhat. The firſt thing ever, that we to looke for, is *Nos*, *Nobis*, and *Noſter* the Poſſeſſives: For, they doe *mittere in poſſeſſionem*, put us in poſſeſſion. Wee looke for it firſt; and loe, it ſtands here firſt: *Nobiſcum*, firſt; and then, *Deus*, after. 2 *Immanu*, *Nobiſcum*: where-in 1 *Anu*, *Nobis.*

I ſhall not need to tell you, that, in *nobiſcum*, there is *mecum*; In *nobiſcum* for us all, a *mecum*, for every one of us. Out of this generalitie, of *with us*, in groſſe, may every one deduce his owne particular; *with me*, and *me*, and *me*. For, all put together make but *nobiſcum*.

The Wiſe-man (*Prov.* 30.) out of *Immanuel* (that is, *nobiſcum Deus*) doth deduce *Ittiel*, (that is,) *Mecum Deus*, GOD *with me*; his owne private intereſt. And Saint *Paul*, when he had ſaid to the *Epheſians*, of CHRIST, *Who loved us*, and *gave Himſelfe for us*: might with good right, ſay to the *Galatians*, *who loved me, and gave Himſelfe for me*. Prov. 30. 1. Epheſ. 5. 2. Gal. 2. 20.

This *Immanu* is a Compound againe: we may take it, in ſunder, into *Nobis*, and *cum*: And ſo then have we three peeces. 1 *El*, the mighty GOD: 2 and *Anu*, wee, poore we; (Poore indeed, if we have all the world beſide, if we have not Him to be *with us*:) 3 And *Im*, which is *Cum*, And that *cum*, in the midſt betweene *nobis* and *Deus*, GOD and Vs; to couple GOD and *us*: thereby to conveigh the things of the one, to the other. (Ours, to GOD: Alas, they be not worth the ſpeaking of:) Chiefely then, to conveigh to us, the things of GOD. For, that is worth the while: they are (indeed) worth the conveighing.

2 *Im*, Cum.

This *Cum* we ſhall never conceive to purpoſe, but *carendo*: the value of *With*, no way ſo well, as by *Without*: by ſtripping of *Cum*, from *nobis*. And ſo, let *nobis*, (*us*) ſtand by our ſelves, without Him, to ſee, what our caſe is, but for this *Immanuel*; what, if this *Virgins Child* had not this day beene *borne* us: *Nobiſcum* (after) will be the better eſteemed. For, if this Childe be *Immanuel*, GOD *with us*; then without this Childe, this *Immanuel*, we be without GOD. *Without Him, in this World* (ſaith the *Apoſtle*;) And, if without Him, in this, without Him, in the next: And, if without Him there, if it be not *Immanu-el*, it will be *Immanu-hel*; and that, and no other place, will fall (I feare me) to our ſhare. Without Him, this we are: What, with Him? Why, if we have Him; and GOD, by Him; we need no more: *Immanu-el*, and *Immanu-all*. All that we can deſire is, for us to be *with Him*, with GOD; and He to be *with us*: And we, from Him, or He, from us, never to be parted. We were, with Him, once before, and wee were well: and when we left Him, and He no longer *with us*, then began all our miſery: Whenſoever we goe from Him, ſo ſhall we be; in evill caſe: and never be well, till we be backe with Him againe.

Ephes. 2. 12.

CHRIST, that *Cum*.

Then, if this be our caſe, that we cannot be without Him; No remedie then, but to get a *Cum*, by whoſe meanes, *Nobis* and *Deus* may come together againe. And, CHRIST is that *Cum*, to bring it to paſſe. The parties are, GOD, and *We*: And now, this day, He is both. GOD, before, eternally; and, now to day, *Man*: and ſo, both, and takes hold of both, and brings both together againe. For, two Natures here are in Him: If *conceived* and *borne of a woman*, then, a Man: If GOD *with us*, then, GOD. So *Eſay* offered His *ſigne*, *from the height above, or from the depth beneath*: Here, it is. *From above, El*; *From beneath, Anu*; one of us, now: And ſo, His *ſigne*, from both. And, both theſe Natures in the Vnitie of one Perſon, called by one Name, even this name *Immanuel*.

Verſe 11.

It is His *Vocation*, to be *with us*:

*Vocabit nomen*: I told you, in His *Name*, is His *Vocation* or Office, to be *cum*, to come betweene, (that is) to be a Mediatour, to make Him, that was *contra nos*, *nobiſcum* againe. A *Mediatour is not of one, but* GOD *is one*. GOD and Man, are two; and they were *two* (as they ſay:) Were two, and two will be, till He make them one; recapitulate and caſt up both into one ſumme: to knit *Anu*, (that is, *We*) and, *El* (that is, GOD) with His *Im*, into one: One word, and one thing, *univocè*, againe.

1 In *Nature*.

Gal. 3. 20.

So, upon the point, in theſe three peeces, there be three Perſons; ſo, a ſecond kinde of Trinitie: GOD, *We*, and CHRIST. *El*, is GOD: *Anu*, *We*: for CHRIST, nothing left but *Im*, that is *Cum*, or *With*. For it is He, that maketh the Vnitie in this Trinitie; maketh GOD *with us*, and us, with GOD: and both, in and by Him, to our eternall comfort and joy.

2 In *Name*.

Thus is He *with us*: And yet, all this is but Nature ſtill. But, the *nobiſcum* of His *Name*, bodeth yet a further matter. For (indeed) the *With us*, of His Name, is more than the *With us*, of His Nature. If we make a great matter of that (as, great it is, and very great) behold, the *Ecce* of His Name, is farre beyond it. *With us* in His Nature, that is, *with us*, as Man; that is ſhort: We are more; ſinfull men: A wretched condition added to a Nature corrupt: Will He be *with us*, in that too? Elſe, this (of Nature,) will ſmally availe us.

In *Sinne*, as Suretie.

* Hebr. 4. 15.

John 1. 14.

2 Cor. 5. 21.

What, in Sinne? Nay, * *in all things, ſin only except*. Yea, that is, in being *like us*; but not, in being *with us*. For, in being *with us*, except ſin, and except all: The *ridding us of our ſin*, is the only matter, (ſaith *Eſay*, after.) Therefore, to be *with us*, in all things, *ſin it ſelfe not except*. Saint *Iohns Caro factum eſt*, will not ſerve: Saint *Pauls Fuit peccatum*, muſt come too. In, *with us*, there too. I ſay it over againe: Vnity of *Nature* is not enough; He is to be *with us*, in Vnitie of *Perſon*, likewiſe. So, He was. The Debtor and Surety, make but one perſon, in Law. That, He was: and then, He was *cum*, *with us* throughly, as deepe in, as we.

And this is the proper *Immanu*, of His Name. And this, the *Immanu* indeed. And, till He was thus *with us*, no name He had; He was *Chriſtus anonymus*, CHRIST unchriſtned (as it were.) For, His Name came not, till He became one *with us* in perſon:

Not,

Not, till His Circumcision: Not, till for us, and in our names, He became debtor of the whole Law; Principall, Forfeiture, and all. To the *hand-writing* He then signed, with the first fruits of His bloud. And then, name the childe, and give Him this Name, *Immanuel*. For, thus He was a right *Immanuel*; truly, *With us*: *With us*, as men: *With us*, as sinfull men: *With us*, in all things, sinne it selfe not excepted. Col. 2. 14.

May I not adde this: It is said in the Text, *Shee shall call*: *Shee*, that is, His Mother. Why, *Shee*? To let us understand, that *shee* might give Him the Name, while Hee undertooke this for us. But, His Father, till all was discharged, and the *hand-writing cancelled*; till then, He suspended, He gave it Him not. His Mother, *She* did; when he dropped a little bloud, at the sealing of the Bond. But, He was faine, not to drop bloud, but to sweat bloud, and to shed His bloud, every drop of it, yer this *With us* were full answered. And then, His Father did it too; *Dedit illi nomen super omne nomen*: Then, and not before. His Mother, now: His Father, not till then. But, then, He had proved Himselfe fully *with us*, *per omnia*, when neither Wombe nor Birth, Cratch nor Crosse, Crosse nor Curse could plucke Him away from us, or make Him not to be *with us*. Then, *vocabit illi nomen*, both She and *He*: Mother, Father, and all. *With us*, to *eat butter and honey*, seemeth much: And it is so, for GOD. What say ye, to *drinke vineger and gall*? That is much more, (I am sure:) yet, that He did: I cannot (here) say *with us*, but *for us*. Even, drunke of the cup with the dregs of the wrath of GOD: which passed not from Him, that it might passe from us, and we not drinke it. This name given by His *Mother*. Philip. 2. 9. Verse 15. Psal. 69. 21. Matth. 27. 48.

This, this is the great *With us*: For, of this, follow all the rest. *With us*, once thus, and then, *with us* in His *oblation* on the Altar of the Temple; *With us* in His *sacrifice*, on the Altar of the Crosse: *With us*, in all the *vertues* and *merits* of His *life*; *With us*, in the *satisfaction* and *satis-passion* (both) of His *death*: *With us*, in His *Resurrection*, to raise us up from the earth; *With us*, in His *Ascension*, to exalt us to heaven: *With us*, even then, when He seemed to be taken from us: That day, by His Spirit; as, this day, by His flesh. *Et ecce vobiscum*, and loe, I am true *Immanuel*, *With you*, by the love of my *Man-hood*; *With you*, by the power of my *God-head*, still *to the end of the world*. Matth. 28. 20.

One more yet. He wonne it, and Hee weares this name; and, in it, He weares us. And it is both a comfort to us, and a glory, that so He weares us. That, Hee is not, cannot be named, without us: that when He is named, *Et nos unà tecum Domine*, we also are named with Him. In *Immanu*, is *anu*, and that is we. This is not it; but this: That He hath set us in the fore-part of it; *Immanu* before *El*, *Nobiscum* before *Deus*. This note is not out of place, in this place, where precedence is made a great matter of: That *Immanu* is before *El*: That is, *Wee* first, and GOD last. It is *Immanuel* and therein *We*, *with Him*.

Good manners would, in a name compound of Him and us, that He should have stood before us, and it have beene *Elimmanu*, (at least,) *Deus nobiscum*, and *Deus* before *nobiscum*; Not, *Immanuel*, *Nobiscum*, before *Deus*: He, before us; He the priority of the place, in all reason: *Booz*, he placed them so (*Ruth* 2.) and so should we (I dare say) if it had beene of our imposing, *Elimmanu*: It had beene great arrogancie otherwise. But, He giving it Himselfe, would have it stand thus; *Vs* set before Him. There is a meaning in it. And what can it be but this? That, in the very name we might reade, that we are dearer to Him, than Himselfe; that He so preferred us; and that His owne name doth *præse ferre* no lesse, but give out to all the world, the *Ecce* of Saint *Iohns* Gospell, *Ecce quomodo dilexit!* the *Ecce* of his Epistle, *Ecce quantam charitatem habuit! See, how He loved them! Behold, how great love He bare to them!* See it, in His very name: We are a part of it; We are the fore-part of it, and He the latter; He behind, and we, before: Before Himselfe, and that by order from Himselfe: He would have it *Immanuel*. O, whether was greater, humility, or charity in Him! Hard, to say whether, but both unspeakable. Not *Elimmanu*, but, *We* before *Him*. Ruth 2. 4. Iohn 11. 36. 1 Iohn 3. 1.

Let us examine this *Sine nobis*, a little. How came GOD from us? Nay, aske not that: but, how we came from Him? For, we went from Him; not He from us: We made it *Sine nobis*.

Ionas.2.8. We forsooke him, first. *Ionas* tells us, how: *By following lying vanities, we forsooke our owne mercie.*

*Nobiscum* from *Deus.* If we went from him first, then should it be (in reason) *nos cum Deo*; Not, *Nobiscum Deus*: We, to Him, not He to us. Did we so? No indeed: We sought not Him, He was faine to seeke us. *Nos cum Deo*, that would not be: It must be *nobiscum Deus* first, or *Nos cum Deo* will never be. This second, then: That, we began the separation; that, long of us: But He begins the reconciliation.

Who hath the hurt, if GOD be without us? We, not He. Who gets by *Nobiscum?* What gets GOD by *nobiscum?* Nothing, He: What get we? *Multum per omnem modum.* Why then doth He begin, doth He seeke to be *with us?* No reason, but *Sic dilexit*, And no reason of that.

Rom.3.2.

But, when He sought, and offered to be *with us*, did we regard it? Nor that neither. You see, the Prophet (here) offers *Ahaz* a *Signe*; bids him, *aske* it: *Ahaz* would none. And, as he, to the *Signe*; So we, to the *Signatum*, the thing signified: Care as little for Him, or His being *with us*, as *Ahaz* did for His *signe*. We can be content, He in any sort will cease from us, come not at us so long as the world can be with us, or we with it: Care not for His being with us, till world and all forsake us. How He was faine even to force it on him.

Vers.12.

Cast up these then: That, He forsakes not, but being forsaken first. That, being forsaken, yet He forsakes not, though. That He, which should be sought to, seekes first: And seekes *us*, by whom He shall get nothing. Yea, when we neglect Him so seeking, when *Ahaz* will no signe, tells him, *He will give him* one, whether he aske or aske not: that is, will doe us good, not onely without our seeking, but even in a manner against our wills. And tell me, if there be not as much love in *nobiscum*, as in all the rest.

Vet.14. *initio.*

The end Wherefore *Nobiscum*, *with us.* 1 To *save us* from our enemies.

*With us*; how, we see. Now, *With us*, why; or, to what end? To more, than I have now time, to tell you of. Two only I name. 1 One that of the place; *To save them from their enemies*: As them, so us. Them, from *Razin* and *Romelie*'s son: Vs, from the son of *Romelie*, or *Romulus*, or whomsoever. If He *with us*, on our side, then will He be against them, that are against us: and, that let us never feare: Neither our owne weakenesse, nor the enemies strength. For, though wee be weake, and they be strong, yet *Immanuel* (I am sure) that is *with us*, is stronger than they.

Our feare most-what groweth, both in sin and in danger, that we looke upon our selves: As if it were only *nobis*; as if, never a *Cum*; or, that *Cum* were not *El*, the mighty GOD. As if, with that great *E L*, all the inferior *Els* were not attendant, *Micha-el*, and *Gabri-el*; and (if he *will*) *twelve legions of Angels.* Or, as if He alone, with one word of his mouth, one *Ego sum*, could not blow them all downe, could not make them all, as those in the Text, as the *tailes of a couple of fire-brands* that have spent themselves, smoke a little, and there is all. No: if He be *with us*, we need not feare, what these two, Nay, not what all the fire-brands in hell can doe against us.

Matth.26.53. Ioh.18.5.

And (sure) strange it is, The Saints of GOD, what courage and confidence they have taken, from this very name, *Immanuel. Goe to*, (saith *Esay* in the next Chapter) *Take your counsell, it shall be brought to nought; Pronounce a Decree, it shall not stand.* Why? For, *Immanuel*, GOD *is with us*: Nothing but this Name. For, as it is a Name, so, it is a whole Proposition, if you will. And after (in the 50. *Chapter*) he *seeks* for enemies; calls them out, *Who will contend with me?* where is my adversary? let him come neere: So little doth he feare them. And, these were ghostly enemies: And this was, in the point of *Iustification.* This, for the Prophet.

Esay 8.10.

Esay 50.8.

Now, for the *Apostle.* Never did Champion, in more couragious manner, cast his glove, than doth he to his ghostly enemies, to *height, to depth, to things present, to things to come*, to all, that none of them *shall be able*, to sever him, from this *Cum*, from His *love.* And all, in confidence of *Si Deus nobiscum*: in whom he makes full accompt, to *conquer*; Nay, *conquer*, will not serve: *more* than conquer, hee,

Rom.8.39.

Rom.8.37. ὑπερνικῶμεν.

Prov.30.1.

The reason is set downe, *Prov.*30. where, he betakes himselfe to *Ittiel* first, (which is,

is, but a ſlip of *Immanuel*) *Deus mecum*; And then, to *Ittiel*, ſtraight joynes *Vcal*, I *ſhall prevaile*; not I, but *El with mee*. *Ittiel* goeth never alone: *Vcal* attends it ſtill. Get *Ittiel*, if *Ittiel* bee with us, *Vcal* will not be away: For, *Ittiel* and *Vcal* part not.

Is this all? No: there is another in the very body of the word it ſelfe: *With us*, to make us that to GOD, that Hee was (this day) made to man. And this (indeed) was the chiefe End of His being *with us*; To give us, a *poſſe fieri*, a capacitie, *a power, to be made the Sonnes of* GOD, by being *borne againe of water*, and of the *Spirit*: For, *Originem, quam ſumpſit ex utero Virginis, poſuit in fonte Baptiſmatis*, The ſame Originall, that Himſelfe tooke, in the wombe of the *Virgin*, to us-ward; the ſame hath he placed, for us, in the fountaine of Baptiſme, to GOD-ward. Well therefore called the *wombe* of the Church συσύτχον to the Virgins wombe, with a power given it of *concipiet & pariet filios*, to GOD. So, His being *conceived*, and *borne* the *Sonne of man*, doth *conceive*, and *bring forth*, (*Filiatio, filiationem*,) our being *borne*, our being *the Sonnes of* GOD. His participation of our *Humane*, our participation of His *Divine* Nature.

2 To make us the *Sonnes of God*.

Iohn 1. 12.

And, ſhall He be *with us*, thus many wayes; and ſhall not we be with Him, (as many, I ſay not, but) ſome, as many as we can? Wee, *with Him*; as, *He with us*? Specially, ſince upon this iſſue, the Prophet puts King *Aſa*, *The* LORD *is with you, if you be with Him: With you* to *ſave* you, if you *with Him* to ſerve Him. It holds *reciprocè*, in all duties of love (as, here, was love, if ever,) *Immanuel*, GOD *with us*, requires *Immelanu, Vs with* GOD, againe.

Our Dutie: To be *with Him*.

2 Chron. 15. 2.

Hee *with us*, now (I hope:) For, *where two or three are gathered together in His Name, there is Hee with them*. But, that is in His God-head. And, we are *with Him*; our Prayers, our Prayſes are *with Him*: But, that is in our ſpirits, whence they come.

In *prayer*, &c. Matth. 18, 20.

Theſe are well: but theſe are not all we can: And, none of theſe, the proper *with Him* of the *Day*. That hath a ſpeciall *Cum* of it ſelfe, peculiar to it. Namely, that wee be ſo with Him, as Hee (this day) was *with us*: that was, in *fleſh*; not in *ſpirit* onely. That *fleſh* that was *conceived* and this day *borne*, *Corpus aptaſti mihi*, that body, that was (this day,) fitted to Him. And, if we be not with Him, thus; If this His fleſh be not *with us*; If we partake it not; which way ſoever elſe we be *with Him*, we come ſhort of the *Im*, of this day. *Im*, otherwiſe it may be; but not that way, which is proper to this *Feaſt*. *Thy Land ô Immanuel*, (ſaith the *Prophet*, in the next Chapter:) And may not I ſay, This *thy Feaſt, ô Immanuel*? Sure, no being with Him, ſo kindly, ſo pleaſing to Him, ſo fitting this Feaſt, as, to grow into one, with Him: as, upon the ſame day, ſo, the very ſame way, Hee did *with us*.

In the *Sacrament*.

Pſal. 40. 7. Hebr. 10. 5.

Eſay 8. 8.

This, as it is moſt proper; ſo, it is the moſt ſtreight and neere that can be: the ſureſt being withall, that can be: *Nihil tam nobiſcum, tam noſtrum, quàm alimentum noſtrum*, Nothing ſo *with us*, ſo ours, as that we eat and drinke downe; which goeth, and groweth one *with us*. For, *alimentum & alitum* doe *coaleſcere in unum*, grow into an union; and that union is unſeparable ever after. This then, I commend to you: Even the being *with Him*, in the *Sacrament* of His Body: That body, that was *conceived*, and *borne*, (as for other ends, ſo) for this ſpecially, to be *with you*: And, this day, as for other intents, ſo even for this, for the Holy *Euchariſt*. This, as the kindlieſt, for the time; as, the ſureſt, for the manner, of being with.

In *Heaven*.

And, this is the furtheſt: And this is all, we can come to here; here upon earth. But, this is not all: there is a further to come ſtill. For, wee are not together: we are parted, He and we. He, in heaven; and we, in earth. But, it ſhall not alway ſo be. Beſide this day, *Immanuel* hath another day: And, that day will come: And when it doth come, He will come, and take us to Himſelfe. That, as He hath beene

our

our *Immanuel* upon earth, So He may be our *Immanuel* in heaven; He *with us*, and we with him, there, for ever.

This (of the Sacrament) is a Preparative to that; will conceive and bring forth the other. For, immediately, after He had given them the holy *Eucharist*, He *prayed* straight, that they that had so beene with Him in the Blessed Sacrament, *Father, my will is*, my prayer, my last prayer, *that where I am, they may be also.*

Ioh. 17. 24.

And He is in heaven, in the joy and glory there: and there He would have us.

So, *nobiscum Deus in terris*, brings us to *nos cum Deo in cœlis*, even thither.

Thither may it bring us; and thither may we come, and there be; He *with us*, and we with Him for ever. *Immanuel*, is the end of the Verse: The same be our end, that so we may be happie and blessed without end.

(*,*)

# A SER-

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*, on *Munday*, the XXV. of *December*, A.D. MDCXV. *being* CHRISTMAS Day.

MICA Chap. V. Ver. II.

Et tu BETHLEHEM EPHRATA, parvulus es in millibus IVDA: ex te mihi egredietur qui sit * Dominator in ISRAEL; & egressus Ejus ab initio a diebus æternitatis.

*And thou* BETHLEHEM EPHRATA *art little* to be *among the thousands of* IVDA; *yet, out of thee shall He come forth unto me, that shall be the Ruler in* Israel: *whose goings forth* have been *from the beginning, and from everlasting.*

THE Prophet *ESAY* had the honour, to be the first, that is vouched, and whose words are enrolled, in the New Testament. The Prophet *Mica* hath the honour to be the Second. That of *Esay*; *Ecce virgo, &c.* in the end of the first *Chapter*. This of *Mica*; *Et tu Bethlehem, &c.* in the beginning of the second, of the first of all the Evangelists Saint *Matthew*. Esay. 7.14. Mat. 1.23. 26.

They follow one the other: and they follow well, one on the other. That, of *Esay*, His *Birth*: This, of *Mica*, the *place of His Birth*. *Behold a Virgin shall beare* (saith *Esay*:) and, *Bethlehem* shall be the *place*, where she shall doe it (saith *Mica*:) His name (saith *Esay*) *shall be* GOD *with us*: *With us* (saith *Mica*) *to be our Guide*, and conduct us. He, *with us* in *Bethlehem*, in the beginning of the *Verse*; that we, with Him, in *eternity*, in the end of it.

We have (first) a most *Sure word* and warrant of the *Evangelist*, that the *testimonie of* IESVS *is the spirit of this Prophecie*: that, *this day*, *this Scripture* was *fulfilled*, when *He was borne at Bethlehem*. In Saint *Matthewes* stepps we tread, when we so applie it: and, so treading alwayes, (sure we are) we tread safely. No ἰδίᾳ ἐπιλύσεως, *private interpretation* of our owne head; but, *Mica*, by *Matthew*, the *Prophet*, by the *Evangelist*: ever the best. Apoc. 19.10. Matt 2.1. 2 Pet. 1.20.

To say truth, there is no applying it to any, but to CHRIST: None, to give it away to, from Him.

1. From *David*, to the SONNE *of* DAVID, (that is, to Him.) We read not of any other *borne at Bethlehem*. No Record to be shewed, but of them two.

2. But,

2. But, what ever become of that, this is ſure: None had ever *His out-goings from everlaſting*, but He. None, of whom thoſe words can be verified, but of Him onely: as, who onely is the *Sonne* of the ever-living GOD.

3. Theſe might ſerve: But, it is yet more cleare, (this:) For howſoever, about *Eſay's Ecce virgo*, the *Iewes* and we are not of one minde: yet, for this (here) of *Micah*, the coaſt is cleare: the Iewes will not quarrell us, touching it: there is, on all ſides, betweene them and us, good agreement.

Matth.2.4. For, upon the comming of the *Wiſe men, from the Eaſt*, there was a *Synod* of the *High Prieſts and Scribes*, called at *Ieruſalem*, (the very firſt, that we reade of, in the
Matth.2.5. New Teſtament:) and *called, by the King*; to reſolve the point, about the *place* of CHRIST'S *Birth*. And, then and there, it was reſolved, *Conciliariter*, that, *at Bethlehem*; And reſolved, from this very place, for that, theſe words were a knowne *Prophecie*, of the *Birth of* CHRIST.

Vpon which ſo famous an occaſion, this reſolution grew ſo notorious, as it did
Ioh.7.42. *manare in vulgus*; the very people could tell this: They argue, in the ſeventh of *Iohn*, againſt our *Saviour*, by it, that He could not be the CHRIST: for CHRIST was to come out of *Bethlehem* (that was taken, as granted:) and he came out of *Galile* (as they, in errour, thought.) But, that was plaine *ignoratio elenchi*: For, though He were there *brought up*, He might be *borne at Bethlehem*: and ſo, He was. But ſo: Prieſt and People (both) knew, *Bethlehem* was CHRIST'S *natale ſolum*; and that this *Prophecie* was the *evidence* for it.

4. Though theſe be enough: yet have wee a greater Witneſſe, than all theſe, from heaven: even the *Starre*. For, whither this Scripture doth ſend us, thither, the
Matth.2.9. Pſal.87.4. *Starre* doth lead us: to *Bethlehem*, ſtraight. Never ſtood ſtill, till it came thither; and there, it ſtood directly *over the place* (as much to ſay, as) * *Loe, there He is borne*. And, in this will we reſt: ſince *Mica* and *Matthew*, *Prophet* and *Apoſtle*, *Prieſt* and *People*, *Chriſtians* and *Iewes*, *Heaven* and *Earth* are all with us; all teſtifie, this Text pertaines to CHRIST'S *Birth*; and ſo, to this *day*, properly.

It is, of a *place*: And *place* and *time* are held weightie circumſtances. (Specially, in matter of *fact*, or ſtory,) *Vbi & Quando*, materiall queſtions. The *Apoſtles* asked
Luke 17.37. Marke 13.4. them both: *Vbi Domine? Where Lord?* (*Luke* 17.) *Quando, & quod erit Signum? When and what ſhall be the Signe?* (*Marke* 13.)

1 Of the time, *when*, ſome other time may give occaſion, if it ſo pleaſe GOD. Now, of *Vbi Domine?* the place *where*: There, we are to day; whereto, this is a direct anſwer, *Bethlehem* is the *place*. That, firſt.

2 But then ſecondly, this circumſtance leads us further, to matter of Subſtance: the *place* of the *Birth*, to the *Birth* it ſelfe; and the *Birth*, to the *Partie borne*: who is (here) ſet forth, as a perſon: *He comes forth* once and againe, *He leads*, *He feeds*; all, acts of a perſon entire.

3 Thirdly, this perſon is here ſaid to have two *commings forth*: [1] *Egreditur ex te*, one: [2] *Egreſſus Ejus ab æterno*, the other. In which two are expreſly ſet downe His two *Natures*. [1] *Ex te*, from *Bethlehem*, on earth; thence, He came according to His *Man-hood*. [2] *A diebus æternitatis*, *from everlaſting*, or, *from eternitie*; thence, Hee came, according to His *God-head*.

4 And laſt (to make it a full and compleat *Chriſtmas*, in Text:) Beſides His *Place*, *Perſon*, and *Natures* (in theſe two *commings forth*:) Here is His *Office* alſo, to be
Matth.2.6. Ἡγούμενος, ὅστις ποιμανεῖ, (So doth Saint *Matthew* turne מושל the *Prophets* word; I follow no other; for, ſure I am, I cannot follow a better Tranſlator,) *Dux, qui paſcet*. One to [1] *lead us*, and to [2] *feed us*, and ſo, to conduct us, from *Bethlehem* (where, this day, we come firſt acquainted with Him) to the ſtate of *eternitie*, whence He came out, to bring us in; there, to live and reigne with Him, for ever.

*The Diviſion.* So: [1] of the *place*: [2] *Perſon*: 3 *Natures*: and 4 *Office* of CHRIST. 1. The *place*
I. of His *Birth*, *Bethlehem*; with her two *Epithetes* or twins (as it were) [1] *Parvula*, *little*;
II. III. and [2] *Ephrata*, *fruitfull*. 2. Then, of His *Perſon*, that did *come forth*. 3. After, of
IIII. both His *Natures*: [1] As man, from *Bethlehem*: [2] As GOD, from *everlaſting*. 4. Laſt,

of

of His *Office*. 1 To be our *guide*, to *lead us* (ſaith *Mica*:) 2 *Dux, qui paſcet*; *Lead us*, and *feed us* (ſaith *Matthew*) both. And, ſo *leading* and *feeding us*, to conduct and bring us, to the *joyes* and *joyfull dayes of eternitie*: whither, without Him, we can never come: and, whither till we come, we ſhall never be, as we would be, (that is) truly happy indeed. This is His *Office*. And, as His Office to *lead*, and to *feed us*: ſo, our *Dutie*, to *be led* and to *be fed* by *Him*. That followes of it ſelfe. Matth. 2. 6.

ET *tu Bethlehem*. A word, of the *Character*, or manner of the ſpeech. For, this *Verſe* hath no dependance at all, on that, went before. The *Prophet* breakes off the diſcourſe, he was in, and breakes into this of *Bethlehem* (here,) all of a ſudden. This, we call an *Apoſtrophe*; and, it is one of the *figures*, that be *ſtirrers* of *attention*. The *Manner* of the ſpeech: *Et tu Bethlehem*.

For, this we finde; that, while on goes on ſtill with a tale in a continued tenour of ſpeech, attention growes dull; and, no readier way, to awake it, (as the *Maſters* of that *Art* tell us) than, ſuddenly to break off the point, we were in hand with, and turne us to quite another matter; which with the ſtrangeneſſe, will affect the hearer, and make him liſten afreſh, whether he will or no.

The *Prophet* doth ſo, in this. He was (but the *Verſe* before,) muſtering *garriſons* and laying *Siege* to *Ieruſalem*: and, in the midſt of his tale, falls from that, and preſently is at *Bethlehem*: tells us, of a new matter; about a Childe to be borne, there. This muſt needs move attention. Any *Apoſtrophe* will doe it, more or leſſe. 1

But, of all, none to that, which is framed in the *Second Perſon*: as, this is. For, it is not a ſpeech of, or concerning *Bethlehem*, in the *Third Perſon*, (as that of *Eſay*, *Behold a Virgin*; ſo here, *Behold, out of Bethlehem, ſhall come*:) Not, *Enuntiative*. But it is a ſpeech, to *Bethlehem*, in the *Second* perſon: *Et tu, and thou Bethlehem, out of thee, ſhall there come*: *Annuntiativè*; which hath more vigour in it. If *Eſay* had ſaid [*And thou Virgin ſhalt conceive*,] it had beene more effectuall, than [*Behold a Virgin ſhall conceive*;] More, a great deale. 2

But more ſpecially yet; if, in the ſecond perſon, we turne our ſpeech *ad inanimata*, to things that can neither heare, nor underſtand. Not, that we hold them capable of that which is ſpoken: but that, if in any degree they were ſo, it is ſuch, as ſurely would move them. Such is the *Prophets* here: turnes him to the Towne-walls of *Bethlehem*; makes a ſet ſpeech to them; tells them of all this matter: *And thou Bethlehem*, to thee be it ſpoken, *out of thee, ſhall there come*. And this is very forcible, and full of life: For, it intends, that, if the very walls and ſtones in them could heare, or could rejoyce, there is good cauſe, they ſhould doe both: in that there ſhould come, out of them, One, for whom, *Ieruſalem* and all the Cities of *Iuda*, Nay, all the world ſhould be the better. Weigh it well, and you ſhall finde, there is more in this [*Et tu*] than is, or can be, in any *Ecce* of them all. And this for *Et tu*, the *Manner* of the ſpeech. 3

For the *Matter*: It is an anſwer to the queſtion, (*Vbi natus eſt*;) of the *Wiſe-men*, *Where is He that is borne? Borne He was*, (that they knew:) *Where borne*, (that they knew not:) The *Starre* told them one; the *Prophet*, the other. *Et claritas claritatem clarificat*, and, a cleere *Starre* is made more cleere, by a *Prophecie* as cleere, or cleerer than it. For, very cleere it is (the prophecie) without all circuitie, noting, naming, (and in a manner) pointing to it: *And thou Bethlehem*. The *Matter* of it. I. The *Place* of *Bethlehem*.

And, becauſe there were two *Bethlehems*, One, in the *Tribe* of *Zabulon*, (*Ioſ.* 19. 13.) Another, in the *Tribe* of *Iuda*: He ſaith, it was *Bethlehem Ephrata*, which is that in the Tribe of *Iuda*, as Saint *Matthew* (rather giving the ſenſe, than ſtanding on the words) cites it. There can be no errour: *Rachels Sepulcher* was there by: *Rachel was buried, by Ephrata; Ephrata, the ſame is Bethlehem*, *Moſes* tels us, more than a 1 *Bethlehem Ephrata*. *Ioſ.* 19. 13. *Matth.* 2. 6. *Gen.* 35. 19.

Gen.48.7. thousand yeares before, *Gen.*48.7.) As plaine (this) as plaine may be: No Oracle of *Delphos*; without any equivocation at all.

We have the *Place*: Now, what manner place is it? *Et tu Bethlehem, parvula.* *Parvula*, This *little*, doth a little trouble us: Why, it is a sorry poore Village, scarce worth an *Apostrophe*; Specially, to turne from *Ierusalem*, to turne to it. And, as little likelihood, that so great a State as the *Guide of the whole world* should come creeping out of such a corner: *Locus, & locatum* (ever) are equall. That *Birth* is (sure) too big for this place. The *Prophet* dissembles it not; saw, what flesh and bloud would except straight: As, (ever) they carry a conceit, against some *Places* and *Persons*. And, can any *great matter* come from them? What, *from Bethlehem?* What, *out of Galile?* Nay, if so great a *State*, He would come from another manner place, than that. *Et tu Ierusalem*, from *Ierusalem*, *Damascus*, *Cæsarea*; from some stately *Citie*, much better beseeming Him. These are *Dictata carnis*.

2 *Bethlehem, parva.*

Ioh 7.52. 1.46.

First, He denyes not, *Little* it was; and, not ὀλίγος, but ὀλιγοστὸς not *parva*, but *parvula*; diminutively *little*. So *little* (saith the *Prophet*) that it was not to be reckoned *una de millibus*, not *one* of a *thousand*, for the meanesse of it. And the *Evangelist* makes it rather worse, than better: for, the *Prophets* word *parvula*, he turnes ἐλαχίστη, that is, *minima*, even the *very least of all*.

Matth. 2.6.

This he confesses: but then, joynes this issue, that, though the *Tu* be little, the *Ex te* may be great. *Ex te parvâ egredietur non parvus*: As little as it is, no *little Person* shall *come out* of it. Though it bee not *una de millibus*, for the meanesse, (as saith *Mica*:) Notwithstanding, He that is to *come out of it*, may be, and is, *electus unus de millibus*, *One of a thousand*, for his *choice*, for his excellencie. Though it, not worthy to be *one of the Thousands of Iuda*, it should send forth one, that should *rule the thousands of Iuda*, and the *ten thousands of Israel*: And not of *Israel* only, after the flesh, (but a handfull, in comparison of them, *He* should *lead*,) but, the *Israel of God*, His faithfull chosen people, all the world over. Indeed, He had answered the objection, before He made it, in *Ephrata*: that, *little* it was, but *fruitfull*, and not a little fruitfull.

Cant. 5.10.

Which two counterpoints make (in shew) a conflict, or contradiction, betweene the *Prophet*, and the *Evangelist*. The *Prophet* saith, *Thou art the least*: The *Evangelist* (citing him) saith the cleane contrary, *Thou art not the least. Bethlehem, minima, & non minima*; *least*, and *not least*; how may both be? Well enough, both: So, both be not said, regard had to one and the same thing.

Matth. 2.6.

*Least* (saith *Mica*, and saith true,) for the compasse of the territory, *least*; for the small number of the Inhabitants, *least*; for the thinnesse and meanesse of the buildings, (as was seene at CHRISTS *Birth*, not able to give *Lodging* to any number:) So *least*. But then againe, *not least* (saith S. *Matthew*, and saith truly too:) Not, in regard of any of the three now mentioned; but, of another, able (of it selfe alone) to weigh them all downe: in that it should yeeld *Alumnum tam grandem*, so *great a birth*, as the *great Messias of the world*: One, whose only *comming forth of it* was able to make it, not the *least*, nay, the *greatest* and most famous of all the *dwellings of Iacob*; of the whole Land; Nay, of the *whole world*, then. And thus, not the *least*. Though *minima*, for the *Tu*: *non minima*, for the *ex te*: *Non minima*, if it were but for Him, and for nothing else.

Luke 2.7.

What shall we make of this? Nothing, but what commeth from it of it selfe, without straining. That, with *God*, it is no new thing; (Nay, very familiar, as even the Heathen have observed; so familiar, as GOD seemes to take delight in it;) to bring *maxima, de minimis*; *great, out of little*; CHRIST, *out of Bethlehem*. Which is plaine, even in Nature. How huge an *Oke*, from how small an *acorne*! (But, that askes great time:) From how little a *graine* of *mustard-seed* (the very *Bethlehem minima*, the *least of all seeds*) how large a plant! Of how faire a spread! and that, in little time, a moneth or two at most.

Matth. 13.32.

But, we are not in *Nature*, now: in this very point (here) of *Guides and Rulers*, therein (too) it hath beene no unusuall thing with Him, out of small beginnings, to raise mighty States. Their first *Guide* (*Moses*,) whence came he? out of a *basket of bul-rushes*, forlorne and *floating among the flagges*; taken up, even by chance. The

Exod. 2.3.

great

great beginner of their Monarchie: and not of theirs alone, but the two beginners of the two mighty Monarchies of the *Persians*, and *Romans*; (*Cyrus*, and *Romulus*) from the *Shepherds* scrip, from the *Sheepcote*, all three: Those great *Magnalia*, from *parva mapalia*. And, as the *Kingdomes* of the earth from a *sheepcote*: So, His owne (of the *Church*) from a *fisherbote*. We may well turne to them, with this *Apostrophe*: *And thou sheepcote; out of thee have come mighty Monarchs: And thou fisherbote, out of thee, foure of the chiefe and principall Apostles.* Mat. 4. 18. 21.

*Even so Lord*, (saith our *Saviour*) *for, so is thy pleasure.* And, since it is His pleasure so to deale, it is His further pleasure, (and it is our lesson, out of this *Bethlehem minima*, Even this) *Ne minima minimi*, that we set not little by that which is little, unlesse we will so set by *Bethlehem*, and by CHRIST and all. He will not have *little places* vilified; *little Zoar* will save the body; little *Bethlehem*, the soule. Nor have (saith *Zacharie*) *dies parvos*, *little times* despised; unlesse we will despise this *Day*, the Feast of *Humilitie*: Nor have one of these *little ones* offended: Why? for, *Ephrata* may make amends for *parvula*; *Ex te*, for *tu*. Matth. 11. 26. Gen. 10. 20. Zach. 4. 10. Matth. 18. 6.

This is on GODS behalfe. On CHRISTS yet further, (to stay a little upon this *little.*) For though there want not divers other good congruences, why CHRIST should come from *Bethlehem*, rather than from another place: 1 For that, it was the *Towne of David*; and Hee was the *Sonne of David*; and so a place not unmeet for Him to *come* from, even in that respect, being *sedes avita*. Out of thee came *David*, and (well) therefore, *out of thee shall come Davids Son; Davids Son, and Davids Lord*, both. Ioh. 7. 42.

2 The Surname of *Ephrata* puts me in minde of another; *Loe, we heard of it at Ephrata*, (saith the *Psalme*) there, the first newes of the *Temple*: And, *Loe we heard of Him, at Ephrata*, (to day by the *Angell*,) there, the first word of the *Lord* of the *Temple*. The *Temple* was the Type of the *Church*; and that was *heard of, at Ephrata* first; and, no wayes incongruent, that, where the *Church*, there, the *Head of the Church*; *Christ*, and CHRISTS *Church* (both) at one place. Psal. 132. 6. Luk 2. 11.

3 There is a third, in the very name of *Bethlehem* (that is) the *house of bread*. For, Hee that was *Borne* there, was *Bread*. But, that will bee more proper anon at *Qui pascet*.

But these, though they agree well, yet none of them, so well, as this, that it was *minima*: the very *minimineſſe* (as I may say) of it. For, in so being, it was a place well suting with His estate now, (at His *egredietur ex te*,) which was the state of *Humilitie*; eminent, in His (if ever, in any) Birth. *Bethlehem* was not so little, but Hee as *little*, as it. Looke, what *Apostrophe Mica* made to the Towne, may we make to Him; and that with better reason: *And thou Bethlemite, thou wert as little among the Sons of men*: as ever was *Bethlehem, among the villages of Iuda*. So, *novissimum oppidorum* (as *Mica* calls it) suits well with *novissimus virorum*, (as *Esay* calls Him.) Esay 53. 3.

And it was not the *Place* alone, but, all were little, then. The time, *in solstitio brumali*, the deepe of *Winter*, when the dayes are at the *shortest* and least. And the people, (He came of) *little*: *Amos* saith, *Who shall raise up Iacob, for he is small?* Small, ever: but, never so small, never so low brought, as, at his *comming forth*. Then, at the lowest, and the very *least*: as being (then) brought under the bondage of a stranger; and he, one of the *children of Edom*, that cried, *Downe with them, downe to the ground*. One, that made *Rachel mourne* in her *grave* (her grave was there hard by) for the slaughter of the poore *innocents*, within a while after. So, place, and Time, and People, and all, *little*: and, He Himselfe lesse than all. Amos 7. 2. Psal. 137. 7. Matth. 2. 18.

For, even in the place, *Mica* hath not said all: for, He is lesse yet. If *little Bethlehem* offend: what could have beene said, if he had gone further (and yet not further, than St. *Luke*) *And thou, the* stable, *in the Inne at Bethlehem*, *And thou the* manger *in the stable, Ex te egredietur, out of thee shall He come.* These are beyond *Bethlehem parva*; lesse, yet: yet thence did He *come* too, at His entrance into the world. And, all these, nothing, to his *going out*: Another manner of diminution, there, than all these. Such was His Humilitie, on this Feast of Humilitie. Luk. 2. 7.

*And O thou little Bethlehem, And O thou little Bethlemite,* how doe you both (both *Place*, and *Person*) confound the haughtineſſe of many, that (yet) would be called *Chriſtians*, and even neere *Chriſt* Himſelfe. There is in both of you (if it were, well taken to heart) enough to pricke the ſwelling, and let out the apoſtumed matter of pride, from a many of us, whoſe looke, geſture, gate, and ſwelling words of vanitie are too bigge for *Bethlehem*: whoſe whole carriage and courſe is, as if they were to be ſaved, by one that came out of the great Citie *Ninive* or *Grand Cayre*, rather, than out of the little Hamlet of *Bethlehem*.

But, all this was done, to bring that vertue in credit. I finde no reaſon rendred of it, but this: That, by what manner place, He made choice of, to be *borne* at, He would teach us, what manner of ſpirits, He doth affect, to take up his reſidence, and to reſt in.
Eſay 57.15. The *High and Excellent* (ſaith *Eſay*) *that inhabits eternitie*, He alſo *will reſt with the*
a Eſa. 66.2. *lowly*; with thoſe, that he no higher than *Bethlehem*, in their own eyes. [a] To them He
b Prov. 3.34. *lookes*: [b] *gives grace to them*: [c] to them He *reveales*, what He keepes from the *great ones*
c Mat. 11.25. *of the world*. And, when He ſhall ſit in all His glory, He ſhall ſay, *Quòd minimis hiis*
Matth. 25.40. *& mihi*. Say it forward, *affirmativè*: And ſay it backward, *negativè*, *Quòd non mini-*
Matth. 25.45. *mis hiis, nec mihi*: What to theſe *minims*, to *mee*: What *not to them, not to mee* neither.

To end this point then: For *little Bethlehems* ſake, to love the vertue that is like it: And for the vertues ſake, to honour it. Honour it, there is a *Starre over* it, there is a *Saviour* in it: Honour it, for that which comes *out* of it; for the *fruit* it yeelds: More good *comes forth* out of that poore Towne, (*mihi*, ſaith the *Prophet*, *to me*: *nobis*, may we ſay, to us all) than from all the great and glorious Cities in the world. What good, *Nazianzen* tell us: *Bethlehem honora parvam, quæ te inducit in Paradiſum*, It gives us our introduction, to *Paradiſe* (*Bethlehem*:) it gives us a *Guide*, to day, if we will follow Him, will bring us thither, to our originall happineſſe: Nay, further than ſo, to the *dayes of eternitie*. And, Him we muſt follow, and it we muſt honour, (even this vertue,) if ever we meane, to come there.

II. The *Perſon*.

This for the *Place*. Now for the *Perſon*, that commeth from this *Place*. For, being in ſpeech of a *place*, He continues in locall termes fit for a place, *Egreditur ex te*. *Egredi*, is to *come forth*; and that is (properly) from, or out of a *Place*. And, the rather He doth it, becauſe withall, it is a terme that fitteth His *Birth* well: So, the Scripture ſaith, *Naked came I forth* (that is) was I borne. *The childe that firſt comes forth* (that is) the firſt is borne. This word is twice repeated: [1] Once, *out of Bethlehem*, *Ex te*: [2] A-
Job 1.21. Gen. 38.28. nother, *from everlaſting*, *Ab æterno*. Theſe two ſet out to us His two *commings forth* (that is) His two *Nativities*: (Nativitie is nothing but a *comming forth*.) Thoſe two, His two *Natures*: ſince, *Nativitas eſt ad naturam via*, *Nativitie* is but the way that leads to *Nature*. 1 *Egreditur ex te*, as the *Son of man*, as *Davids Son*: 2 *Egreſſus Ejus ab æterno*, as the *Son of* GOD, as *Davids* LORD.

III. His *Natures*. 1 As *Man* from *Bethlehem*. [a] Matth. 2. 1.

*Egredietur ex te*. *Egredietur* is the *tenſe* of the time to come: *To come*, when *Micah* wrote this, and in the *Future*: but *come*, when [a] Saint *Matthew* cited it, and in the *Prater*: *When* IESUS *was borne at Bethlehem*. But, *future* and *prater* (both) are *in time*: So, this, His Birth *in time*.

But, the other hath neither *Future* nor *Prater*, neither *mood* nor *tenſe*; nay, No *Verbe*, at all. It is expreſſed by a *Subſtantive*; to ſhew His ſubſiſtence before all time, *from* all *eternitie*.

2 *Ex*, is a *Place*; out of it Hee came; ſo, in it Hee was: and this Birth, *locall*, as (before) *temporall*. So was not His other; that hath no *ex*: that is *ab*, *ab æterno*: For, as *eternall*, no *place* containes Him; He is every where; *fills both Heaven and earth*.

3 *Te*; that *place* is *Bethlehem*; a place upon *Earth*. According to which it is ſaid, *there*

*ſhall come a Root out of Ieſſe* (*Eſai's* terme, *Chap. XI. Ver.* 1.) and out of it, *a Branch*, (*Ieremie's, Chap. XXIII. ver.* 5.) Thence, *Germen*, a *Flower* or *bloſſome*, (*Zacharie's*, *Chap. VI. ver.* 12.) and from it this *Fruit* of *Ephrata*, the *Fruit* of the *Virgins womb*. *Root, branch, bloſſome*, and *fruit*, all of the *earth*, earthly. But there came forth, at the ſame time, a *Starre*; too: to ſhew, He had another more high and heavenly being. Eſay 11.1. Ier. 23.5. Zach. 6.12. Luk. 1.42.

For, this of *Bethlehem* was not His *firſt flight* (as we ſay:) the other, though it ſtand behind in the *verſe*, was before that, by far: *Ex utero, ante luciferum: Ante luciferum*, before the *Star* of His *Birth*; nay, before any *morning ſtar* came forth, He was *come forth*. *A principio* (ſaith *Mica.*) And it is St. *Iohn's In principio*, (the two firſt words of His *Goſpell*,) long before *Moſes In principio* (the two firſt words of *Geneſis*.) But, to leave no place to doubt of his meaning, he gloſſeth his *à principio*, with, *ab æterno*, (that is) *from everlaſting*. By which very words, [*from eternitie*] *Arius* error (of *erat, quando non erat*) falls to the ground. For, *nunquam erat, quando non erat æternitas*: Never was there (call it, what you will) when *eternity* was not. For, as *everlaſting*, forwards, is, to *quando tempus non erit amplius*, there ſhall be no more time: So, everlaſting, backward, is, to *quando tempus non erat adhuc*, when there was yet no time at all. 2 As *God from everlaſting*. Pſal. 110.3.

Now, let it not trouble you, that this His *eternall*, is the plurall number (*outgoings*) as if they were more than one: It is but the *Hebrew* phraſe: They uſe, to expreſſe the *Superlative*, (ever) by the *Subſtantive* of the plurall number: to call that man אשרי *bleſſings*, whom they meane to be moſt *bleſſed*. So that, *outgoings*, which is but one; but, ſo high, after ſuch a manner, ſo paſt our reach, as *Eſay* askes, *Generationem Ejus quis enarrabit, Who ſhall declare His generation?* No one, no *ſingular* will reach it: and ſo, it is expreſſed *plurally*. 1 Eſay 53.8.

So uſe they alſo, to note our *continuance*. And ſo it ſets out to us, the continuall *emanation*, or proceeding of Him, from His *Father*, ἀπαύγασμα (the *Apoſtles* word) *as a beame of brightneſſe* ſtreaming from Him unceſſantly: Never *paſt*, (His *generation*;) but, as the *Schoolemen* call it) *actus commenſuratus æternitati*. For, *Hodiè genui te*, is true of every day: yet, becauſe it hath co-exiſtence with many revolutions of time, (though it be indeed, in it ſelfe, but one drawen out along, yet) according to the many ages it laſteth, it ſeemeth to multiply it ſelf into many: And ſo is expreſſed plurally. 2 Heb. 1.3. Pſal. 2.7.

Though, (the principall ſenſe alwaies ſaved) we may referre this *Plurall* to both His *outgoings*; both, as *Son of God, before all times*, and as *Son of man, in the fulneſſe of time*. For, this latter (though executed in time) had his *outgoing* (that is, the *Decree* for it went forth) *ab æterno*. Even, that *out of Bethlehem* He ſhould come; be the *Son of man*; the *Saviour of mankinde*, and their *Guide*, to *eternitie*. Even that way alſo (in a ſenſe) it may be ſaid; As Man, He came forth *A principio, A diebus æternitatis: A principio*, for the *efficacy*; *ab æterno*, for the *Decree*. *From the beginning* there went vertue forth of Him, which wrought, even then, when He was but *forth-comming* as we ſay,) and not yet come forth. His *life*, His *death*, *ab origine mundi*. So, for the efficacie, *à principio*. As for the *Decree*; that was *gone forth, from before the foundations of the world, from all eternitie*. 3 Apoc. 13.8. Epheſ. 1.4.

So now have we this Partie, twice *come forth*; compound of *Bethlehem*, and *eternitie*. And, now we have Him, what ſhall we doe to Him? But firſt, what ſhall He doe to us? With GOD, *Officium fundatur in beneficio*: He firſt doth for us, before he require ought of us. This He ſhall do for us: He ſhall be, to us, מושל is the word of the *Text*; St. *Matthew* turnes it Ἡγούμενος. 1 Which, in the firſt and native ſenſe, is a *Guide* for the way; (*Dux viæ*) to *lead us*. 2 In a ſecond, is a *Captaine*, (*Dux militiæ*) to *guard us*. 3 And to theſe two, by way of paraphraſe, St. *Matthew* adds, ὅστις ποιμανεῖ. *qui paſcet*, a *Guide that ſhall feede us*. 1 To *leade us* in the *way*. 2 To *guard us* in the way. 3 To *feed us* in the way. In theſe three, His *Office*. III. His *Office*.

From a *place*, He came to be our *guide*, to a *place*: Still he holds on with his *locall* termes, he began with. For, a *guide* ſerves properly, to bring one to a *place*. There is, in that word, both the *Office*, Hee to performe to us; and the *Benefit*, we to receive, by Him, (*guiding*.) And it implieth I A *Guide to leade us*.

implieth alſo, our *Duty* to Him againe: for, if He to *lead*; we to be *led* by Him: *He*
Heb 5.9. *is become the Author of eternall ſalvation, (Heb. V.* ſaith the *Apoſtle) to them, as will obey*
*him, and be guided by him*, and, to none other.

Will ye ſee (firſt) the neceſſity of both thoſe *His commings forth*, for this *Office*, to be our *Guide? Egredietur ex te*, firſt; He was to be of us, being to *guide* us: for being of us, He would the better underſtand our wants, and *have the more compaſſion on*
Heb. 4.15. *them: (Heb.* 4.15.) Therefore, if a *Prophet: A Prophet ſhall the Lord raiſe up unto you,*
Deut. 18. 18. from among your brethren: *(Moſes Egredietur ex te.)* If a *Prince: Your noble Ruler*
Ier. 30. 21. *ſhall be of your ſelves, even from the midſt of you: (Ieremie:* So he, *Egredietur ex te.)*
Heb. 5. 1. If a *Prieſt*: then, *to be taken from men, and be ordained for men, in things pertaining unto God:* (the *Apoſtles egredietur ex te)* To every one of theſe: And theſe three be the three great *Guides* of mankinde.

And againe: As meet, He ſhould *come forth from eternitie*, if thither He to bring us. None can bring to a place, ſo well, as He, that hath beene there. There He had
Eſay 57. 15. beene; had *inhabited eternitie* (ſaith *Eſay:)* thence He came; and comming thence, beſt knowes the way thither againe. So, neither of His *outgoings* more than needs.

Now, to our *Guide*. Where, the termes of *Way*, and of *walking*, and *leading*, meet us ſo thicke, are ſo frequent, all along the Scripture; as, plaine it is, our very life is held as a *Iourney*; and we (as the Schoolemen terme us) *viatores*, in ſtate of wayfaring men, or travellers, all, from our comming into the world, to the going out of it againe, ſtill going on, in the way, or out of the way, t'one, or t'other. If ſo: in a journey two things we have to looke to; 1 Our *Quo*, and 2 our *Qua*: 1 *Quo*, our end,
Ioh. 14. 5. whither; 2 *Qua*, our *way*; by which. St. *Thomas* ſaid well; *Lord, we know not whither thou goeſt; and how then can we know the way?* Right: for, *Ignoranti quem portum petat nullus ſecundus eſt ventus*, No wind is good for him, that knowes not, for what port, he is bound: he that knowes not, whither he goes, wanders, and is never in his way; is never in it, for he hath none, to be in.

1 Firſt then, *Quo*; whither? Now, the end of the *Verſe*, is our journies end, *Eternitie*. Where, if we may arrive, happy we: that is agreed on preſently. So is not the *way* thither.

2 But yet, this (I take) is agreed; that, if it be a ready way, we care the leſſe for a *guide*: but if hard to hit, then *Dux nobis opus*, we need one.

And ſure, the way is not ready to hit; not ſo eaſie, a foole may find it: It is but a fooliſh imagination ſo to ween of it. By-wayes there be diverſe; many croſſe paths, and turnings in and out; and we like enough to miſſe it, if we venture on it, without a
Eſay 30. 21. *guide*: If there be not one, to call to us, ever and anon, (as *Eſay* 30. 21.) *Hæc eſt via, ambulate in eâ, This the right way, keepe it*: if not, you goe, you know not whither.

The firſt point then is, to find our owne want; to thinke, we are in caſe, to need a *Guide*. For, if we need none, this *Text* is ſuperfluous: *And thou Bethlehem*, and *thou* CHRIST, ye may both well be ſpared. If we be able to goe the way, without a *guide*; to be *guides* to our ſelves; Nay, to be *guides* to our *guides*, then: (the world is come to that, now.)

Acts 8. 31. Well he was a wiſe man, and a great Counſellor, that ſaid, when time was, *How*
Matth. 2. 2. *can I, without a Guide?* And the *Wiſemen*, at this feaſt, were not ſo well perſwaded of their owne skill, but they ſought and tooke directions. Let us follow them.

To get us one then. And, not any one, but one that is skillfull in the way: (no one thing need we ſo to be adviſed of, as this.) For, ſtrange it is, but true it is; even
Matth. 15. 14. they, that be blind themſelves, will take upon them to be *guides* to others. You know who ſaid, *Si cæcus cæcum*: that *(Si)* was no vaine *(Si,)* no idle Suppoſition: *usque hodiè*, it is done daily. But the end (there) is, *in foveam*, a place we would not come to; and GOD keepe us from it.

One then, that is skilfull: And where ſhall we have any ſo skilfull, as this; this of ours? He cannot but be ſo. It is ſure; there were no better *guide*, than the *way* it ſelfe, if the way could ſpeak to us, and tell us when we were right or wrong in it. Now, He,
Ioh. 14. 6. *He is the way*: The *Way* and the *End* both. As GOD, He is the *End*: (the fruition of

the

the *God-head*, the end of our journey.) As *man*, He is the *way*: both *Way*, and *Guide* too. His *Doctrine*, our *guide*; His *example*, in the whole tract of His life, the very *way* thither.

Nothing remaineth, but that we now set forward in this *way*. For (as we daily sing in the *Benedictus*) He came, (not to whet our wits, or to file our tongues, but) to *guide our feet into the way*. And, into what way? Not of *questions* and *controversies*, whereof there is no end, about which we languish all our life long: but, *into the way of peace*, even of those duties, about which there is no disagreement. Looke but to this *Feast*, (it is St. *Augustines* note) *didicerunt Magi, & abierunt: docuerunt Scribæ & remanserunt*, The *Wise men*, they learnt the way, and on they went: The *Scribes*, they taught the way, but they tarried still behinde. O doe, as did the Wise men, *dimittunt Scribas inaniter lectitare, ipsi pergunt fideliter adorare*, let the *Scribes* sit still, and scan and read lectures of the *way*; On went the *Wise men* on their *way*, and performed their *worship*, the end of their jorney: and so let us. This for *Dux viæ*. Luk. 1. 79.

And, this would serve for the *way*; if there were nothing but the way: if that were all. But, if there be *enemies* beset the way, to stop our passage; then will not *dux* (a *guide*) serve our turne, we must have *dux (a Captaine,)* then: (the second sense of the ward ἡγεμών:) one to *guard* us, and to *make way* for us. For, we are not only to be led *surely*, without *error*: but *safely*, without *danger* also. Such a *Guide* we behove to have, as will see us safe, at the place, we would be at. And, *Bethlehem* breeds such. Out of *little Bethlehem* came he that fetched downe great *Golias*. And againe, out of it, this day, He, that shall *tread downe Satan under our feet*: *dux Messias*; *Captaine Messias*, (as the *Angell*, in *Dan.* 9. 25. calls him.) 2 A *Captaine*, to *guard* us. 1 Sam. 17. 49. Rom. 16. 20. Dan. 9 25.

And, for *qui pascet*, we may not misse that neither. For, say, we be *guarded* from enemies; yet shall we goe our journey but evill, if we faint by the way, for hunger or thirst, and have not to releeve us. He is not a good *Guide*, that, in that case, cannot lead us, where we may be purveyed of necessary food, for our releefe. It is all one, to perish out of the way, by *error*; and to perish, in the way, by want of needfull *refreshing*. St. *Matthew* therefore, to make Him a compleat *Guide*, by way of supply addes, *Qui pascet*: Such an one, as shall *lead*, *more Pastoritio*, as a *Shepheard* doth his flocke: not, *lead* them the way only: but *lead* them also to *good greene pasture*, *besides the waters of comfort*; see, they want nothing, *Dux qui Pascet*, or *Pastor qui ducet*, chuse you whether; for, He is both. 3 A *Shepheard* to *feed* us. Psal. 23. 2.

Of all the three, the name of the *Place* (He was borne in) seemes to favor this most; to be ominous toward *qui pascet*. *Beth*, is a house; *lehem*, bread; and *Ephrata*, is plentie: *Bread*, *plentie*. And, there was, in *Bethlehem*, a *well* of such water, as King *David* (we reade) *longed for it*, (the best, in all the Countrey.) *Bethlehem* then (sure) a fit place, for *Qui pascet* to be borne in: And, *Qui pascet* as fit a Person, to be borne in *Bethlehem*. He is *not meet to be Ruler* (saith *Esay*) *that saith, in domo mea non est panis*: He can never say, that *Bethlehem* is his house: and that is *domus panis*: and *in domo panis semper est panis*. Never take Him without *bread*, His house is the *house of bread*, inasmuch as He Himselfe is *bread*: that, in the house, or out of it; whersoever He is, there is *Bethlehem*. There can no bread want. 1 Chro. 11. 17. Esay 3. 7.

These three abilities then, are in *Christ our Leader*: 1 *Skill*, to be a *Guide*: 2 *Valour*, to be a *Captaine*: 3 and for *Qui pascet*, *Bethlehem*, the *house of bread*, is his house. Of which, 1 *Skill* serves for *direction*; 2 *Strength*, for *defence*; 3 *food*, for *refreshing*.

1 *Luce Sacerdotalis scientiæ*, by the light of His *Priestly* knowledge; So, He *guides* us: for the *Priests lips* are to *preserve knowledge*. Mal. 2. 7.

2 And, *brachio Regalis potentiæ*, by the arme of His *Royall* power; So, He *guards* us: for *Power* pertaines to the *Prince* Principally.

3 And, for *qui pascet*, He is *Melchisedek*, *King and Priest*; ready to *bring forth* (as He did) *bread and wine*. But in another mnnner far, than he did. The *bread and wine*, *Melchisedek brought forth*, were not His *body and bloud*; *Christs* are: Both *qui pascet*, and *quo pascet*. As before, *Dux*, *& via*, the *guide* and *the way*: So, now, here, *pastor*, *& pabulum*, the *feeder* and the *food*, both. Gen. 14. 18.

You may ſee all this repreſented, in the Shadowes of the Old Teſtament. There is a book (there) called *Exodus*, of *Iſraels egredietur* out of *Egypt*: Therein, they had *Moſes* for their *Guide*; and he led them to the borders of the Holy land, and there he
Heb.7.19. left them: To ſhew, the *Law brought nothing to perfection*. Then comes *Ioſua* (whom
Heb.4.8. the *Epiſtle* to the *Hebrewes* calls *Ieſus*,) the figure of ours here, and by his conduct, they were led, and put in poſſeſſion of the Land of *promiſe*.

Ier.31.31. All this but in type of another Teſtament, *after to be made* (ſaith *Ieremie*;) and
Heb.8.6. *upon better promiſes* (ſaith the *Apoſtle*:) Namely, our Spirituall *leading*, through this
Gal.4.26. vale of vanitie, to the true land of *promiſe*, the *heavenly Ieruſalem, that is from above*; whither this our *Ieſus* undertakes to bring all thoſe, that will be *guided* by Him.

Obſerve but the correſpondence, betweene the type and the truth. *Moſes*, when
1 he came to lead the people, found them, how? *ſcattered over all the land of Egypt, to*
Exod.5.12. *ſeeke ſtubble for brick*, to build him a City, that ſought the ruine of them all. Our caſe right: the very patterne of it: when our *Guide* finds us wandring in vanity, picking up
Sap.2.12. *ſtrawes*, things that ſhall not profit us; *ſeeking death in the error of our life*, till we be ſo happy, as to light into His *guiding*.

2 Secondly, *Moſes* was to them, not alone *Dux viæ*, a *Guide* for the *way*; but, when enemies came forth againſt them, *Dux militiæ*, a *Captaine* for the *warre*. *Chriſt* was ſo too: and farre beyond *Moſes*; For, He made us way with the laying downe of His
Eſa.53.12. life: So did neither *Moſes*, nor *Ioſua*. *Would die for it*, but He would open us a paſſage to the place, He undertooke to bring us to. Was *Dux, a Guide*, in His *life*: *Dux*, a *Captaine*, in His *death*.

3 Thirdly, *Moſes*, when they fainted by the way, obtained, in their hunger, *Manna*
Ioh 6.32. *from heaven*; and, in their thirſt, *water out of the rocke for them*. *Chriſt* is (Himſelfe)
1 Cor.10.4. the *true Manna*; *Chriſt*; *the ſpirituall rocke*: whom He *leads*, He *feeds*: carries *Bethlehem* about Him.

Heb.13.9. Plaine, by the ordaining of his laſt *Sacrament*, as the meanes to re-eſtabliſh *our*
Ioh.6.33.48. *hearts with grace*, and to repaire the decaies of our Spirituall ſtrength: even, His *owne*
Pſal.116.13. *fleſh*, the *bread of life*; and His *owne bloud*, the *cup of Salvation*. *Bread*, made of Him-
Ioh.12.24. ſelfe the true *granum frumenti, wheat corne* (*Ioh.12.24.*) *Wine*, made of Himſelfe the
15.1. *true vine*: Went under the *Sickle, Flaile, Milſtone*, and *Oven*, even to be made this
Eſay 63.3. *bread*: *Trode* (or was *troden*) *in the winepreſſe alone*, to prepare this *cup* for us.

And in this reſpect, it may well be ſayd, *Bethlehem* was never *Bethlehem* right; had never the name truely, till this day, this *birth*, this *bread* was *borne*, and brought forth there. Before it was the houſe of *bread*; but, of the *bread* that *periſheth*: but
Ioh.6.27. then, of the *bread that endureth to everlaſting life*. That, it might ſeeme (*inter alia*) to have beene one of the ends of His being *borne* there, to make it *Bethlehem, veri nominis Bethlehem* truely ſo called.

And this is His *Office*. Now, all the doubt will be, how He can performe this
The *manner of* His *leading*. *Office* to us; goe before us and be our *Guide*; Seeing, He is now in Heaven, at His journies end; and we, in Earth, by the *way*, ſtill. No matter for that: He hath left us (firſt) the *way* traced by the ſteppes of His bleſſed life; which we keeping us to, ſure we are, we cannot goe amiſſe. And then, as, before He came in the fleſh, *He led them by the*
Pſal.77.20. *hand of Moſes and Aaron*, (*Guides* choſen, and ſent by Him;) So doth He, us, now, by the hands of thoſe, whom the *Apoſtle*, (three ſeverall times, in one *Chapter*, *Heb.* 13.)
Heb.13.7. calleth, by this very name Ἡγουμένους, our *Guides*: by whom He *leads* us, if He *leades* us,
17. at all: And other *leading* we are not to looke for any. Only to pray, they may *leade*
24. us right; and then all is well.

And, they cannot but leade us right, ſo long as they but teach us, to follow the *Lambe whither He goeth*. For, their Office is, but to lay forth before us, the way traced
Apoc.14.4. by the ſteps that He went. Thoſe Steps, when all is done, are ever our beſt directions. And, I meane to do but ſo now: as here (not to goe a ſtep out of the text) there are foure or five of theſe ſteps, as many as wee ſhall well carry away at once. And theſe they be.

The

The maine point is: It is a *place*, and ſo to be gone to. We take this from the *Shepherds*, directed thither by the Angell, to reſolve of *Tranſeamus uſque Bethlehem*, that we get us to *Bethlehem*. There is the *Rendez-vous*, to day: there, He will be firſt ſeene, and ſaluted: there He begun with us; there we to begin with Him: Where Hee ſet forth, there our ſetting forth to be alſo. Indeed, there is no finding Him but there, this Feaſt. There, the *Shepherds* found Him, this day, the firſt: There, the *Wiſe-men*, on *Twelfth-day*, the laſt. But, thither they came both; Both the *Shepherds, directed by the Angell*; and the *Wiſe-men, guided by the Star*. The *Shepherds*; in them, the *Iewes*: The *Wiſe-men*; in them the *Gentiles*. The *Shepherds*; in them *unlettered perſons*: The *Wiſe-men*; in them, the profoundeſt *Clerkes*. The *Shepherds*; in them, *meane men*: The *Wiſe-men*; in them, *great States*. Be, what we will be, at *Bethlehem* to begin, all. Thither to goe to Him; thence, to ſet out after Him. *Tranſeamus uſque Bethlehem.*

Luk.2.15.

Luk.2.12. Matth.2.9.

How ſhall we doe that? What, ſhall we goe in pilgrimage to the place? We learne a ſhorter courſe of the *Apoſtle*, (*Rom.*10.) *The righteouſneſſe of faith* (ſaith he) *ſpeaketh on this wiſe: ſay not thou in thy heart, who ſhall goe over the ſea for me, that were to bring Chriſt againe into earth.* But, *What ſaith it? The word is neare thee, in thy mouth, and in thy heart.* And, this it is: *Bethlehem* hath here two twins: an *Epithete*, a Vertue, or two. Get but them, get but your ſoules poſſeſſed of them, it will ſave you a journey: you ſhall never ſtirre hence, but be at *Bethlehem*, ſtanding where you doe.

Rom.10.6.8.

*Parvula*, is the firſt: you know, *Bethlehem* is *little*. And, looke what *little*, and *low* is in *quantity*: that, is *little in our owne eyes*, and *lowly* in *quality*. Get that firſt, (*humility*:) it is the *Bethlehem* of vertues; where, He, in great humility was found, this day. If we begin not there, we loſe our *way*, at the firſt ſetting out. For this is ſure: where *Eternity* is the *terminus ad quem*, there, *Humility* is the *terminus à quo*. *Humility*, in the firſt *Comma* of the ſentence, where *Eternitie* is the *period* (as in this *Verſe*, it is.) And even here now at the firſt, is *Chriſt* like to loſe a great part of His traine. The *Phariſees* are gone; all, too bigge, for *Bethlehem*, they: and with them, all that are τι μεγα, *ſome great matter*, in their owne ſight. Touching whom we may uſe the *Apoſtrophe*: *And thou Bethlehem* art too *little*, for theſe great conceits: None of them will come out of thee, or come at thee, by their will: every one of them is a cunning *Guid*, himſelfe; and, no *Guide*, they, but *ſequuntur ſpiritum ſuum*, *their owne bold ſpirit*: bid *Bethlehem* fare-well; At it, they come not. Well, *parvula* is the firſt.

a By Humility: *Parvula.*

Act.8.9.

Ezek.13.3.

The next Station, is to the next vertue, and that is *Ephrata*, fruitfulneſſe; (ſo it ſignifies:) *little* it is, but *fruitfull*. Fruitfull, firſt, that it brought forth Him; for, He hath brought forth, ſeene come of Himſelfe (ſaith *Eſay*) *long ævum ſemen*, *a laſting ſeed*: the fruit whereof, to this day, *ſhaketh like Libanus, and as the greene graſſe covereth all the earth*. I meane, the *Chriſtians*, that were, are, or ever ſhall be: how great an *Ephrata*, of how little a beginning! It is not only *little*, but *Ephrata* too; and, by that, know it. For indeed, good heed would be taken, that we goe not to the wrong *Bethlehem*: Not to *Bethlehem Zabulon*, that is, *Bethlehem* on the *Sands* (ſo lay *Zabulon*, by the Sea,) *Bethlehem* the *barren*: But, to *Bethlehem Iuda*, *Bethlehem Ephrata*, (that is) *Bethlehem the fruitfull*. That is, to *Humilitie* to adde *Fruitfulneſſe*, (I meane,) *Plenteouſneſſe in all good workes*. Elſe, it is not *Ephrata*; not right: Not right *Repentance*, unleſſe it be *Ephrata, bring forth fruits of repentance*: Nor *Faith without the worke of faith*: Nor, *Love, without the Labour of love*: Nor any other vertue, without her *Ephrata*. *Ephrata* is not the Surname of *Humilitie* onely, but even of the reſt too: Repentance *Ephrata*, and Faith *Ephrata*; *Et ſic de cæteris*, if they be true: Elſe be they but *vites frondoſæ*, *leaves* and nothing elſe: *Simulachra virtutum*, and not vertues indeed: Of *Zabulon*, not of *Iuda*; and ſo, not the right.

2 By fruitfulneſſe: *Ephrata.*

Eſay 53.10. Pſal.72.16.

Luk 3.8. 1 Theſſ.1.3. Hoſ.10.1.

*Fruitfull* then: and of what *fruit*? That is in the very name it ſelfe, [of *Bethlehem.*] Not the *fruit of the lippes* (a few good words) but the precious *fruit of the earth* (as Saint *Iames* calleth it) *Iehem*, good *bread*: that fruit. Such fruit, as Saint *Paul* carried to the poore Saints at *Ieruſalem*, *Almes and offerings*; that, is the right fruit; *Cum ſignavero fructum hunc*; it hath the *Seale* on it, for *right*. Such, as the *Philippians* ſent

3 In good workes. Bethlehem. Iames 5.7.

Rom.15.28.

Phil.4.18.10. sent him, for supply of his want: whereby he knew, they were *alive againe at the root*; in that they thus fructified, yeelded this fruit, of a *Sweet odour, and wherewith God was highly pleased* (as, there, he tells them.)

Psal.13.26. It was not (sure) without mysterie, that the *Temple* was first *heard of at Ephrata*, at this fruitfull place. No more was it (that which the *Fathers* obserue) of the *Trees*, that were used about it: Not a *post* of the *Temple*, not a *Spar*, nay, not so much as a *pin*, 2 Sam.18.25. but was made of the wood of a *fruit-bearing* tree: No *barren* wood at all, in it. No more was it, that the very *Altar of the Temple* was *founded upon a threshing floore* (*Araunas*) where, good corne was threshed. All, to shew, it would be plenteous in Matth.25.35. *feeding*, and *clothing*, and such other pertaining to this of *Ephrata*. Which (how-ever 36.42,43. they be with us,) will be the first, and principall point of inquiry at the day of *Doome*; even about *feeding*, and *clothing*, and other *workes of mercie*.

Now, if we could bring these two together; make a conjunction of them in *Ge-*
4 *mini*, it were worth all. For, (I know not how, but) if there be in us ought of *Ephrata*:
By both joyned. if we happen to be any thing *fruitfull*, but in any degree; away goes *parvula*, straight:
Bethlehem *parvula & Ephrata.* Straight, we cease to be *little*: We begin to talke of *Merit*, and worth, and I wote not what. Indeed, if we be all *barren* and bare, it may be, then, (and scarce then neither, but peradventure, then) we grow not high-minded. But so, we fall still upon one extreme or other: if *fertile*, then *proud*: if humble, then *barren*. We cannot get, to be *humble*, yet not *fruitlesse*; or to be *fruitfull*, yet keepe our *humilitie* still: Not *Ephra-*
Psal.87.4. *ta*, and *parvula* together: But, that is the true *Bethlehem*, and *there was he borne*. And thus farre, (I hope) we have beene led right, and are in our way.

His manner of *feeding*. But, *leading* is not all: Here is *qui pascet* too, and we may not passe it. For, to that
By the *Sacrament*, Beth-lehem. He *leads* us, also: *Dux, qui pascet*. We followed a false *Guide*, at first, that *led us to the forbidden fruit*, the end whereof was *morte moriemini*. This (now) will lead us to a
Gen.3.6. *food* of the nature of the *Tree of life*, even the *bread of life*; by eating whereof, we shall
Ioh.6.48. have *life* in our selves, even *life immortall*. That, is His *food*, He *leads* us to. And, if we would forget this, both the Person and the Place (the Person, *qui pascet*, that *shall feed*; and the Place, *Bethlehem*, the *house of bread*,) would serve to put us in remembrance of it. Even of the *breaking of bread*, which the *Church*, as this *day*, ever hath, and still useth, as the *Child-house feast*.

We speake of *Transeamus usque Bethlehem*, going thither: that may we, even lo-
Ioh.6.51. cally, doe, and never goe out of this Roome: inasmuch as, here is to be had the *true bread of life, that came downe from Heaven*. Which is, *His flesh*, this day borne, which
Ioh.6.32.41. *He gave for the life of the world*, (called by Him so, the *true bread*, the *bread of Hea-*
31. *ven*, the *bread of life*:) And where that *bread* is, there is *Bethlehem*, ever. Even *stricte loquendo*, it may be said, and said truly, the *Church*, in this sense, is very *Bethlehem*, no lesse than the Towne it selfe. For that, the Towne it selfe never had the name rightly, all the while there was but *bread* made there, *bread* (*panis hominum*) the bread of men:
Psal.78.25. Not, till this *Bread* was *borne* there, which is *Panis Angelorum* (as the *Psalme* calleth it,) *and man did eat Angels food*. Then, and never till then, was it *Bethlehem*: and that is, in the *Church*, as truely as ever in it. And accordingly, the *Church* takes order, we shall never faile of it: There shall ever be, this day, a *Bethlehem*, to goe to: a house, wherein there is *bread*, and this bread. And, shall there be *Bethlehem*, and so neare us, and shall we not goe to it? Or, shall we goe to it, to the *House* of *Bread*, (this *bread*,) and come away without it? Shall we forsake our *Guide leading* us to a place so much for our benefit?

Luk.17.37. *Vbi Domine*, was the *Apostles* question; and His answere; *Vbi corpus, ibi aquilæ*, where the *bodie is, there the Eagles will bee*. Let it appeare, we are so: For, here is the *Bodie*.

Else doe wee our dutie to Him, but by halves. For, as our dutie to *Dux*, is to *bee led*: So, our dutie to *qui pascet*, is to *bee fed* by Him. To end: And thus, *ducendo pascit*; and *pascendo ducit*; *leading* Hee *feeds* us, and *feeding* Hee *leads*

us.

us, till He bring us, whither? Even to *A principio*, back againe to where we were at the beginning: and at the beginning, we were in *Paradise*. That our beginning shall be our end. Thither He will bring us: Nay, to a better estate then so: to that whereunto, even from *Paradise*, we should have beene translated, to the State of *eternitie*, to the *joyes* and *joyfull dayes* there: even, to *glory*, *joy*, and *blisse eternall*. To which He *bring us*, even our blessed *guide*, that, this day, was in *Bethlehem*, borne to that end, *Iesus Christ the Righteous*.

* * *

A

## SERMON PREACHED

before the KING'S MAIESTIE, at White-hall on Wednesday, the XXV. of December, A.D. MDCXXI.

PSAL. LXXXV. Ver X XI.

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*
on *Wedneſday*, the XXV. of *December*, A. D. MDCXVI.
*being* CHRIST-MASSE day.

PSAL. LXXXV. Ver. X. XI.

Miſericordia & Veritas obviaverunt ſibi: Iuſtitia & Pax oſculatæ ſunt.
Veritas de terra orta eſt: & Iuſtitia de cœlo proſpexit.

Mercie *and* Truth *ſhall meet*: Righteouſneſſe *and* Peace *ſhall kiſſe one another.*
Truth *ſhall budde out of the earth*; *and* Righteouſneſſe *ſhall looke downe from Heaven.*

I Have here read you *two Verſes*, out of this *Pſalm*, which is one of the *Pſalmes* ſelected of old, by the Primitive *Church*, and ſo ſtill retained by ours, as part of our *Office*, or ſervice of this day: As being proper and pertinent to the matter of the *Feaſt*, and ſo to the *Feaſt* it ſelfe. For, the *meeting* here ſpecified was to be; at the *birth* of the *Meſſias*: So ſaith *Rabbi Moſes*, and other of the Iewes. Was, at the *birth* of our Saviour: So ſay the *Fathers* with uniforme conſent, and *eo nomine*, have made this a *Chriſtmaſſe day Pſalme.*

As his manner is, the *Pſalmiſt*, in it, under one, compriſeth the *type*, and the *truth*, both. By thoſe things which befell the people of the *Iewes*, the *Church typicall ſhadowing* out thoſe things, which were to befall the *Antitype* of it, *Chriſt and His Church*, For, *primâ & propriâ intentione*, it cannot be denied, but the *Pſalme* was firſt ſet, according to the letter, upon the turning backe of the *captivity* of *Babel*. But, the *Prophet* knew well, that was not their worſt *captivitie*, nor ſhould be their beſt delivery: There was another yet behinde, concerned them more (if they underſtood their own ſtate aright) which was *reſerved*, to the *Meſſias*, to free them from. To that, he points.
Rom. 7. 23. Even that the *Apoſtle* complaines of (*Rom.* 7.) wherein the *ſoule is led away captive under ſin and Satan* (the very true *Babel*, indeed, as which bringeth with it *everlaſting confuſion*: From which, CHRIST (the true *Zorobabel*) is to ſet us free: *us*, and *them* both.

There

There is a *Meeting*, here. A *meeting* at a *Birth*. A *birth*, that did them *in Heaven* (*Righteousnesse* by name) good to behold. The *Meeting*, in *obviaverunt*: The *Birth*, in *orta est*: The *pleasure* to behold it, in *prospexit de cœlo*. *Prospexit* is to see with delight, as, when we looke into some pleasant prospect. The *Summe.*

A *meeting* qualified, for the manner. For, they doe not *meet*, and *passe* by; but, *meet*, and *Salute* as friends, with an *osculatæ sunt*, a signe of *love* begun, or renewed.

This *meeting* is of *foure*. Foure, which of themselves (*propriè loquendo*) are nothing but *Attributes*, or *Properties*, of the *Divine nature*. But, are (here) by the *Psalmist* brought in, and represented to us, as so many *Persons*. *Persons* (May) inasmuch as they have here *personall acts* ascribed to them. For, to *meet*, to *kisse*, to *looke downe*, are all of them *acts personall*. And, looke how the *Psalmist* presents them, so we treat of them; in the same termes, the Text doth.

At a *Birth*, at *Orta est*, these foure meet here: At *orta est Veritas*, the *birth of Truth*; *de terrâ*, *from the earth*. For, two *Ortus* there were: and this, not His *antesæcularis ortus de cœlo*, His *Birth before all worlds* from *heaven*; but, His *ortus de terrâ*, His *temporall birth*, *from the earth*.

Lastly, the *birth* of this *Birth* (as I may say;) the effect it wrought. Of which, more there are in the neighbouring verses: Here, in these (besides the *meeting* occasioned by it) there is but one. That, such a spectacle it was, as it drew *Righteousnesse* it selfe *from heaven*, to *looke* at it. Time was, when *Righteousnesse* would not have done so much; not have vouchsafed a *looke* hitherward: Therefore *respexit nos Iustitia*, is good newes: That then, and ever since, She hath beheld the earth, and the dwellers in it, with a farre more favourable regard, than before. And all, for *this Births* sake.

And when was all this? When *He* that saith of Himselfe *I am the Truth*, when He was *borne upon earth*: For, *orta est Veritas*, and *natus est* CHRISTUS will fall out to be one *Birth*. What *day* soever that was, this *meeting* was upon it. And that was, this *day*, of all the *dayes* of the yeare. The *Meeting*, and the *Day* of this *meeting*, here all one: and the *Birth of* CHRIST, the cause of both. So, being this *dayes worke*; this *day*, to be dealt with most properly. Iohn 14.16.

Onward we have here foure *Honours* of this *Day*, Every one of the foure giving it a *blessing*. 1 It is the day of *ortus Veritatis*. *Truths birth*: 2 And the same, the *day* of *occursus Misericordiæ*, the *Meeting* here mentioned: 3 And, of *osculum Pacis*, the *Kisse* here expressed: 4 And of *prospectus Iustitiæ*, *Righteousnesses* gratious *respect* of us. These, from each of them in severall. And generally, the day of *reconciling* them *all*.

Holding us to these, we are to speake of the 1 *Meeting*, the 2 *Parties*, the 3 *Birth*, and the 4 *Effect* here specified to come of it. Of this *Meeting*, in CHRIST: Then, in *Christianity*, not to be broken off by us, but to be renewed, and specially this *day*. *The Division.* I. II.

## I.

HEre is a *Meeting*: And that is no great matter, if it be no more. How many *Meet* we, as we passe to and fro daily, and how little doe we regard it? But that *meeting* is casuall.

Somewhat more there is, in *Set Meetings*. It was not by hap: not *obviaverunt*, simply; but, *obviaverunt sibi*. *Sibi* sheweth, they had an intent; they came forth, on both sides; Not to *meet* any *fifth person*, but to *meet* one another.

But, not every *Set Meeting* is memorable: This, is. I finde a *Psalme* (here) made, in remembrance of it. And (lightly) *Songs* be not made, but *de raro contingentibus*; not, of ordinary, but of some speciall great *Meetings*.

The greatnesse of a *Meeting* groweth three wayes: 1 By the *Parties*, Who: 2 The *Occasion*, Whereon: and 3 the *End*, Whereto they *meet*. All three are in this. The *Parties*, in the *first Verse*: the *Occasion*, and *End*, in the *second*. The Occasion, a *birth*; an occasion oft, of making great Persons *meet*: And the *End*, that comes of it, that *Righteousnesse*,

I. 1 The *Meeting*. Not casuall. But of purpose. And that memorable.

*teousnesse*, who is to be our Iudge, and to give the last sentence upon us, *beholds* us with an aspect, that promises favour.

2 The *Parties*. The *Occasion*, and the *End*, we shall touch anon: Now, of the *Parties*. If the *Parties* great, the *Meeting* great. The conjunction of the *Great Lights* in Heaven, The enterview of *great States* on earth, ever bodes some great matter. Who are the *Parties* here? Foure, as high, as excellent *Attributes*, as there be any in the *God-head*: Or (to keepe the stile of the Text) foure, as great *States*, as any in the *Court of Heaven*.

The *Manner of* their *meeting*. These *meet*: and, in what manner? Great States *meet* otherwhile, in a pitched field: Not so here: This is an *obviaverunt*, with an *osculatæ sunt*, they runne not, one at another, as *enemies*: they runne, one to another, and *Kisse*, as loving *friends*. And that which makes it memorable indeed, is, that these Parties, in this manner thus *meet*, who (if all were well knowne) were more like to turne taile, than to *meet*: one to *runne* from another; Nay, one to *runne at* another, to encounter: rather than *run* one, *to* another, to *embrace* and *kisse*. Not *meet* at all: at least, not *meet* thus, standing in such termes as they did.

Not, *Mercy* and *peace*, or *Truth* and *Righteousnesse*. *Mercie* and *Peace*, if they *two* had met; or *Truth* and *Righteousnesse*, they *two*, it had not beene strange. But, for those, that seeme to be in opposition, to doe it, that is it, that makes this *Meeting* marvellous in our eyes.

Will ye stay a little, and take a view of the Parties. Foure they are: These foure, 1 *Mercy*, and 2 *Truth*, 3 *Righteousnesse*, and 4 *Peace*. Which quaternion, at the first sight, divides it selfe into two and two. *Mercy* and *Peace*, they two Paire well: they be *collectaneæ* (as *Bernard* saith of them in one place) *bed-fellowes*, sleepe together: *collactaneæ* (as, in another place) *sucked one milke, one brest*, both. And, as these two; so, the other two (*truth*, and *righteousnesse*) seeme to be of one complexion and disposition, and commonly take part together. Of these. *Mercie* seemes to *favour* us; and *Peace*, no *enemie* to us, nor to any: (seeing we must speake of them as of persons) *milde*, and *gentle persons*, both. For *Righteousnesse*, I know not well what to say: *Gestat gladium*, and (I feare) *non frustrà*. Nor of *Truth*, who is *vera*, and *severa*; *severe* too, otherwhile. These (I doubt) are not like effected. The reason of my doubt. Of one of them (*Righteousnesse*) it is told, here, for great newes, that *She* (but) *looked downe* hitherwards, *from heaven*. Before then, She would not have done that. A great signe it is, of *heart-burning*, when one will not doe so much as looke at another; not endure his sight: We cannot promise our selves much of her. No, nor of *Truth*. One was so bold, in a place to say, *Omnis homo mendax*, and feared no challenge for it. By that, it seemes, all stands not well with her, neither. So then; two, for us; two, against us.

But *Mercy* and *Truth*, *Righteousnesse* and *Peace*.

Rom. 13.4.

Rom. 3.4.

Their *order*, *Mercie* first, *Peace* last. For their *order*: *Mercy* is first, and *Peace* last. With both ends, we shall doe well enough: GOD send us to doe but so with the midst. Yet this is not amisse, that they, which favour us lesse, are in the midst; hemmed in on both sides, closed about, with those that wish us well; and, they betweene us and them. On the one side, *Mercy*, before: On the other, *Peace*, behinde.

Their *sorting*, *Mercie* and *Truth*. Another; that, in this double *meeting*, *Mercy* sorts not her selfe, goes not to *Righteousnesse*: nor *Righteousnesse*, to her, but to *Peace*. A kinde of crosse *meeting* (as it were) there is: the better hope of accord. *Mercy*, and *Righteousnesse* have no *Symbolizing qualitie* at all; no hope of them: but, *Truth* with *Mercy*, hath. There is *Truth* as well, in the promise of *Mercy*; as, in the threat of *Iustice*.

*Righteousnesse* and *peace*. Hebr. 7. 2. 6. 20. And it stands yet better, between the other two (*Righteousnes*, and *Peace*.) *Melchisedek*, which is by interpretation *King of Righteousnesse*, the same is *King of Salem*, (that is) of *Peace*. He, that *is after the order of Melchisedek*, *King* of both, like enough, to set accord between them two: both of them his lieges. This, for the view of the Parties.

The *Occasion*. These *meet* here: but, what is *obviaverunt*, without *osculatæ sunt*? Better, let them stand in sunder still, and never *meet*. There seemes to be two meetings implyed. One *obviaverunt*, without: and another, with *osculatæ sunt*.

Before they met here, they were parted, the one from the other. For, they that *meet*, come from diverse coasts. Before this *meeting*, they have beene in diverse quarters, one from the other, and not come together thus a good while.

Their

Their *distance*, in *place*, grew from their *distance*, in *affection* estranged one from the other. That they *meet* not, I will not say: but, that they *meet* not thus, ever before. Else, what remarkable thing were there in this *Meeting*, or worth the composing of a *Psalme*, if it had bin familiar with them, thus to *meet* every other, nay, any other day?

How came they then asunder, that it should be a marvell to see them *meet*? Since (naturally) they are not strangers; all *foure*, in the bosome of GOD from all *eternity*; *Attributes* (all *foure*) of His undivided *Essence*. So, not divided, of themselves: Nor, of themselves, then. That they were divided, it was about us; the quarrell ours, that made them part company. Thus I gather it: If, at CHRISTS *birth* they *met*: at *Adams fall*, they *parted*, If, when *Truth* was *borne on earth*, they came together: when *Truth perished from the earth*, they *fell in sunder*: That was, when the first lye was told, and beleeved, (and that was *nequaquam moriemini*, by *Adam*,) and thereby GOD much wronged. So that *Adam*'s cause it was, (and so, ours) that first divided *heaven*; yea, the very *Attributes*, in GOD (we see,) and so (in a sort) GOD *Himselfe*. So they parted first. It could not be said (by the *Apostle*) that CHRIST *pacified all things in heaven and in earth*: if there had not, in heaven, beene somewhat to be taken up.

Of their *severing*: No: *from themselves*.

But, *from* Adams *fall*.

Gen. 3. 4.

Col. 1. 20.

For all this yet, I deny not, but they might and did *meet*, once before, But, it was an *obviaverunt*, without an *osculatæ sunt*: Never, both these, till now. Out of CHRIST, and before His *birth*, they *met* in *opposition*: In CHRIST, and at His *birth*, did these foure Lights come to *meet*, and to be in conjunction, now. They *met* before, *obviaverunt*: but, in stead of *osculatæ*, it was *altercatæ sunt*. While *Mercy* and *Peace* would have *Adams* and our case releeved, *Righteousnesse* and *Truth* would by no meanes endure it. The plea is drawen up and reported at large, by *Bernard*, in his first *Sermon* upon the *Annunciation*. *Mercy* began: (for out of her readinesse to doe good, she is, here, she is ever formost:) Her *inclination* is, or rather, *she her selfe* is an *inclination*, to *pitie* such, as are in misery; and, if she can, to releeve them: yea, though they deserve it not. For (which is the comfort of the miserable sinner) she looks not to the partie, what he is, or what he hath done, or deserved; but, what he suffers, in how wofull and wretched a case he is. And her plea is: *Nunquid in vanum? What hath God made all men for nought? What profit is in their bloud?* It will make GODS *enemies rejoyce*, Thither it will come, if GOD cast them cleane off: What then, *Will He cast them off for ever, will He be no more intreated? Hath* GOD *forgotten to be gracious?* With these and such like *pii susurri* (as he calls them) did she enter into *Gods bowels*, and make them yerne, and melt into compassion. And certainely, if there were none to stand against us, there were hope, *Mercie* had prevailed.

So their first meeting was in *opposition*.

*Mercies Plea.*

Psal. 89. 47. 50. 9. Psal. 74. 18. Psal. 77. 7, 8.

But, *Truth* must be heard too, and she layes in just matter of exception: Pleads, *Deus erat Verbum*; What is *God* but His *Word*? and His word was, as to *Adam*, *morte morieris*; So, to His Sonnes, *anima quæ peccaverit, The soule that sinneth, that soule shall dye*. GOD may not falsifie His *Word*: His *Word* is the *Truth*: falsifie the *Truth*? That may not be.

*Truths* Reply.

Iohn 1. 1. Gen. 2. 17. Ezek. 18. 20.

And then steps up *Righteousnesse*, and seconds her: that GOD as He is *true in His word*, so is Hee *Righteous in all His workes*: So, to *reddere suum cuique*, to render each his owne, to every one, that, is his due; and so to the sinner, *stipendium peccati, the wages of sin*, (that is) *death*. *God forbid, the Iudge of the world should judge unjustly*: that were, as (before) to make *Truth false*, so (here) to doe *Right wrong*.

*Righteousnesse* seconding her.

Psal. 145. 17. Rom. 6. 23.

Nay, it went further, and they made it their owne cases. What shall become of me (said *Righteousnesse*?) What use of *Iustice*, if GOD will doe no *Iustice*, if He spare sinners? And what use of me (saith *Mercie*,) if He spare them not? Hard hold there was, inasmuch as, *Perii, nisi homo moriatur* (said *Righteousnesse*) I dye, if he dye not: And *Perii, nisi Misericordiam consequatur* (said *Mercie*) if he dye, I dye too. To this it came: And in those termes brake up the *meeting*, and away they went one from the other. *Truth* went into exile, as a stranger upon earth: *-----Terras Astræa reliquit*, she confined her selfe in *Heaven*: where, so aliened she was, as she would not so much as *looke downe* hither upon us.

The first meeting broken up.

*Mercie*, shee *staid below* still: *ubi enim Misericordia esset* (saith *Hugo* well) *si, cum*

*cum misero, non esset?* Where should *Mercy* be, if with *misery* she should not be?

As for *Peace*, she went betweene both, to see, if she could make them *meet* againe in better termes. For, without such a *meeting*, no good to be done for us.

For, *meet* they must, and that in other termes, or it will goe wrong with us; Our *Salvation* lyes a bleeding, all this while. The Plea hangs, and we stand, as the prisoner at the Barre, and know not what shall become of us. For, though two be for us, there are two against us, as strong and more stiffe than they. So that, much depends upon this second *Meeting*; upon the composing or taking up this difference. For, these must be at *peace* betweene themselves, before they at *peace* with us, or wee with GOD. And this is sure: we shall never *meet* in heaven, if they *meet* no more.

And many meanes were made for this *meeting*, many times; but, it would not be. Where stayed it? It was not long of *Mercy*; shee would be easily intreated, to give a new *meeting*: (no question of her.) Oft did she looke up to *heaven*, but *Righteousnesse* would not *looke downe*: Not *looke*? not that? small hope, she would be got to *meet*, that would not *looke* that way-ward.

Indeed, all the question is of her. It is *Truth*, and *she*, that holds off: but, specially *Shee*. Vpon the *Birth* (you see) here is no mention of any in particular, but of *Her*; as much to say as, the rest might be dealt with; she only it was, that stood out. And yet, she must be got to *meet*, or else no *meeting*.

No *meeting*, till *Iustice* satisfied.

All the hope is, that she doth not refuse simply, never to *meet* more: but stands upon *satisfaction*: Else, *Righteousnesse* should not be *righteous*. Being satisfied; then, she will: remaining unsatisfied; so, she will not *meet*.

All stands then on her satisfying; how to devise; to give her satisfaction to her minde, that so she may be content, once more (not to *meet* and argue, as yer-while, but) to *meet*, and *kisse*; *meet* in a joynt concurrence to save us, and set us free.

And (indeed) *Hoc opus*, there lyes all: how to set a song of these foure parts, in good harmony; how to make these *meet*, at a *love*-day; how to satisfie *Iustice*, upon whom all the stay is.

Not in any, but the *Christian Religion*.

And this (say I) no *Religion* in the world doth, or can doe, but the *Christian*. No *Queer* sing this *Psalme*, but ours: None make *Iustice meet*, but it. Consequently, None quiet the conscience soundly, but it: Consequently, no *Religion* but it. With all *religions* else, at oddes they be; and so, as they are faine to leave them so; For, meanes in the world have they none, how to make them *meet*: Not able for their lives to tender *Iustice* a *satisfaction*, that will make her come in. The words next before are, that *glory may dwell in our Land*. This *glory* doth dwell *in our Land* indeed: And great cause have we all highly to blesse GOD, that hath made our *lot to fall in so faire a ground*: That we were not borne, to *inherit a lye*; that we were borne, to keepe this *Feast* of this *Meeting*. For, bid any of them all but shew you the way, how to satisfie *Iustice* soundly, and to make her come to this *meeting*; how GODS *Word* may be *true*, and His *worke just*, and the *Sinner* finde *mercy* and be saved for all that: They cannot. The *Christian* only can doe it, and none else. All beside, for lacke of this, passe by the *wounded man*, and let him lye still and *bleed* to *death*.

Verse 9. Psal. 16.6.

Luk. 10. 31, 32.

Bid the *Turke*: All he can say, is, *Mahomets* prayer shall be upon you. *Mahomets prayer*, what is that? Say he were (that, he was not) a *just man*, a true *Prophet*; What can his *prayers* doe, but move *Mercy*. But, GODS *Iustice*, how is that answered? Who shall satisfie that? Not prayers; *Iustice* is not moved with them; heares them not; goes on to sentence, for all them. Hee can goe no further: hee cannot make *Iustice meet*.

Bid the *Heathen*; he sayes better yet, than the *Turke*. They saw, that *without shedding of bloud* there was no *satisfying Iustice*; and so, no *remission* of sin. To satisfie her, *sacrifices* they had, of beasts. But, *it is impossible* (as the *Apostle* well notes) that *the bloud of bulls or goats should satisfie for our sins*: A *mans Sin*, and *a beast dye*? *Iustice* will none of that. What then, will ye goe as farre as some did, the *fruit of my body, for the sinne of my soule*? Nor that neither. For, if it were the *first-borne*, the *first-borne* was borne in *Sin*; and *Sin*, for *Sin*, can never satisfie. This *Meeting* will not be there.

Heb. 9. 22. Heb. 10. 4. Mica 6. 7.

Bid

Bid the *Iew*, he can but tell you, of his *Lambe*, neither. And, while time was, that was not amiſſe; while it ſtood in reference, to Saint *Iohn Baptiſts Lambe, the* LAMBE *of* GOD, this *day*, yeaned: as having the operation, the working, in the vertue of that. That being now paſt, there is no more in the *Iewes*, than in the *Gentiles ſacrifice*. *Beaſts*, both: both, ſhort of ſatisfying. So, for all that theſe can doe, or ſay, no *meeting* will there be had. Iohn 1.29.

Only the *Chriſtian Religion*, that ſhewes the true way. There is One, there, thus ſpeaketh to *Iuſtice*: *Sacrifice* and *ſin-offerings thou wouldeſt not have*; *then ſaid I, Loe I come*. He, of whom *it was written, in the volume of the booke, that He ſhould doe that feat*; *Corpus autem aptaſti mihi*. *Make Him a body* to doe it in, and He will doe it. Give Him an *ortus eſt*, let Him be but *borne*, He will make them *meet* ſtraight; *Iuſtice*, and all. For, all the world ſees, if order could be taken, that *He*, that the *Sonne* of GOD, the *Word* and *Truth eternall*, would ſay *Loe I come*; would take our *nature* upon Him; and, in it, *lay downe His Soule*, an *offering for ſinne*; there were good hope of contenting *Iuſtice*, and that the *Meeting* would goe forward. *Deus ſanguine in ſuo*, GOD *with His bloud*; What ſinne in the world would not that ſerve for? What *Iuſtice*, in heaven or earth, would not that ſatisfie? If yee ſpeake of an *expiation*, a *ranſome*, an ἀντάλλαγμα (CHRISTS owne word) a perfect *commutation*, there it is. This had, *Iuſtice will meet, embrace, kiſſe Mercy, ſhake hands*, joyne (now) friends; *Inveni enim in quo reprópitier, I have found that now, wherewith I hold my ſelfe fully content and pleaſed*. This way, yee ſhall make them *meet*; or elſe, let it alone for ever. Pſal.40.6, &c. Ephes.5.2. Matth.16.26. Iob.33.13.

## Verſe XI.

**Truth *ſhall bud out of the earth*; *and* Righteouſneſſe *ſhall looke downe from Heaven.***

AND this is it, the *Chriſtian Religion* ſets before us: how the *Sonne* of the moſt *High* GOD of heaven and earth tooke on Him our *Nature*, that, in our *Nature*, for our *Nature*, He might make to GOD (even *ſtando in terminis Iuſtitiæ ſuæ*, as the Schoole-men ſpeake, *ſtanding on the termes of his moſt exact ſtrict juſtice*) a compleat, full, every way ſufficient ſatisfaction. And this (loe) makes the *meeting*. This honour hath the *Chriſtian Religion* above all other; *this glory doth dwell in our land*; that theſe foure, by CHRISTS *Birth*, in it, are brought, not onely to *obviaverunt ſibi*, but even to *& oſculatæ ſunt*. 3 The *Birth*. *Veritas orta eſt de terra*.

And, if this be the *glory*, be not they the *ſhame* of *Chriſtian profeſſion*, that cheriſh in their boſomes, and entertaine with ſtipends ſuch, as are come to this (*phrenſie*, I will call it) to ſay; what needs any *ſatisfaction*? what care we, whether *Iuſtice meet* or no? that is (in effect) what needs CHRIST? Cannot GOD *forgive* offences to Him made, of His free *goodneſſe*, of His *mercy*, without putting His *Sonne* to all this paine? Fond men! If He would quit His *Iuſtice*, or waive His *Truth*, He could! But, His *Iuſtice* and *Truth* are to Him as *eſſentiall*, as *intrinſecally eſſentiall*, as His *Mercy*: of equall regard, every way as deare to Him. *Iuſtice* otherwiſe remaines unſatisfied: and, ſatisfied it muſt be, either on Him, or on us. For, with beaſts, or prayers, it will not be: And, it will hold off, till it be. If *Iuſtice* be not ſo *meet* with, it will *meet* with them: And, they had better *meet a ſhee-beare robbed of her whelpes*, than meet *Iuſtice* out of CHRISTS preſence. Prov.7.12.

To us, they *meet*, this *day*, at the *Child-houſe*. For theſe great Lights could not thus *meet*, but they muſt portend ſome great matter, as it might be ſome great *Birth* toward. The *Aſtrologers* make us beleeve, that in the *Horoſcope* of CHRISTS *Nativitie* there was a great *Trigon* of (I wot not what) *Starres* met together. Whether a *Trigon* or no; this *Tetragon* (I am ſure) there was, theſe were all (then) in *conjunction*, all in the *aſcendent*, all above the *Horizon* at once, At *Ortu eſt* the *Birth*, of *Veritas* the *Truth*, *de terrâ* from the *earth*; The *Occaſion* of drawing theſe foure together.

Christ the *Truth*: *Veritas prima*, * Iohn 14.6.

*Veritas* will fit CHRIST well, who, of Himselfe said, * *Ego sum veritas*, *I am the truth*. So is He: Not that of the former *Verse*, which is but *veritas secunda*, the *truth* spoken or uttered forth: He, the *veritas prima*, the *first truth*, within. That depends upon this. Then are the words uttered true, when there is an *adequation* betweene them and the minde. So, the *first Truth* He is.

And *Veritas secunda*, too. 2 Cor. 1.

The *first* and *last* both. For now, by His comming, He is the *adequation* of the *Word* and the *Worke*, the *Promise* and the *Performance*. That way, Hee is *truth* too: The *truth* of all *Types*, the *truth* of all *Prophecies*: For, *in Him, are all the promises Yea* and *Amen*: *Yea*, in the *first truth*; *Amen*, in the *last*: That actuall verifying is the *truth*, when all is done: and, that He is, by His *birth*.

Christ *de terrâ*. a Gen. 3.19. b Ier. 22.29. c Eccles. 10.9. d Esay 45.8.

And, as the *truth* fits His *Nature*, so doth *earth*, *Man*. Of whom, GOD; [a] *Earth thou art*: To whom, the *Prophet* thrice over; [b] *Earth heare the Word of the* LORD: By whom, the Wise-man, [c] *Quid superbis? Why should earth bee proud?* [d] *Germinet terra Salvatorem*, *Let* this *earth bring forth a* SAVIOUR, be the *terra promissionis*, the *Blessed Virgin*, who was, in this, the *Land of promise*. So was this very place applied by *Irenæus* in his time, who touched the *Apostles* times: So, by *Lactantius*. So, by Saint *Hierom* and Saint *Augustine*. Those foure meet in this sense, as doe the *foure* in the Text: *Quid est veritas de terrâ orta? est* CHRISTUS *de fœminâ natus*; *Quid est Veritas? Filius Dei*: *Quid terra? Caro nostra*: What the *truth*? CHRIST: What the *earth*? Our *flesh*. In those words they finde this *Feast* all.

*Iren. lib. 3. c. 5. Lact. l. 4. c. 12.*

Christs *orta est* double. 1 De Cœlo. Luke 1.78. a 2 De terra. Zach. 3.8. b *Orta de*.

For *Orta est*, it is double: Therefore, *de terrâ* is well added: Another *Ortus* He had, *de cœlo*: to wit, His heavenly *Divine Nature*, which, as the *day*, *sprung from on high*; and He, in regard of it, called *Oriens*, by *Zachary*, in the *New Testament*. But this (here) is *de terrâ*; for the word (properly) signifies, the *shooting forth of a sprigge out of the ground*: and He, in regard of this *ortus*, called the *Branch*, by *Zachary* in the Old.

Gal. 4.4. Esay 11.1. c *Orta est*.

2. And, there is more in *Orta*. For, (it is *Rabbi Moses* note,) that is (properly) when it springeth forth *of it selfe*, as the field-flowers doe, without any seed cast in by the hand of man; so (saith he) should the MESSIAS come: Take His *nature* not only *in*, but *de*, *of* the earth. Not bring it with Him from *Heaven* (the errour of the *braine-sicke Anabaptist*,) but take it of *the earth*: be the *womans Seed*, *made of a woman*, out *of the loynes of David*: *Virga de radice Iesse*, *the Root of Iesse*: Nothing more plaine.

d The Effect.

3. And yet more, from *orta est*. For that, the *truth*, while it is yet unaccomplisht, but in promise only, it is but (as the *Seed* under ground) *hid* and covered with earth, as if no such thing were: assoone as ever it is actually accomplished (as, this *day*) then doth it *Spring* forth (as it were,) is to be seene above ground; then *Orta est*, *de terrâ*, in very deed.

On *Truth*, she is gained.

Of the effect, now *Births* are, and have beene, diverse times, the *ending* of *great dissentions*: As was this here: For, by this *Birth*, tooke end the two *great Houses*: An union of them by it.

First, by this, *Truth* is gained; *Truth* will *meet* now. That *truth* will come to this *truth*, *tanquam minus dignum*, *ad magis dignum*, as the *Abstract* to the *Archetype*. And, *Truth*, being now *borne* of our Nature, it will never (we may be sure) be against our *Nature*: being *come* of the *earth*, it will be true to his owne country; being made *man*, will be for *man* now, all He can.

On *Righteousnesse*.

By this meanes, one of the opposites is drawen away, from the other: Got to be on our side. It is *three to one*, now *Righteousnesse* is left all alone; and there is good hope, she will not stand out long. For (loe) here is good newes; first, that *respexit de cœlo*, she yet *lookes downe from heaven*, now.

So as, this *birth* in earth (you see) *workes* in *heaven*; and by name, upon *Righteousnesse*, there. For, though there were none in *heaven*, but it wrought upon them; yet, the *Psalme* mentions none, but *Righteousnesse*. For, (of all) she the least likely: and, if *she* be wrought on, the rest there is no doubt of. How can there? they are all won to us alreadie.

With

With *Righteouſneſſe*, it workes two wayes: Firſt, *downe ſhee lookes*. Whether it was, that *ſhe* miſſed *Truth*, to ſee what was become of her, and not finding her in *heaven*, caſt her eye to the *earth*. But there, when ſhe beheld *Verbum caro factum*, the *Word fleſh*, the *Truth freſhly ſprung* there, where it had beene a ſtrange plant long time before, *Aſpexit* and *Reſpexit*, ſhe *looked* and *looked* againe at it. For, a Sight it was, to move, to draw the eye; yea, a ſight, for Heaven to be a Spectatour of; for the *Angels*, to come downe and *looke* at; for *Righteouſneſſe* it ſelfe, to doe ſo too. Παρακύψαι is the *Angels* word (in Saint *Peter*:) διακύψαι is the *Septuagint's* word here: both meane one thing. The *Greeke* word is to *looke* (as we ſay) *wiſhly* at it, as if we would looke διὰ even thorow it; the *Hebrew* word, (that) is, as if *Righteouſneſſe* did *beat out a window*: So deſirous was ſhe, to behold this *Sight*.

1 Shee *lookes downe.*

Iohn 1.1.

1 Pet. 1.12.

And no marvell; for, what could *Righteouſneſſe* deſire to ſee, and ſatisfie her ſelfe with, that, in Him, was not to be ſeene? A *cleane birth*, a *holy life*, an *innocent death*; a *Spirit* and a *mouth* without *guile*; a *Soule* and a *bodie* without *Sinne*. In Him, ſhe beheld them all. Them, and whatſoever elſe might yeeld her full ſatisfaction: *Lay judgement to the rule and righteouſneſſe in the ballance*, nothing *oblique*, will be found in Him, nothing, but *ſtraight* for the *rule*; nothing *minus habens*, but full weight for the *ballance*.

Thus, when *Truth, from the earth*; then, *Righteouſneſſe, from heaven*. Then: but not before. Before, *Righteouſneſſe* had no proſpect, no window open this way. She turned away her face; ſhut her eyes; clapt to the caſement; would not abide ſo much as to looke hither, at us, a ſort of forlorne ſinners: not vouchſafe us once the caſt of her eye. The caſe is now altered. Vpon this ſight, ſhe is not onely content, in ſome ſort, to condeſcend to doe it, but ſhe breakes a window thorow to doe it. And then, and ever ſince this [*Orta eſt,*] ſhe lookes upon the earth with a *good aſpect*; and a *good aſpect*, in theſe *celeſtiall lights*, is never without ſome *good influence* withall.

But then (within a *verſe* after,) not only *downe ſhe looks*, but *downe ſhe comes*. Such a power attractive is there, in this *Birth*. And comming, ſhe doth two things: 1 *Meets* firſt; for, upon the view of this *birth*, they all ran firſt, and *Kiſſed the Sonne*: 2 And that done, *Truth* ran to *Mercy*, and embraced her; and *Righteouſneſſe* to *Peace*, and *kiſſed* her. They that had ſo long beene parted, and ſtood out in difference, now *meet*, and are made friends: Howſoever (before) removed, *in ortu veritatis, obviaverunt ſibi*; howſoever (before) eſtranged, now, *oſculatæ ſunt*.

2 Downe *ſhee comes.* Verſe 13.
1 To *meet.*
2 To *kiſſe.*

And, at that *birth* of His well *met they all*, in whom they *met all*: The *Truth* He is: and *per viſcera Miſericordiæ* He came, *through the tender mercies of our* GOD: and He *is made to us righteouſneſſe*; and *He is our Peace*. All *meet in Him*; for indeed, all He is; that no marvell, they all foure *meet*, where He is, that is *all foure*.

Luke 1.78.
1 Cor. 1.30.
Ephes. 2.14.

And, at this *meeting Righteouſneſſe*, ſhe was not ſo off-ward before, but ſhe is now as forward; as forward, as any of the reſt. Marke theſe three.

1 Lets not *Peace* prevent her (as *Mercy* did *Truth*;) but, as *Mercy* to *Truth*, firſt; ſo, ſhe (firſt) to *Peace*: as forward as *Mercy* every way.

2 Nay, more forward than *Mercy*: for, *Mercy* doth but *meet Truth*, and there is all; but ſhe, (as more affectionate) not only *meets Peace*, but *kiſſes her*. And (indeed) *Righteouſneſſe* was to doe more, (even, to *kiſſe*,) that it might be a pledge of forgetting all former unkindneſſe; that we may be ſure ſhe is perfectly reconciled now.

3 And one more yet (to ſhew her the moſt forward of them all,) out of the laſt *Verſe*. At this *meeting*, ſhe followes not, drawes not behind, ſhe will not goe with them: She is before, leaves them to come after, and beare the traine: She (as *David*) is before the *Arke*: puts Saint *Iohn Baptiſt* from his office, for the time; *Righteouſneſſe* is his *fore-runner*: *Righteouſneſſe ſhall goe before*, tread the way before Him; the formoſt now of all the company. By all which, ye may know, what a *looke* it was, ſhe *looked* with from *Heaven*.

Verſe 13.

Thus ye ſee, CHRIST, by His comming, hath *pacified the things in Heaven*. A peece of *Hoſanna*, is *pax in cælis*: There cannot be *pax in terris*, till there it be, firſt. But, no ſooner there it is, but it is *peace* in earth ſtraight, which (accordingly) was,

Coloſſ. 1.20.

Luke 2.14. this *day* proclaimed by the *Angels*. So, by the vertue of this *birth*, *Heaven* is at *peace* with it ſelfe: and *Heaven*, with *Earth*, is now at *peace*. So is *Earth* too, with it ſelfe, and a fulfilling of the Text by this *meeting* is, there, too.

Rom. 9.4. The *Iewes*, they repreſent *Truth*; to them it belongeth properly. For, *Truth* was, where were *Eloquia Dei*, the *Oracles of* GOD: and they were with the *Iew*. The *Gentiles* they claime by *Mercy*, that is their vertue: Where was *Mercy*, but where was *miſery*? and where was *miſery*, but with them that *lay in darkneſſe in the ſhadow of*

Luke 1.79. *death*? And, that was the *Gentiles* caſe, before this *orta eſt*. But, when the *partition wall was broken downe*, and the two *met* in one, then alſo (in a ſenſe) *Mercy* and *Truth met together*. So, theſe two.

And ſo, the other two likewiſe. For, *Righteouſneſſe*, ſhe was where the *Law* was, (for, that, the *rule of righteouſneſſe*,) where the Covenant of the Old Teſtament was, *doe this and live* (the very voyce of *Iuſtice*:) But, *Peace* was, where CHRIST was, in the *Goſpell*; *Ipſe eſt Pax noſtra*, for He *is our Peace: Peace, and Peace-maker both, Qui fecit utrunque unum*, that hath made the *Law* and the *Goſpell*, the *Old Teſtament* and the *New*, to be bound together (now) both in one volume.

II. Of this *meeting* in *Chriſtianitie*. Thus we have done with CHRIST. I would now apply *this meeting* to our ſelves another while. For, I aske; did this hold; did theſe *meet* only in CHRIST? Doe they not in *Chriſtianitie* likewiſe? Yes; there too. With CHRIST came *Chriſtianitie*: looke, what in His *birth*, now; in the new *birth* of every one, that ſhall be the better by it; even the ſame *meeting* of the very ſame vertues, all.

1 John 1.8. *Mercy* and *Truth* (firſt) *to meet*. *Truth* of *confeſſion*: *confeſſion* of our *ſins*; which if with *fig-leaves* we ſeeke to cover, and confeſſe not, *there is no truth in us*. And, ſome *truth* there is to be (at leaſt this *truth*) or, no *meeting* with *Mercy*. But, when this *truth* commeth forth, *mercy meeteth* it ſtraight. Will ye ſee the *meeting*? *Peccavi* (ſaid

2 Sam. 12.13. *David*) there is *truth*: *Tranſtulit Dominus peccatum* (ſaith *Nathan*,) there is *mercie*; *Mercy* and *Truth met* together. *Homo in terris, per veritatem ſtimulatus, peccâſſe ſe confitebatur; & Deus in cœlis, per miſericordiam flexus, confitentis miſerebatur. Truth pricked man to confeſſe his ſinnes; and Mercy moved* GOD *to pitie him confeſſing, and ſend Mercy to meet Truth.*

Will ye goe on to the other *Verſe*? It holds there too (this.) For, where a *true confeſſion* is by man made, *Veritas de terrâ orta eſt*, *Truth is budded out of the Earth*. And ſo it muſt, yer *Righteouſneſſe* will give us a *good looke from Heaven*. But will, aſſoone as it is: for, when this *truth* ſprings freely from the earth, to our owne *condemnation*; immediately upon it, *Righteouſneſſe* ſhewes her ſelfe *from Heaven*, to our *juſtification*. Will ye ſee this too? *Lord be mercifull to me a ſinner*, (there is *Truth from the*

Luke 18.14. *Earth*;) *deſcendit domum ſuam juſtificatus*, (there is *Righteouſneſſe from Heaven*.)

But, (will ye marke:) Here are two *truths*, and in either *Verſe*, *one*. This latter, is the *truth* of *Veritas orta eſt*, of CHRISTS *Religion*. And in this treaty, it was an article of *Inprimis*, *mercy* not to *meet* any, but them that profeſſe the *truth of* CHRISTS *birth from the earth*. Both theſe were borne together: By and by, upon the *birth* of CHRIST (the *Truth*,) the other *birth* alſo, of *Chriſtian truth*, *did flouriſh and ſpread it ſelfe all over the Earth*. The whole world (before) given over, and even growne over, with *Idolatry*, quite covered with the miſt of *errour* and *ignorance*, began then to entertaine the *Chriſtian profeſſion*, (and by it, to *worſhip* GOD *in Spirit and Truth*,) the *true Religion*, which is never true, if it have not this *meeting*: And this *meeting* it cannot have, if it have not the *meanes* of it, *ortus veritatis de terrâ*.

The ſame ſay we likewiſe, for the *Righteouſneſſe* which *looked downe*, and ſhewed her ſelfe. It was not that of the Law, (which never came paſt the top of *Mount Sinai*,) but a *new righteouſneſſe*, caſt in a new mould; a heavenly one, which never ſaw the earth (nor the earth it) before, before this *birth*; which is, the *righteouſneſſe* of CHRIST revealed in His Goſpell, when that *Truth ſprang*, *this Righteouſneſſe looked downe upon it.*

Now, as this of *Mercy* and *Truth* enter us; ſo *truth* (not *truth* alone, but *truth* with *truth's* paire,) with *righteouſneſſe*, carry us forward to GOD. *Truth* is not enough; not the *truth of Religion*, never ſo knowne, never ſo profeſſed; not without *Righteouſneſſe*. *Truth* is but the *light*, to guide us; *Righteouſneſſe* is the *way*, to bring us thither. A *light* is to ſee by: A *way* is to goe in: So is *righteouſneſſe*. It followes ſtraight, *ponet greſſus in viâ, Righteouſneſſe ſhall ſet us in the way* of His ſteps: *Steps*, that is, the courſe of life. For, *ſcienti* (by knowledge of the *truth*,) and not *facienti*, (by the practice of *righteouſneſſe*,) *peccatum eſt illi* (ſaith Saint *Iames*;) and *plagæ multæ*, ſaith Saint *Iames* his *Maſter*. Sinne, in that man that ſevers theſe two, is leſſe pardonable, and more puniſhable, than in any other. Verſe 13. Iames 4. 17. Luke 12.44.

And then, turne *Righteouſneſſe* to *Peace*, and they will not *meet* barely, but (more than *meet*) *Kiſſe*, in ſigne, there is betweene them more than ordinary affection. *Fac juſtitiam, & habebis pacem*, (Saint *Auguſtine* ſtands much on this.) *Eſchew evill and doe good*, ſaith he, (there is *Righteouſneſſe*:) and then, *ſeeke Peace*, and ye ſhall not be long in *ſeeking* it; She will come forth, her ſelfe, to *meet Righteouſneſſe* and *kiſſe her*. And this he aſſures us, as a certaine ſigne, to know on the one ſide, *true righteouſneſſe*, (for, that tends to *peace*, not to queſtions and brabbles, whereof there never will be end:) So, on the other ſide, *true peace*; that *kiſſes righteouſneſſe*, comes not together (like *Sampſons foxes*) by the *tailes*, by indirect meanes, but clearely and fairely; Such meanes, as all the world will confeſſe, to be right and good. Pſal. 34.14. Iudg. 15.14.

Now marke the order, how they ſtand. *Mercy* leads to *Truth*, and the *knowledge* of it; and *Truth* to *Righteouſneſſe*, and the *practice* of it; and *Righteouſneſſe* to *Peace*, and the wayes of it, *Guides our feet* (firſt) *into the way of Peace*. And, ſuch a way ſhall there alwayes be (doe all the *Controverſie Writers* what they can:) a faire way agreed upon of all ſides, queſtioned by none, in which, who ſo orders his ſteps aright, *may ſee the ſalvation of our* GOD. Even the way here chalked out before us: To ſhew *mercy*, and ſpeake *truth*; doe *righteouſneſſe*, and follow *peace*. And by this rule proceeding in the points whereto wee are come alreadie, even thoſe *truthes*, wherein we are otherwiſe minded, would in due time be revealed unto us. Luke 1.79.

This is *Zacharies peace*; and this of his well followed, in the end will bring us *Simeons peace*, *Nunc dimittis in pace*; to be diſmiſſed, to *depart hence in peace*: and *Pax in noviſſimo*, *Peace at the latter end*, is worth all. *Peace*, in the end, is a bleſſed end; and the beginning of a *Peace*, which never ſhall have end. *Mercy* our *beginning*, and *Peace* our *end*. This for the *meeting*; as in CHRIST, ſo in *Chriſtianitie*, or the courſe of a Chriſtian mans life. Luke 2.29.

Now a word, for the *continuance* of this *meeting*. For, I aske againe: *Met* they to part? By no meanes; but, as they be together (now,) ſo to continue ſtill. We had much adoe to get them together thus: Now we have them ſo, let us keepe them ſo in any wiſe. For, as this *meeting* made Chriſtianity firſt: So, there is nothing marres it, but the breaking it off againe: No greater bane, to it, than the parting of theſe. The continuance of this *meeting*.

Let me tell you this: Saint *Auguſtine* is very earneſt upon this point, of the keeping of *righteouſneſſe* and *peace*, (upon this *Pſalme* and this *Verſe*;) and of *truth* and *mercy* together, (in the next,) upon *miſericors* and *verax*, againſt them that would lay hold on *mercy*, and let goe *truth*. O (ſaith he) that will not be: they *met* together, they will not part now; Either, without either, will not be had. And ſo, of the two others. There be, that would have *Peace*, and paſſe by *Righteouſneſſe*: *Tu fortè unam habere vis, & alteram non vis* (ſaith he) you would gladly have one (*Peace*;) and for *Righteouſneſſe*, you could be contented to ſpare it. Aske any, would you have *Peace*? With all my heart, he will anſwer. There is no having one without the other; *Oſculantur hæ, amant hæ*; why they *kiſſe*, they *love* together. *Si amicam pacis non amaveris, non amabit te pax*, if ye love not her friend (that is, *Righteouſneſſe*) ſhee will none of your *love*. Take that from Saint *Auguſtine*.

Set this downe then; *Chriſtianitie* is a *meeting*: One cannot *meet*: *Two* there muſt be, and they may. But it is not a *meeting* of *two*; but, of *two* with *two*: ſo, no

leſſe

lesse than *foure*. As CHRIST Himselfe was not one Nature, So neither doth *Christianity* consist of any one *vertue*: Not under *foure*. There is a *quaternion* in CHRIST, His 1 *Essence*, and His 2 *Person*, (οὐσία, and *hypostasis*,) *in divinis*: His 3 *Flesh*, and His 4 *reasonable Soule*, *in humanis*. Answerable to these foure, are these here: these foure, to His foure.

And, as it is a *meeting*, so a *Crosse meeting*, of foure Vertues, that seeme to be in a kinde of *opposition*, (as hath beene noted.) No matter for that. They will make the better refraction; the *coole* of one, allay the *heat*; the *moist* of one, temper the *drought* of the other. The *soft vertues* need to be *quickned*; the *more forward*, to be *kept from Altum sapere*. So are the *Elements*, of which our *bodie*: So are the foure *Winds*, of which our *breath* doth consist, which gives us life. And these (in the Text) have an analogie, or correspondence, with the *Elements*, observed by the Ancients. 1 *Truth* as the *Earth*, which is *not moved at any time*: 2 *Quasi fluvius Pax* (saith *Esay*,) *Peace as a water-streame, the quills* whereof *make glad the Citie of* GOD. 3 *Mercie*, wee breathe and live by, no lesse than we doe by *aire*: and 4 *Righteousnesse*, the *ventura est judicare sæculum per ignem*, in that element.

Pſal. 93. 1. Esay 66. 12. Pſal. 46. 4. Esay. 66. 16.

You may happen finde one of these, in Scripture, stood much upon, and of the other three nothing said there, but all left out; Conceive of it, as a figure (*Synecdoche* they call it.) As, ye have (here) *man* called *earth*; yet is he not *earth* alone, but all the other three *elements* as well. No more is *Christianitie* any one, but by *Synecdoche*: but in very deed, a *meeting* of them all *foure*.

It deceived the *Gnostique*, this place: *This is eternall life to know thee. Knowledge* (saith he) is it; As if, it were all: and so, he bade care for nothing else, but to *know*, and *knowing*, *live as they list*. The *Encratite*, he was as farre gone the other way; He lived straightly, and his *tenet* was, *non est curandum quid quisque credat, Id curandum modò quod quisque faciat*: So that ye hold a straight course of *life*, it skills not, what ye hold in points of *faith*. No *meeting*, with these: Single vertues all.

Iohn 17. 3.

Yes, it skills. For, Both these were wrong; both goe for *Heretikes*. *Christianitie* is a *meeting*; and to this *meeting*, there goe *Pia dogmata*, as well as *Bona opera*; *Righteousnesse*, as well as *Truth*. Erre not this errour then, to single any out, (as it were) in disgrace of the rest; Say not, one will serve the turne, what should we doe with the rest of the foure; Take not a figure, and make of it a plaine speech; Seeke not to be saved by *Synecdoche*. Each of these is a *quarter of Christianitie*, you shall never while you live make it serve for the whole.

The truth is; sever them, and farewell all; take any one from the rest, and it is as much as the whole is worth. For (as *Bernard* well observed) *non sunt virtutes si separentur*, upon their separation they cease to be vertues. For, how loose a thing is *Mercie*, if it be quite devoid of *Iustice*? We call it *fooliſh pitie*. And how harsh a thing *Iustice*, if it be utterly without all temper of *mercy*? *Summa injuria* then (that is) *Injustice at the highest*. *Mercy*, take *truth* away, what hold is there of it, who will trust it? *Truth*, take *Mercy* from it, it is *Severity*: rather than *verity*: Then *Righteousnesse*, without *Peace*; certainly wrong is much better; better than perpetuall *brabbling*: And *Peace*, without *Righteousnesse*; better a sword farre. This, if you sunder them. But, temper these together, and how blessed a mixture! Set a song of all *foure*, and how heavenly a melodie!

Entertaine them then all foure; 1 *Hope* in *mercy*; 2 *Faith* in *truth*: 3 *Feare* of *righteousnesse*; 4 *Love* of *peace*: *O quàm præclara concordia*! O how loving a knot! How by all meanes to be maintained! How great pitie to part it!

The Time of his *meeting*.

A little of the *Time* (now,) when this *meeting* would be. No time amisse: no day in the yeare, but upon intreaty, they will be got to *meet*. Yet if any one day have a prerogative more than another, of all the dayes in the yeare, on this *day* most kindly; the *day* we hold *holy* to the memory of this *meeting*; the day of *orta est*, the *occasion* of it. In remembrance of the first *meeting*, then, they are apt and willing to *meet* upon it againe; forward (ever) to *meet*, the day, they first *met* of themselves. But, CHRIST this *day* being *borne*, this *day*, to *meet* of course. One speciall end, that he was borne, was

that,

that, at His *birth*, this *meeting* might be. If to *day* then they ſhould not *meet*, that were in a ſort to evacuate CHRIST'S *birth*: if there ſhould be a *Veritas orta*, without an *obviaverunt ſibi*: So that if we procure it not, we had as good keepe no *Feaſt* at all.

What is then the proper worke of this day, but ſtill to renew *this meeting* on it? For, CHRIST'S *birth* we cannot entertaine, but all theſe we muſt too; Neceſſary attendants upon it, every one. They be the *vertues* of His *Nativitie*, theſe. At His *birth*, CHRIST bethought Himſelfe of all the vertues, which He would have to attend on Him, then; and theſe He made choyce of, then, and for ever, to be the vertues of this *Feaſt*.

The ſooner and the better to procure this *meeting*, the Church *meets* us (as *Melchiſedek* did *Abraham*) with *bread* and *wine*; but, of a higher nature than his, farre: prepares (ever) this *day* a love-feaſt, whereat they may the rather meet. Where, *Truth* from the *earth* may looke up to *Heaven*, and confeſſe; and *Righteouſneſſe from Heaven*, may *looke downe* to earth and pardon: where we may ſhew *Mercy*, in *giving* where need is; and offer *Peace*, in *forgiving* where cauſe is; that ſo, there may be an *obviaverunt*, a *meeting*, of all hands.

And even ſo then let there be. So, may our end be as the end of the *Firſt* Verſe, in *peace*; and as the end of the *Second*, in *Heaven*. So, may all the *bleſſings* that came to mankinde by this *meeting*, or by the *birth* of CHRIST (the cauſe of it) *meet* in us and remaine upon us, till, as we now *meet* together, at the *Birth*; So we may then *meet* in a perfect man, in the *meaſure of the fulneſſe of the age of* CHRIST: Epheſ. 4.13.

As *meet* (now) at the LAMBES *yeaning*; ſo *meet* then, at the LAMBES *marriage*; be *caught up in the clouds* (then) to *meet Him*, and there to *reigne* for ever with Him, in His *Kingdome of* GLORIE. 1 Theſſ. 4.17.

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A SER-

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*, on *Friday*, the XXV. of *December*, A. D. MDCXVIII. *being* CHRISTMAS Day.

## LVKE II. Ver. XII, XIII.

Et hoc *erit* vobis Signum, &c.

*And this* shall be *a Signe unto you: yee shall finde the Childe swadled, and laid in a cratch.*

*And straightway there was with the Angell, a multitude of heavenly souldiers, praising* GOD, *and saying,*

*Glorie be to* GOD *on high*, &c.

IN these *three verses*, the points be two: 1 The *Shepheards Signe*; and 2 the *Angels Song*. The *Signe* is a remaine of *Angelus ad pastores*, the *Angels* speech to the *Shepheards*: We called it, as the *Angell* himselfe called it, a *Sermon*: *Evangelizo* (the word, he useth) is, to *preach*.

Of which Sermon there are two parts: 1 His *Birth* (the *verse* before,) 2 His *Finding*, (in this.) For, this is a double *Feast*: not only, the *Feast* of His *Nativitie*; but the Feast of His *Invention* also. Therefore the *Angell* makes not an end, with [*unto you is borne:*] but, tells them further; It is not enough, CHRIST *is borne*; but, to take benefit by His *Birth*, we are to *finde* Him. *Natus est*, His part; *Invenietis*, *ours*.

Of *natus est* somewhat hath formerly beene said: *Invenietis* (now) followes; and followes well. For, what is *Natus est*, without *Invenietis*? Such a one there is *borne*; what shall we be the better, if we *finde* Him not? As good, not *borne*, as, not *knowne*: To us, all one. *Nobis nascitur; cum à nobis noscitur. Borne* He may be, before; but, *nobis natus*, *to us* He is *borne*, when to us he is *knowne*, when we *finde* Him; and not before. CHRISTUS *inventus* is more than CHRISTUS *natus*. Set downe *invenietis* then first.

*Invenietis* leads us to *Hoc erit Signum*. For, how shall they *finde* Him without a *Signe*? So come we from CHRISTUS *natus*, to CHRISTUS *signatus*. *Natus*, *borne*

*borne*, to be found; *Signatus*, signed or marked, that He may be found. *Borne* He is, that they know: And, *when*, they know; (*hodiè.*) And, *where*, they know, in *Bethlehem*. To *Bethlehem* they will: but when they come there, how then? In such resort, the Towne so full of strangers, as *no roome in the Innes*, whither should they turne them? What could they wish, but *O quod erit Signum! Natus est*, ô that He were *Signatus*! O that we had a *signe* to find Him by!

Their wish is honest and good: And pitie, any that seekes *Christ* should want a *signe*, to find him by: the *Angell* will not suffer that; But, before he end his speech, he takes order for their *Signe*: and This it is. When yee come to *Bethlehem*, never search in any house, or chamber; In a *stable*, there, shall you finde a *Babe swadled* and *laid in a manger*; You would little thinke it, but that is He. And so, *Signo dato*, this *Signe given*, the Sermon ends. For, to find CHRIST is all: All, in all. *The Division.* I.

A *Sermon* would have an *Antheme* of course; It hath so. And one suitable, if it might be: an *Angell* preached it, and no man: It would be a *Queer of Angels*, and not of men, to sing it. So it is *Gloria in excelsis*, all the *Fathers* call it *Hymnum Angelicum*, the *Angels Hymne*, or *Antheme*.

This is set downe in the two latter verses: the 1 *Queer* that sing it, in the former: the 2 *Song* it selfe (the *dittie* of it so) in the latter. 1. The *Queer*: in it five. 1. Who? That there were certaine *heavenly Personages* first. 2. In what habit? that in the *habit of souldiers* to see to. 3. What number? that a great *multitude* of them. 4. What they did: That they tooke up this *Hymne* and fell on praising God. 5. And fiftly, When? That they did it instantly, upon the speech ended. II. 1

The *Song*: That consists of three streines. There are in it 1 God, 2 *Earth*, and 3 *Men*, these three first. And then, three to these three: 1 *Glorie*, 2 *Peace*, 3 *Good-will*: Each sorted to other: 1 *Glorie*, to GOD; 2 *Peace*, to the *Earth*; 3 To *Men*, a *Good-Will*. 2

So have you the *signe* and the *Song*: the one to ballance or counterpeize the other; the *Song to sing* away the *Signe*; to make amends, for the *manger*. The *Signe*, very poore and meane; the Song, exceeding high and heavenly. *Paupertas in imis*, the Signe; povertie at the *lowest*: *Gloria in excelsis*, the *Song*, *Glorie* at the *highest*. That, well might *Leo* aske, *Quis est iste puer, tam parvus, tam magnus?* What *Child* is this so *little*, and so *great* withall? *Tam parvus, ut in præsepi jaceat*: *Tam magnus, ut Ei concinant Angeli*. *So little, as he lyes in a cratch: So great though, as He hath Angells to sing to Him*; the whole *Queer* of heaven, to make Him melodie. It is a course (this) the HOLY GHOST began it (here,) at His *Birth*, and after, observed it all along, *Sociare ima summis, & insolita solitis temperare*; to couple *low* and *high* together, and to temper things *mean* and *usuall*, with others as *strange* every way. 3

Out of these we shall learne, 1 First, what our dutie is, To *find* CHRIST. The *Angell* presuppose this; that, being *borne* we will not leave, till we have *found* Him; till we can say, (it was the first word of the first *Apostle*) εὑρήκαμεν, *Wee have found, found the Messias*. *Invenietis*: by all meanes, to find *Christ*. 2 Then, how to find Him, at what *Signe*. 3 And last, when we have *found* Him, how to *salute* Him, with what words to praise GOD, *for Him*. For *Him*: both for His *Birth*; and for His *Invention*. All considered, His *Invention*, to us, no lesse behoofefull, then his *Nativitie*. And, this *day* to be no lesse solemnized, for *invenietis* His *finding*, then for *natus est* His very *Birth* it selfe. It is more often found, in the first *Fathers*, by the name of *Theophania*, His *appearance* or being *found*; then by the name *Genethlia*, of being borne into the world. The *Angels Evangelizo* reacheth to both: their *Gloria in excelsis* is sung for both. Ioh. 1. 41.

I. THe worke of the day is *invenietis*, to *find Christ*. We ſhall not be the better for *natus eſt*, if we *finde* Him not. *Find* Him we cannot, if (firſt) we find not a *Signe* to find him by. *Erit vobis Signum*, and *Hoc erit* (ſaith the *Angell*) a *Signe* ye ſhall have; and *this ſhall be it: Ye ſhall find him ſwadled and laid in a Manger.*

I. *The Signe.*

*Signes* never come amiſſe; but, are (then) ſo neceſſarie, as we cannot miſſe them, when we ſhould miſſe without them: when, no *Signe*, no *invenietis*: As, here. For, if a *Signe*; if this *Signe* had not beene given; no *invenietis*: *Chriſt* had not beene *found*. Not beene *found*; for, never had beene ſought, in ſuch a place. Had not the *Angell* thither directed the *Shepheards*; had not the *Starre* thither pointed the *Magi*, neither tone, nor tother would ever, there have *ſought Him*. *A Non eſt inventus* had beene returned by both.

And reaſon: For, ſome kind of proportion there would be betweene *Signum*, and *Signatum*; And, if the *Signe* be a *place* (as here) betweene *Locus*, and *Locatus*. A *chiefe Perſon*, in a *chiefe Place*; a *Lord* and *Saviour*, ſomething *Lord* and *Saviour*-like. To *Bethlehem* they will. Set the *Signe* by, let them alone, ſay nothing to them: When they came thither, they would never goe to an *Inne*, or *Oſtrie*, but to the very beſt houſe in the Towne. Or, if to an *Inne*, to the *faireſt Chamber* in it: Or, to a *Chamber*, at the leaſt: Never, to the *ſtable*; there to looke, in the *manger*, for *Chriſtus Dominus*. To the *ſtable* we goe to looke for an *horſe*; To the *Crib* for *bos cognovit & aſinus*; for one of them: Never, thither, to ſeeke for the *Saviour* of the world.

Eſay 1.3.

Nay, if in their ſearch paſſing by, by hap, they had lighted upon ſuch a *Birth*; a *Child* ſo lying; it may be, they would have pitied the poore *Babe*, and the *Mother*; but have gone on their way, and ſought farther: Never (I dare ſay) taken Him, for CHRIST the *Lord*. And, if one ſhould have bid them, Stay, for this is the *Child*, the *Angell* ſpake of; they would have ſhaken him of, and ſaid, with as great skorne as

1 Sam. 16.17. they, *1. Sam. X. Nunqhid poterit iſte ſalvare nos*, what ſhall this be our *Saviour* trow? For, *invenietis* is not all, to *find* Him: but, *finding* Him, to applie the *Angells* words unto Him; to beleeve, of this *Child* thus there lying, that He ſhould be *Chriſt* the *Saviour*, *Gaudium omni populo*, the joy of the whole earth. It goes hard, this.

We ſaid (when time was) this meſſage was ſo high, as no man meet to bring it, but an *Angell* of heaven. We ſay now, *ex alio capite*, this ſigne was ſo unlikely, no man was meet to give it, but an *Angell* only. And it was well, it was an *Angell*: if it had beene any elſe, His *Birth* would have ſeemd (as his *Reſurrection* did) λῆρος, a fained tale: No mans *Affidavit* would have beene taken for it.

What were the *Shepheards* like to thinke of this? Sure, thanke him for *Natus eſt*, the newes of His *Birth*; but, not for His *Signe*, *Erit Signum*, they like well: but not, *Hoc erit*. If Hee had given them no *Signe*, it would have troubled them: Now, the *Signe* given troubles them worſe. For, this *Signe*, they know not what to make of it; It is ſo poore a one, it is enough, to make them halfe in the mind to give over their journey, as not caring for *invenietis*, whether they *find* Him or no: If His *Signe* be no better, as good loſt, as *found*. Alwaies, this is out of the *Evangelizo vobis*; no part of it; for, no good newes, thus to *find* Him.

And we, if we admit a conference with *fleſh* and *bloud*, when we lay together the *Signe*, and of whom it is the *Signe*; we find, to our thinking, a great diſparagement, and (I know not how) thoughts ariſe in our hearts, as if ſome better *Signe* would have done better. The meaning is, we would find CHRIST (faign;) but we would finde Him, in ſome better place. Halfe *Iewes* wee are all in this point; wee would have a *Meſſias* in *ſtate*. *Hoc erit*, this it ſhall be (ſaith the Angell.) *Shall be*: but ſhould it be this? No: how ſhould it be, let us ſee; Why, this ſhall be the *Signe*; Ye ſhall find the *Child*, not in theſe *clouts or cratch*, but in a *crimſin mantle*; in a *cradle* of *ivorie*: That (lo) were ſomewhat *Saviour*-like: *Hoc erit Signum*.

But,

But, in vaine take we upon us, to teach the *Angell*: We would have we know not what. We forget S^t. *Auguſtines, Diſtingue tempora*: as the time is, the *Angell* is right; and a fitter *Signe* could not be aſſigned. Would we have had Him come in power, and great glorie? and ſo he will come; but not now. He, that commeth here in *clouts*, He will come in the *clouds*, one day: But (now) His comming was for another end; and ſo, to be in another manner. His comming (now) was, (as we ſay in the *Collect*) *to viſit us in great humility*: and ſo, His *Signe* to be according.

Nay then, I ſay: Firſt, goe to the nature of a *Signe*, if CHRIST had come in His excellencie, that had beene no *ſigne*, no more than the Sun in the Firmament ſhining in his full ſtrength: *Hoc non erit Signum*. Contrarie to the courſe of Nature it would be, elſe it is no *Signe*. The *Sun* eclipſed; the *Sun* in Sackcloth: that is *Signum in ſole*, the *Signe* indeed: And that is the *Signe* here, the *Sun of righteouſneſſe* entring into his *eclipſe*, begins to be darkened, in his *firſt point*, the point of his *Nativitie*. This is the *Signe* (ſay I:), and, that had beene none. Luk 21.25. Mal.4.2.

I ſay againe: It is not only *Signum*; that is not all, it is *Signum Vobis*: We ſhall doe well to look to *Vobis*. There is a matter, in that: For whom, this *Signe* was given: (Not the perſons ſo much, as the condition.) For, if he had been ſo glorioufly borne, ſuch as theſe ſhould never have beene ſuffered to come neere Him. But, this is a *Signe, for You*: You, that keepe ſheep, and ſuch other poore people; you have a *Saviour* too. He is not the *Saviour* of *Great ſtates* only; but, even of poore *ſhepheards*. The pooreſt of the earth may repaire to Him, being no other place but this; and by this *Signe* to find Him: And ſo, *hoc erit Signum Vobis*. 2

I ſay thirdly, *Vobis*, and take in our ſelves too. So, *Hoc erit Signum*. For, what praiſe or thanks had it beene for us, to have beleeved in Him, borne in all glorious manner? But, being thus borne, with this *Signe*, if now we doe it, τῦτο χάρις παρὰ θεῷ (to ſpeake in St. *Peters* phraſe) *this hath thankes* and *praiſe with God*: And ſo, *Hoc erit Signum*. 3 1 Pet.2.19.20.

Fourthly, without regard of them, or of us, I ſay, that even in regard of *Himſelfe*, *Hoc erit Signum*. Would there be a proportion betweene the *Signe* and the *Signatum*? There is ſo. This, holds good proportion with the enſuing courſe of his *life*, and *death*. And, (all conſidered,) it is even *Signum adæquatum*. We may well begin with CHRIST in the *Cratch*: We muſt end with CHRIST on the *Croſſe*. The *Cratch* is a *Signe* of the *Croſſe*. They that write, *de re ruſticâ*, deſcribe the forme of making a *Cratch Croſſe-wiſe*. The *Scandal* of the *Cratch* is a good preparative, to the *Scandal* of the *Croſſe*. To be *ſwadled* thus, as a *Child*, doth that offend? What then, when ye ſhall ſee Him *pinion'd* and *bound* as a *Malefactor*? To lye in a *Manger*, is that ſo much? how then, when ye ſhall ſee Him *hang* on the *Croſſe*? But ſo,----*primo ne diſcrepet imum*; that His beginning and His end may ſuit well and not diſagree, *Sic oportuit Chriſtum naſci*. Thus ought *Chriſt* to be *borne*, and this behoved to be His *Signe*. 4

But then, to remove this *Scandal*, I ſay fiftly: That the leſſe *glorious*, the more *glorious*; the leſſe *glorious* His *Signe*, the more *glorious* He. And even in this reſpect of His glorie, He was to be borne under this *Signe*. Had he come in the power and great glorie, wee ſpake of, what great matter had it beene for Him (then,) to have done things powerfull, and glorious? But, comming in this ſort, theſe ſame *panni* and *præſepe* were an evident *Signe*, of the power of His might, in nothing ſo manifeſt, as in this, that, from ſo poore a beginning, He was able to advance ſo glorious a worke. It was much, from a *babe* floting in the flaggs of *Nilus*, in a *baſket* of *bulruſhes* (*Moſes*) to gather himſelfe a people, even the Nation and Kingdome of the *Iewes*, and to deliver His *Law*. It was infinitely much more, from this *babe* (here) lying in the *Cratch*, to work the bringing in of the *Gentiles*, and the turning about of the whole world, and to publiſh His *Goſpell*, the *power of God to ſalvation*. Herein, is power: from His *Cratch*, to doe this. There to lay Him; and, there lying, to make ſo many nations come, and adore Him, as ſince He hath. That if ever *in His Humilitie, His judgement were exalted*; if His *power* were ever made *perfect in weakeneſſe*; if ever He ſhewed, that *infirmum Dei fortius eſt hominibus*, *God* at the weakeſt, is ſtronger than men in all their ſtrength; *Hoc erit Signum*, in this *Signe* it was. 5 Exod.2.3. Act.8.33. 2 Cor.12.9. 1 Cor.1.25.

A ſigne, *cum externa rejicit, quòd ſibi ſufficit*; in that, He caſts from Him all outward ſignes and meanes, that He is, of himſelfe, *all-ſufficient*; *& nulla indiget niſi ſe*, and needs no power but his owne. His *Cratch* and He will bring this worke to paſſe. His *gloria in excelſis* will be *hoc ipſo excelſior*; *His glorie on high*, ſo much the *higher*, for this. Ever; But, now, more than ever: And, in all His *ſignes*; but, in this, more glorious, then in any, nay then in all of them. And ſo *Hoc erit ſignum, this ſhall be the Signe*: ſhall be, and ſhould be, both.

6 But, I waive all theſe, and ſay ſixtly: Make of the *Signe*, what ye will; It skills not what it be; never ſo meane: In the nature of a *Signe*, there is nothing, but it may be ſuch; All is, in the thing *ſignified*. So it carrie us to a rich *Signatum*, and worth the finding, what makes it a matter, how meane the *Signe* be? We are ſent to a *Crib*; Not, to an empty *Crib*; CHRIST is in it. Be the *Signe* never ſo ſimple, the *Signatum* it carries us to, makes *amends*. Any *Signe*, with ſuch a *Signatum*.

And, I know not the man ſo ſquemiſh, but if, in His *ſtable*, and under His *manger*, there were a treaſure hid, and he were ſure of it; but, thither he would, and plucke up the planks, and digge and rake for it, and be never a whit offended with the homelineſſe of the place. If then *Chriſt* be a treaſure (as, in Him are *all the treaſures of the wiſedome and bounty of God*) what skills it, what be His *Signe*. With this, with any other, CHRIST is worth the *finding*. Though the *Cratch* be not worth the going to, CHRIST is worth the going for. He is not worthy of CHRIST, that will not goe any whither, to find *Chriſt*.

Coloſ. 2. 3.

7 Laſtly, I would faine know, why ſhould the *ſhepheards*, why ſhould any be aſhamed, of this *Signe*? the *Angels* are not: *Non erubeſcit quis quod prædicat*, No man proclaimes or *preaches* of that; makes a *Hymne* of that, he is *aſhamed* of. And (Indeed,) why ſhould the *Angels* be aſhamed to report it, ſeeing *Chriſtus non eſt confuſus, Chriſt* is not aſhamed to weare it. And if He be not, ſo to bee *found*, never let us be, ſo to *find* Him.

I conclude then: They that will have a *Saviour* without ſuch a *Signe*, beſt ſtay for the Iewes *Meſſias*, or get them, for their *Signe*, to ſome body elſe. The *Angell* hath none; The *Goſpell* knowes none, but this: We muſt take *Chriſt* as we *find* Him; *cratch* and all. The invention of the *cratch*, and the invention of *Chriſt* fall both upon one Feaſt; this day, both: No ſevering of them. All which (I truſt) by this, ſhew plainly; the *Signe* was well aſſigned, by the *Angell*: and ſo (I hope) we will not let the *ſhepheards* goe alone, but goe along with them too, for companie, to find *Chriſt*, *in hoc Signo*, *by this Signe*.

But the *cratch* is gone, many yeares agoe: What is our *Signe* now? Why, what was this *Signe* a *ſigne* of? There needs no ſtreining at all; of *humilitie* (cleere:) *Signum humile*, *Signum humilis*. Not alwaies ſo; not with us; where, the *higheſt minds* will uſe the *loweſt ſignes*: but, with *Chriſt*, with ſuch in whom is the mind of *Chriſt*, there is no odds at all. Ye may ſtrike a tally betweene the *Signe* and the *Signatum*. *Humilitie*, then: We ſhall find Him, by that *Signe*, where we find *Humilitie*, and not faile: and where that is not, be ſure we ſhall never find Him. This *day*, it is not poſſible to keepe of this theme: we cannot but we muſt fall upon it; it is ſo woven into every *Text*, there is no avoyding it: But, of all, into the *Signe*, moſt of all. Such a *Signe*, of ſuch *Humility*, as never was.

Mat. 12. 38. *Signes* are taken for wonders: (*Maſter we would faine ſee a Signe*, that is, a *miracle*.) And, in this ſenſe, it is a *Signe*, to wonder at. Indeed, every word (here) is a wonder: Τὸ βρέφος *an infant*; *Verbum infans*, the *Word* without a *word*; the *æternall Word* not hable to ſpeake a *word*; [1] A wonder ſure. [2] And the σπαργανισμὸς, *Swadled*; and that a *wonder* too. *He*, that (as in the 38. of *Iob* he ſaith) *taketh the vaſt bodie of the maine Sea, turnes it to and fro, as a little child*, and *rolls it about with the ſwadling bands of darkneſſe*; He, to come thus into *clouts*, himſelfe! [3] But yet, all is well; All children are ſo: But, *in præſepi*, that is it, there is the wonder. *Children* lye not there; He doth: There lieth He; the *Lord of glorie*, without all *glorie*. Inſtead of a *Palace*, a *poore ſtable*; of a *cradle* of ſtate, a beaſts *cratch*; No pillow, but a lock of hay; No hangings, but duſt

Iob 38. 9.

and

and cobwebs; No attendants, but *in medio animalium* (as the Fathers read the third of *Abakuk*:) For, if the *Inne* were full, the *ſtable* was not empty, we may be ſure. A *Signe* this, (nay three, in one,) able to amaze any. Abak. 3. 2.

And *it is true* (ſaith *Salomon*, and makes a wonder of it) *will* GOD *accept a place in earth to receive Him?* When he had built Him a ſtately ſumptuous *Temple*, and meant it by that.) And is that a wonder, if *in ſuch a Temple?* What is it then, if in a corner of a *ſtable*, in a *cratch* there? Will He accept of that trow? If He will, *Hoc erit Signum* indeed. O LORD, O LORD (ſaith *King David* (his Father) rapt with admiration) *how wonderfull!* What? why, *minoraſti Eum ab Angelis, Thou mad'ſt Him lower than the Angels* (for, to CHRIST, doth the *Apoſtle* applie that verſe *Hebr.* II.) *Lower than the Angels?* Nay lower yet (ſaith *Eſay* in his *LIII.*) *Noviſſimus virorum* the *loweſt of men*: Nay, lower yet (ſaith the *Angell* here,) lower than the *loweſt of men*. For, a *ſtable*, a *cratch*, is a place for *beaſts*, not for men. So low. Well may this be ſaid a *Signe*, in this ſenſe, *to wonder at*: If it be well looked into, it is able to ſtrike any man into an extaſie. Pſal. 8. 4. Heb. 2. 6. Eſay 53. 3.

But, if we ſtand but gazing, and wondring at this *Signe*, the *Angell* will blame us at the *Nativitie*, As they did the *Apoſtles*, for the like, at His *Aſcenſion*. What learne we by it. Acts 1. 11.

For, *loquitur Signis*; *Signes* have their ſpeech: And, this is no *dumb ſigne*. What ſaith it then to us? CHRIST (though as yet He cannot ſpeake, as a new borne *babe*, yet) by it, He *ſpeaks*, and out of His *crib* (as a *Pulpit*) this day, preaches to us; and His theme is *Diſcite à me*; *learne of me, for I am humble*: *Humble*, in my *birth*, ye all ſee. This, is the *Præcipe* of the *Præſepe* (as I may call it;) the leſſon of CHRISTS *cratch*. *Vobis*. To you. Matth. 11. 29.

A *Signe* it is; but, not a *Signe* at large, indefinitely: Nothing, but *hoc erit Signum*. But, *Signum, Vobis* (for you:) limited, to ſome, not, to all. For not to ſome others; But, *to you*, and ſuch as you are, a *Signe* it is: a *Signe* it is, how to *find Him*. A *Signe*, for whom He was *borne*, that thus was *borne*: To whom *He*, to whom His *birth* belongs. Sure, *humilis naſcitur, humilibus*. So He was borne; and, for them that are ſo, He was borne. Such He was *found*; and, of ſuch He will be found, and of none but ſuch.

But then (as S. *Auguſtine* ſaith well) *Signum Vobis, ſi Signum in Vobis*: *A ſigne for you, if a Signe in you*. For, in this ſenſe alſo, it is a *Signe* to *ſigne* us with; a *Signature*, to make a mark on us. Theirs, in the *IX.* of *Ezekiel*) that *were ſaved*, they were *marked with the ſigne of Tau in their foreheads*: That, is this very *ſigne*, the marke of *Humilitie*, as being the laſt and *loweſt* letter of the whole *Alphabet*. Ezek. 9. 4.

And, *this ſigne ſhall follow them that beleeve*; and by this marke will Hee know them. By the *ſigne*, we *find* Him; by the ſame will He *find* us: *Invenietis* and *inveniemini*, by one and the ſame ſigne both. For, *nunquam erit aliud Servatoris Signum, aliud Servati*; *Never, Hee that ſaves, one Signe*; *they, that ſaved, another*. At leaſt, not a quite contrarie, but the ſame ſigne, both. By the ſame, that CHRIST found, by the ſame a *Chriſtian*: Or, to ſpeake more neerely to the day, by the ſame that CHRISTS *Birth*, by the ſame, the *Chriſtians new birth*. For, as *faith* is the vertue appropriate to His *Conception* (by *faith* He was conceived, *Beata quæ credidit*:) So is *Humilitie*, as proper to His *Nativitie*: in great *Humilitie*, this Day, was He borne, and brought into the world. Then, if the *Signe* of CHRISTS *Birth* be the proper *Signe* of a Chriſtians *new birth*, *wherein* CHRIST *is faſhioned in us anew*; *Hoc erit Signum*, that they, who to *faith* have not joyned *Humilitie*, are not yet come ſo far, as to be *babes in* CHRIST; not yet (as Saint *Baſil* ſpeakes) come to their σπάργανα σωτηρίας, their *ſwadling clouts, in the ſtate of ſalvation*. And what time (trow ye) will theſe be come to *the meaſure of the full age in* CHRIST, that yet are no further forward? Many a μηγανήτιος are there among us, if this *Signe* hold. Luk. 1. 45. 28. Gal. 4. 19. 2 Pet. 1. 5, 6. Matth. 18. 3. Epheſ. 4. 13.

But then, if it bee *Signum vobis*, to ſome; It is for ſome others, *Signum contra vos*: and that is the *proud*. For, the Word of *God* hath two edges: and, if it go one way thus for *Humilitie*, it cuts as deepe the contrary, againſt *Pride*. And withall, under

one leads us to the cauſe ſtreight, and ſhewes us the malignitie of the diſeaſe of *pride*. for the cure whereof, this ſo profound *humilitie* was requiſite in CHRIST. There
Eſa.14.14. Gen.3.5. was one, when time was, tooke the diſeaſe of *Ero ſimilis Altiſsimo*: And He breathed upon our firſt parents, with his *Eritis ſicut Dii*, and infected them with it. *To make*
Phil.2.6. *themſelves æquall with* God, is plaine *robberie* (ſaith the *Apoſtle*, *Phil.*2.) For that rob-
Phil.2.7.8. berie of theirs, was the *Son* of God robbed (as I may ſay) and quite *ſpoyled* of His *glorie*. For their puffing up, ἐκένωσε, He was made empty: For their lifting up, ἐταπείνωσε, was He brought thus low: For their *comparing with* God, came He to be *compared to*
Pſal.49.12. *the beaſts that periſh*: lay in their *manger*, we ſee.

Never blame the *Angell*, for giving this *ſigne*; hee had no other to give. As *Chriſt* was borne, ſo was He to tender Him. Aske CHRIST, why He would be ſo borne. Of any other *child*, this could not be asked: They are borne, they neither
Eſa.53.7. know where nor how. Of *Chriſt* it may: He knew both. For, as *oblatus eſt, quia voluit*: So, *natus eſt*, He was ſo *borne*, becauſe *He would* ſo be. And why would He ſo be? His
Zach.2.10. *Ecce venio*, His *comming* was to recover man. Man was to be recovered by the contrarie of that, by which he periſhed. *By pride* he periſhed, that is confeſſed. Then, by *Humilitie*, to be recovered, according to the rule, *Contraria curantur contrarijs*. So, He
Gen.3.5. to come, in *humilitie*. The *pride* was high; *Eritis ſicut Dij*: the contrarie, as low, *fa-*
Pſal.49.12. *ctus eſt ſicut jumenta*, as low as they; lye in their *cratch*.

It is ſtrange, this point of *Chriſt* in the *cratch*, how tædious, how harſh it is to be ſtood on. Harſh; but, to none more, nay none ſo much, as to the proud: And they, of all other, have leaſt cauſe to be offended with it: It is they, that were the cauſe of it. They ſhould not (one would thinke) be offended with their own doing: It is long of them, all this. If there they find Him, It is they, and none but they, that there layd Him, If He be otherwiſe than He ſhould, their pride is too blame for it. But for it, we had found Him in a better place. And fie upon *pride* (ſay I,) if it were but for this only: Enough, to make us loath this vice, that layd this ſo great a diſgrace (as we count it) upon the *Son of* GOD.

But, marvaile not, if this be *ſignum contra*, to them a *ſigne againſt them*; they are *againſt* it. Well ſayd *Bernard*: *In ſignum, poſitum eſt præſepe tuum Domine, ſed in ſig-*
cap.2.34. *num cui à multis contradicitur*; *Thy cratch ô Lord is ſet for a ſigne*; *but, for a ſigne, which*
Oſe.5.5. *of many is ſpoken againſt* (done againſt I am ſure:) alluding to that of *Simeon* (at the 34. *Ver.* after) that *Chriſt ſhould be a ſigne* (and, if *Chriſt*, His *cratch* ſure) *to be ſpoken againſt*. By many, *Whoſe pride* (ſaith the Prophet) *teſtifies to their faces*; you may take up the *edges* of their garments, and ſhew it them; yea, that, even this day, come hither, to make a ſhew of it, as it were to affront this *ſigne*, and the *Angell* that gave it: come to celebrate the *Feaſt* of *Humilitie*, in exceſſe of *pride*. Should the *Angell* ever have perſwaded one of theſe, to have gone into the *ſtable*, and have ſought their *Saviour* there? Never: Doe but looke upon them; you would thinke they had ſome other *Saviour* by themſelves, that lay in an *ivory Cradle*; and never looked to be *ſaved* by Him that this day lay in a *manger*.

Sure, it is no good *ſigne*, to be *ad oppoſitum* to this *Signe*. If *ſignum vobis*, to the one; *ſignum contra vos* to the other. For, if *humilitie* be the *ſigne* of *finding Chriſt*; *pride* muſt needs be the ſigne of loſing Him; and who ſo loſeth Him, is (himſelfe) even the *child of perdition*: and therefore looke to this *ſigne*, well.

But, *humilitie* is not all, we find in this *ſigne*. The Philoſopher ſaith, Signes are either *indicant*, or *co-indicant*. *Indicant* it is, of *humilitie*: *Co-indicant* of that which, in Him, and on His part, (as *pride*, on ours) was the cauſe that made Him ſtoope to this *humilitie*, and that was His *Love*. He left *gloriam in excelſis*, for εὐδοκία ἐν ἀνθρώποις; His *glorie on high*, for His *good-will towards men*. It was a *ſigne* of Love too (this.) A *ſigne*,
Cant.2.4. nay an *enſigne*, His very colors as (in the 2 of *Cant.*) He termes it, *love His banner*, or *enſigne* over us. *Signall love* indeed; that for our ſakes, refuſed not, firſt our nature, our mortalitie (that alone had beene love enough:) But, not the baſeſt eſtate of our nature, not *povertie*: Povertie, and ſuch povertie, as the like was never heard of, *uſque ad ſqualorem & fœtorem ſtabuli*, to be *found*, where He was found; there to ly.

*Thou*

*Thou didſt not abhorre the Virgins wombe* (ſo we ſing:) Thou didſt not abhorre the *beaſts manger*, (ſo we may ſing too:) And is not this *Hoc erit Signum*, a very *Enſigne* of love? Hym. *Ambroſe*.

Two wayes take we meaſure of *Love*. 1 Of *quanti fecit nos* (firſt) by *quanta fecit pro nobis*; how much He made of us, by how much He did for us, (the ordinary way of the worlds meaſuring.)

2 But there is another, and that is, *quanti fecit nos*; by *quantillus factus eſt pro nobis*, how much he made of us, by how little He was made for us. This later we hold to be the more, by how much it is eaſier for Him many times, to make *great*, then once to be made *little*.

3 But then, will ye take in (this in the Text) *nobis* (to make up a third) *For us*. *Vs*, that, even at that time, when He ſhewed ſo great love to us, ſhewed ſo little to Him; that, if the *beaſts* had not beene better to Him, then we, He had found no place to be borne in. *For us* He came, and we thruſt Him out from us, and from all place with us, into the place of *beaſts*. And, if He had not borrowed their *ſtable*, *caruiſſet tecto*, He had had no roofe to cover Him: if He had not borrowed their crib, *caruiſſet lecto*, He had lyen on the cold ground, at this time of the yeare. *Nobis* (ſure) is ſomewhat.

And now, to *quanta fecit pro nobis*. For, all this was not ſo much, to ſhew the love in Himſelfe, as to work in GOD εὐδοκίαν ἐν ἀνθρώποις, *Good-will toward men*, the foot of the *Angels* ſong;) to regaine His *Fathers love*: to make Him *well pleaſed* toward men, by His *humilitie*, with whom, for their *pride*, He was juſtly diſpleaſed. Thus unlovely He became, to make us beloved; thus poore, to make us rich: rich in the grace and favour of *God*, more worth (when the time comes) then all the riches of the world.

This (lo) is the *co-indicant ſigne* of *love*, theſe the colours of it. The *cratch* is the *cradle* of His *love*, no leſſe than of His *humilitie*, and able to provoke our *love* againe. The leſſe He made for us, the more we to make of *Him*: and that, not ſo much, for that He was made; as for the love, by which He was made it. And, theſe two *Signatures* made in us, This ſigne *erit ſignum nobis*, and *nobis ſignum, in bonum*: A *ſigne* it ſhall be, and *to us*, and *to us for our good*. And this for the *Signe*.

## II. The Song.

Will ye now, to this inglorious *Signe*, heare a glorious *Song*; to this *cratch* of *humilitie*, a *hymne* of cæleſtiall harmonie? If the *Signe* miſlike you, ye cannot but like the *Song*, and the *Queer* that ſing it. The *ſong* I ſhall not be able to reach to, will ye but ſee the *Queer*? and that ſhall ſerve for this time: For, by all meanes, before I end, I would deale with ſome-what, that might ballance this *Signe* of His low eſtate.

This, the *Evangeliſts*, never faile to doe; Ever, they look to this point carefully: If they mention ought, that may offend, to wipe it away ſtreight, and the Scandall of it, by ſome other high regard. See you a ſort of poore *Shepheards*? Stay, and ye ſhall ſee a troope of *Gods Angels*. Heare ye one ſay, *layd in the cratch below*? abide, and ye ſhall heare many ſing, *Glorie on high*, in honor of Him that lyeth in it.

*Vidiſti vilia* (ſaith St. *Ambroſe*) *audi mirifica*: Were the things meane, you have ſeene? Wonderfull ſhall they be, ye now ſhall heare, and ſee both. *Vileſcit præſepe, & ecce Angelicis cantibus honoratur*: Is the *Cratch* meane? Meane as it is, it is honoured with the muſike of *Angels*; it hath the whole *Queer* of *Heaven*, to ſing about it. This alſo will prove a *ſigne*, if it be well looked into; a *counter-ſigne* to the other: That, of His *humilitie*; this, of His *glorie*.

Surely, ſeeing the other three *Evangeliſts* omitted this ſigne, one would wonder, why Saint *Luke* did not ſo too. In diſcretion, ſmall credit there was in it; better have concealed it, (one would thinke:) a great deale better. But, Saint *Luke* knew what hee did; Hee would never have mentioned the *ſigne*, but that ſure hee was, when hee had laid Him ſo low, hee was able to up with Him againe, and ſing away all the diſgrace of the *Signe* with a ſtrange *Carroll*, and as ſtrange a *Queer* ſent from Heaven to ſing it.

1 The Queere 1 Who?

To the *Queer* then, Who were they? Where, the first I pitch on, is the word *Heavenly*. For, thence they came, and thither they went againe, (15. *Ver.*) *Quid præsepi & cælo?* What hath Heaven or heavenly Personages to doe here, with the *Cratch?* It should seeme, some *cæleſtiall* thing there is in it: as low as it seemes, it reacheth high, as high as Heaven; Heavenly things, and heavenly Personages both. About it here comes divers from Heaven: For it, there goes *Glorie* up to Heaven. So that the *ſigne is* also, *ſignum de cælo ſurſum*, from on high, by reason of the *Queer*: as well as a *ſigne from the earth beneath*, in respect of the *Cratch* here.

Esay 7.11.

2 In what habit.

How appeare they? These Personages were *Angells*. It is said expresly, (15. *v.*) Yet are they here said to be *Souldiers*. What shall we have warre then? (for they are in the habit of the warre:) True, of war; but, it is war (not, that now is, or hereafter should be, but of war) that had bin before even to the day of this *Birth*; but now, to cease (witnesse *Pax in terris*.) There had bin no Peace with heaven, but plaine hostility, between earth and it; No *good will toward men*, but *filii iræ*, *children of wrath all*. Ever since the *Cherubin* first drew upon *Adam*, and with a *shaken sword* kept the entry of *Paradise*; Evet since, in armes, till this very day. Their *habit* shewes, what was before: their *song*, what now should be. By vertue of *Christs nativitie*, *Peace to earth*, from *Heaven*; *Good-will*, *to men*, from *God*. So now, upon His *Birth*, they were to disarme: but, before they put their armour of, yet being in it, they would have a *Pæan*, and sing of the new world, that was now to ensue. A signe this, and a strange one, (this conjunction,) *ſpecies præliantium*, and *voces cantantium*, the *habit* of *war*, and the *song* of *peace*. *Souldiers* make a *campe*, come to fight: These make a *Queer*, come to *sing*. They are not, in the *habit* of *Queer men*, yet they sing: They are, in the habit of men of *war*, yet *sing* of *peace*.

Ephes 2 3.
Gen. 3.24.

3 What *number*?

What *number*? *A multitude* there was of them. First, for the more authoritie: that, in the mouthes of many, this truth might be established: many, to witnesse it. 2 Then, for the better musicke; if, a full *Queer*, many to sound it out. It was a matter of great weight; so, diverse to testifie it: It was a matter of high praise; divers therefore, to celebrate and set it forth.

When we heare of a *multitude*, we feare a confusion. But (you will observe,) this multitude was *multitudo Militiæ*; No confused rout: No; but *acies ordinata*, a well ordered armie. There is order, in an *armie*: There is order, in a *Queer*: There is order among *Angels*: *coördinate* among themselves, *ſubordinate* to their *head* and and *leader*. So, a *multitude without confusion*.

And yet, there is a further matter in this same *multitude*. For, that there were not some few of them, but a great *many*; that was a signe, it was no petie *Saviour*, that was borne. To have *Angels* come, by one, and by *two*, as at the birth of *Samſon*, or *Isaac*, and others; But the grand *Saviour*, of all, by his troops of them; the *Lord of hosts Himselfe*, as attended by the whole *Armie*.

Iude 13. 15.
Gen. 18.2.

Heb. 1.6.

For, at His Birth was fulfilled that, the *Apostle* speaks of (*Heb.* 1.6.) *When he brings His only begotten Sonne into the world, He saith, Let all the Angels of* GOD *worship Him*, Let the whole *Host* of *Heaven* do him honor: As, honor Him (here) they doe. For, they that *offer up praise*, *honor Him*; and praise they offer Him, the (next word is *laudantium*.) And, even now they doe it: even, here, is this honor done; Even to Him, in his *cratch*, is it done. And Heaven it selfe, for a while, left emptie, that it may be done. All which is but a signe, to shew, what a shew He could have made, if He had listed: that he might have had the *Legions*, he speakes of at his Death, that had them in such a multitude, to day, at His *Birth*. A signe He was not weake (what ever he seemed) that had these militarie forces, if He would, to take armes for Him. That He was not to be despised how ever He appeared, that had these consorts of *Angels*, to *sing* about His *cratch*, and to praise God for Him.

Psal. 50.23.

Mat. 26,53.

What

What did they? *Praised* GOD. For *Angels* to *praise* GOD, is no new thing. From the beginning, it was their occupation, so to doe (*Iob* 38.7.) But, to praise Him for a *Child* in a *cratch*, that (lo) is new; A new thing; A new song, and (if you will) a new *signe*, too. For, never the like seene before. Before (in *Iob*,) their praise was for the *creating*; they had that only, then, to praise Him for: now, for the *restoring* of all things. For the *birth* of the world then; for the new *birth* of it now, by the *birth* of *Him*, by whom the world at first was made, and now (*ne perderet quod condidit*,) made againe, created a new, and many a *new Creature* in it. To Him, sitting in the throne, sing they their *Sanctus*, *Esay*.6. (For, to *Christ* was the *Sanctus* sung, saith S^t. *Iohn* directly in his 12. and 41.) Now, to Him, here lying in the *manger*; which is great odds: But indeed, to both; *in imis puero*; *in excelsis Deo*: For, he was both. And His being both, was an *Ecce signum*, if ever there were any upon earth.

4 What they did. Iob 38. 7.

Esay 6. 3. Ioh. 12. 41.

And lastly all this ἐξαίφνης, that *instantly*: No pause between; betweene *Amen*, and *Halleluja*. No sooner the speech ended, but streight, as if the *word cratch* had bin their *rest*, immediately tooke they up the *Hymne*, and begun it. A plaine *signe*, that one of these did depend on the other. This the *antheme*, that properly belongs to that *Sermon*: And back againe, this the *Sermon*, that requireth this *antheme*: and both to the *Child* in the *manger*. The *dittie* meant by *Him*, and none but *Him*. *For Him, this glorie: By Him, this peace*; *Through Him, this good-will, Glorie, peace*, and *good-will*, from *Him*, all three. And marke, that the word *Cratch* is the last word, in the *Sermon*; and the word *glorie* the first, in the *song*; and nothing comes betweene, to part these two. Nothing, to part *Humilitie below*, from *glorie on high*. Even as he drew *light out of darkenesse*, so doth he *Glorie on high*, from *Humility below*, by a sequence. Which when we heare, and heare it from the mouthes of *Angels*, sure we are, all that before seemed to tend to His disgrace, were but the *Auspicia* of His *Glorie*: All that beneath appeare *in Ignominia in imis*, is pronounced *gloria in excelsis*, and for such celebrated by the whole *Queer* of *Heaven*. And this for the *Queer*, and for this time.

5 When?

2 Cor. 4. 6.

But I aske; doe the *Angels* praise GOD for this *Birth*? *Vt quid illis concio, vel cantio*, What do they *preaching* of Him or *praising God* for *Him*? For them, all this is not: they put it not in the first, but in the second *person*, *Vobis*. Here is now *Vobis*, the third time. [1] *Evangelizo Vobis* (saith the *Angell* first:) [2] *Natus est Vobis* (saith the second:) And now *Erit Vobis signum*, third. [1] *Vobis*, the newes; [2] *Vobis*, the *Birth*; [3] and *Vobis*, the *Signe*; all three. And who are these *Vobis*? In the song it is expresly set downe, *In hominibus*, For *men*. What meane the *Angels* then, to make this adoe, with *laudantium*, and *dicentium*, and it concernes not them at all? What then; The blessed *Angels*, they rejoyce and sing at the good of others, at the *conversion* but of *one* poore *sinner*: *Hoc Angelicum est*. As, on the other side, the *Devils* manner is, to howle, and to grieve at others good; if *Christ* come to *save* men, to cry, He is come to *torment* them: *Hoc est diabolicum*.

Ver. 10, 11.

Luk. 15. 7.

Mark. 1. 24.

But well: from this yet, that the *Angels* thus sing (whom in their owne particular it concernes not,) I rise to make this inference; that they, whom it concernes, are to doe it with farre greater reason: And that is, our selves, to whom solely and wholly this *Birth*, and the *benefit* of this *Birth* redounds. Shall they, for us, and not we, for us, for our selves? Shall we be in at the other three, [1] at the *Newes*, [2] at the *Birth*, and [3] at the *Signe*; and be out at this of *laudantium Deum*? No, I trust. The *Queer* of *Heaven* did it but to set us in; We, to beare a part: and it should be a chiefe part, since the best part of it is ours. They but took it up; we to keepe it up; and never to let it goe downe, or dye on our hands, but from yeare to yeare, as we have occasion, still to renew it. The *Angels* began here; The *Shepheards* they follow, and *praise God, for that they had heard and seene*; the *Sermon* they had heard, the *Signe* they had seene. We, to come in at our turne, and to doe the like.

Verse 20.

You

You ſay well, for that we have *heard*, we may; but, not for any *Signe*, (we.) Yes: For that too. The *Sacrament* we ſhall have beſides, and of the *Sacrament* we may well ſay, *Hoc erit Signum*. For a *Signe* it is; and by it, *invenietis puerum* ye ſhall find this *Child*. For *finding* His *fleſh* and *bloud*, ye cannot miſſe, but find Him too. And, a *Signe*, not much from this here. For, *Chriſt*, in the *Sacrament*, is not altogether unlike *Chriſt* in the *cratch*. To the *cratch* we may well liken the *huſk* or outward *Symboles* of it. Outwardly, it ſeemes little worth, but is rich of contents; as was the *crib*, this day, with CHRIST in it. For, what are they, but *infirma & egena elementa*, weak and poore *elements* of themſelves: yet, in them find we CHRIST. Even as they did, this day, *in præſepi jumentorum, panem Angelorum*, in the *beaſts crib the food of Angels*: Which very food our ſignes both *repreſent*, and *preſent* unto us.

Let me ſay this further; It is the laſt word in the *Sacrament*, *This is a Sacrifice of praiſe and thankſgiving*: and the whole Text reſolves into *laudantium Deum*, to *praiſe* God: And not to praiſe Him alone, but to praiſe Him with this *Hymne* of the *Angels*. Now, being to praiſe Him with the *Angels Hymne*, it behoves, to be in or as neere the State of *Angels* as wee can; of very congruitie, to bee in our beſt ſtate, when they and we to make but one *Queer*. And when are we ſo? if at any time, at that time when we have newly taken the holy *Sacrament* of His *bleſſed body* and moſt *precious bloud*; when we come freſh from it. And, as if there were ſome neere alliance betweene this *Song* of the *Angels*, and theſe *Signes*; to ſhew that the *Signes* or *Sacrament* have a ſpeciall intereſt in this *Hymne*; therefore is it, that even then, upon the adminiſtration of it, hath the *Church* ordered this very *Hymne*, ever to bee ſung or ſaid, what ever day it fall, in the whole yeare. For then (ſure) of all other times, are we on earth moſt neere to *Angelique* perfection; then, meeteſt to give *glorie unto* GOD; then, at *peace with the whole earth*; then, a *good will* and purpoſe in us, if ever.

But, as the time falleth out, we have more inducements than one. The day it ſelfe is one moſt proper: For, it is the very day, this *Hymne* was firſt ſung on. And, the celebration of the *Sacrament*, that is another. But the *Sacrament* now falling on the day, a double. Either of theſe, of it ſelfe apart; but, together, much more. For, the *Sacrament*, that comes at other times; the *day*, but once a yeare, On this *Day*, they both meet; and never but on this: Not to ſlip it then; but then, when it is moſt proper, moſt kindly, then to doe it. I would to *God*, we were as meet to doe it, as the *Sacrament* is to doe it at, and as the time is to doe it on. But as we may, let us endeavour to doe it. So enuring our ſelves to record it, as oft as we may (ſpecially, when moſt meetly we may) here *on earth* among men; that, in His good time, wee may be counted worthy to doe it *on high*, with the *Angels* in the *Bliſſe* of *Heaven*.

(***)

A SER-

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*
on *Saturday*, the XXV. of *December*, A. D. MDCXIX.
*being* CHRIST-MASSE day.

LVK. II. Ver. XIIII.

Gloria in altiſsimis DEO, & in terra pax, hominibus bonæ voluntatis (vel, * *in homines bona voluntas.*)

*Vel in hominibus.

*Glorie be to God in the high Heavens, and peace upon earth, and * towards men good will.*

* *Or*, in men.

THE *Antheme* of the *Queere* of *Heaven* for this day. For, having heard the *Angels Sermon* at twiſe; 1 Of the *Nativitie*, 2 Of the *Invention* of CHRIST: and ſeene the *Queere* of *Angels* ſet, with their nature and condition: there remains nothing but the *Antheme*, to make up a full ſervice for the *Day*.

This is it. *Saint Luke*, beſides that hee is an *Evangeliſt*, hath the honour further, that he is the *Pſalmiſt of the New Teſtament:* foure *Hymnes* more hath hee added to thoſe of the *Old*. Of which foure, this is ſo much the more excellent than the reſt, in that it is not of any mans ſetting, though never ſo skilfull: the Dittie and it are both *Angelicall*; from the *Angels* both. That, we praiſe God with the *tongue* of *Angels*, whenſoever we praiſe Him with this, with *Gloria in excelſis*.

The Summe of it is: that though, all *dayes* of the yeare, and for all benefits; yet, this *day*, and for this (now) above all, GOD is highly to be glorified: More highly then in others; Nay moſt highly then; for, it is *in altiſsimis*, the *higheſt of all*. The Summe.

That *Heaven* and *Earth*, and *men* are to joyne in one conſort: *Heaven* and *Earth* firſt; *Heaven* on high, *Earth* beneath to take up one *hymne:* both in honour of His *birth*, both are better by it; *Heaven* hath *glorie*, *Earth peace*, by meanes of it. *Heaven* hath glorie; *lætentur cœli: Earth*, *peace*; *exultet terra*, at thy *Nativity*, *O Lord*. Warranted by this Song; at thy *Nativity*, *O Lord*, let the *heavens rejoyce* for the *glorie:* let the *Earth be glad* for the *peace*, that come to them by it. Pſal. 96. 11.

And men, *hominibus*, though they reſt, and come in laſt after both, yet they to doe it as much; Nay, much more than both, for *Gods good will* toward them, which brought

brought all this to paſſe in *Heaven* and *Earth* both: reſtoring men to *Gods* favour and grace, and all by meanes of this *Child*, their *Reconciler* to God that hath beene; their *Pacifier* on earth, that is; their *Glorifier* in *Heaven* that ſhall be. They therefore, if any: nay more than any: and now, if ever; nay more than ever, to beare their part in this glorious *hymne* at the *cratch* ſide.

*Ita, canunt in Nativitate, quæ per Nativitatem:* Thus ſing they at His *Nativitie*, of thoſe things, that came by His *Nativitie*. Came to *Heaven*, to *Earth*, to *Men*: *Glorie*, to *Heaven*; *Peace* to *Earth*; *Grace* and fauour to *men*.

*The Diviſion.* To take a Song right, it behoveth to know the parts of it. And they are eaſily knowne; They divide themſelves into the number bleſſed above all numbers, becauſe it is the number of the *Bleſſed Trinitie*; and the *myſterie* of the *Trinitie* doe the *Fathers* finde in the parts of it: 1 In God *on high*, the *Father*: 2 In *peace*, *Ipſe eſt Pax noſtra*, *the Sonne*: 3 And in *Good will*, the HOLY GHOST, the Eſſentiall *Love* and *Love-knot* of the *God-head*; and, this day, of the *Man-hood* and it.

Eph. 2. 14.

Being *Ode natalitia*, if we conſider it as a *Nativitie*, they that calculate or caſt *Nativities*, in their calculations ſtand much upon *Triplicities*, and *Trigons*, and *Trine aſpects*. And here they be all: A *triplicitie* of *things*: 1 *Glorie*, 2 *Peace*, 3 and *Good-will*. A *Trigon* of *Parties*: 1 *God*, 2 *Earth*, and 3 *Men*. And a *trine aſpect*, *referendo ſingula ſingulis*; 1 To God, *glorie*; 2 to *Earth*, *Peace*; 3 to *Men*, *favour*, grace, or *good-will*.

But if (as it is moſt proper) we conſider the parts, as in a Song, the three will well agree with the *Scale* in *Muſique*: 1 *Inexcelſis*, on *high*, *Hypate*: 2 *On earth*, *Nete*. 3 And *men*, howſoever they come in laſt, they make *Meſe*, the *Meane*: Moſt fitly; for they (as in the midſt of both the other) partake of both: 1 Their *ſoule*, from *on high*; 2 Their *body*, from the *earth*. Not the heathen, but did confeſſe, the ſoule *divinæ particulam auræ*. And, for the body, there needs no proofe, that *earth* it is: *Earth to earth* we heare, we ſee before our eyes every day.

I.
II.
III.

Of theſe three parts then, aſunder. And after, (as the nature of a *Song* requireth) of their 1 *Conjunction*, 2 *Order*, and 3 *Diviſion*. 1 *Conjunction*: *Glorie on high*, *and in earth Peace*. 2 Then, the *order*, or *Sequence*: But, firſt *glorie*; then *Peace*. 3 And laſt, the *diviſion*, ſorting them *ſuum cuique*, each to his owne: 1 To *God*, *glorie*; 2 *Peace*, to the *earth*; 3 Δόξα to men. 4 Laſt, of the ſinging of the *Hymne*, 1 *When*, the time: 2 and by *Whom*.

1
2
3
4

## I.

*The ſeverall acception of the Text.*

*By the Greeks.*

THere are in this *Hymne* (as the *Greekes* read, and we with them) three *Reſts*. The ground of which three, are three Parties. 1 *In excelſis Deo*, God *on high*; 2 *In terrâ*, earth; 3 and *Hominibus*, men. To theſe three, other three; 1 *Glorie*, 2 *Peace*, 3 *Good-will*, as it were three ſtreames having their head or ſpring in CHRISTS *cratch*, and ſpreading themſelves thence, three ſundry wayes, having their influence into the three former; One of theſe into ſome of them. *Glorie upward*, *in excelſis*: *Peace*, *downward* to the *earth*: *Good-will*, to *men*, in the middeſt betweene both, compound of both.

You will marke: The *Child* (here) is GOD and *Man*. GOD, from *on high*; *Man*, from the *earth*. To *heaven*, whence He is GOD, thither goeth *Glorie*: To *earth*, whence *man*, thither *Peace*. Then, as *God* and *Man* is one CHRIST; and as the reaſonable *ſoule* and *fleſh* is one man: So, CHRIST conſiſting of theſe two brings Δόξα the fulneſſe of *Gods* favour, the true and reall cauſe of both; yeelding them *peace*, while here on *earth*, and aſſuring them of *glorie*, when there *on high*; as thither *on high*, wee truſt to be delivered, after our time here ſpent in procuring *Heaven glorie*, and *earth peace*. Thus, *three Reſts*.

2
*By the Latines.*

But, let mee not keepe from you, that the *Latine* hath but two *Reſts*, and of the *Greeke* ſome likewiſe: To two they reduce all, and well. The *Places* are but *two*; 1 *On high*, 2 and *in earth*: The *Perſons* but *two*: 1 GOD, 2 and *Men*: So, the *Parts* to bee but two; 1 *Glorie on high*, *to* GOD; 2 *Peace*, *on earth*, *to Men*. But then what

ſhall

ſhall become of *Good-will*? *Good-will* is a good word; would not be loſt or left out.

No more it ſhal. And indeed, the diverſe reading of that one word makes the parts to be either two, or three. The *Greeks* reade it in the *Nominative caſe*, εὐδοκία, which refers to *men*: then there muſt needs be *three*; there are *two* beſides. The *Latines* ſeeme to have read it in the *Genitive*, εὐδοκίας, (but a Σ, but one letter more:) And ſo they make it of the nature of a *limitation*, *Peace on earth to men*: What, to *men promiſcuè*, good and bad, elect and reprobate? No: but to ſuch as pertaine to His εὐδοκία; GODS *Beneplacitum*, His *good-will* and *purpoſe*: to the children of it.

Εὐδοκία, or δόξας, *Nominative* or *Genitive*, let it not trouble you: *To men, a good will*; or, *To men of good-will*; no great matter, whether; ſo long as εὐδοκία, referres to GOD, and to His *good pleaſure*; Not, to *Men*, or any will of theirs. And that ſo it is to be referred, I will uſe no other witneſſe but *Cardinall Tolet* himſelfe; who, in his *Readings* at *Rome*, and in the *Popes* owne Chappell, and upon this very place confeſſeth as much, that ſo is the native ſignification of the word; and ſo, and no otherwiſe to be taken here, but in that ſenſe.

And in that ſenſe being taken, it goes well. *Glory* from *us*, to *Him*: *Peace*, from *Him*, to *us*: From *men on earth*, to *God on high*, *Glory*; From *God on high*, to *men on earth*, *Peace*. Men, I ſay, toward whom He is now appeaſed, and with whom (now) He is well pleaſed; and both, for this *Childes* ſake here in the *cratch*, ἐν ᾧ εὐδόκησα, in whom He is ſo abſolutely *well pleaſed*, as, of the *fulneſſe of his favour we all receive*. GOD ſpake it once, and twice: [1] Once at His *Baptiſme*; [2] and againe in the *Holy mount*. Matth. 3. 17. 17. 5.

And *Hoc erit ſignum*, This may be a ſure *ſigne*, that he is well pleaſed with our Nature, that he hath in this *Childe* taken it, and united it to His owne; which, if He had not beene highly well pleaſed, He would never have done. What greater *good will* can there be than this? It paſſeth the greateſt, (even that of *Marriage*,) *union* of *Nature*, *unitie* of *Perſon*.

Then riſeth there another doubt, what *Verbe* to put to here? For, never a *Verbe* there is at all. Whether ſome *Indicative*, *Glory is* or *ſhall be*: and then, it is an *Hymne* of *Gratulation*, and agreeth well with *laudantium*, a praiſe to GOD, that theſe (now) are. Now, hath GOD *glory*: Now, *earth peace*: *Men* are now received to *favour* and *grace*. Thus: Or whether *ſit* or *eſto*, in the *Optative*: and then, it is *Votum benè ominatum*, a *Vow* or *wiſh*, that *glory may be* to GOD; and ſo to the reſt.

I ſay againe here (as before I ſaid: it skill'd not then, whether *Nominative* or *Genitive*;) it skills not now, whether *Indicative* or *Optative*. *Tehilla* (a *Praiſe*, it *is*) and *Tephilla* (a *Wiſh* it *may be*) doe commence. Either is well; But, both are beſt: For, both are moſt true.

I
*By way of Gratulation. Glory is to God.*

By way of *Gratulation*: *Glorie* now is, or ſhall be to GOD, for this *Birth*. Before it was not: at leaſt, not ſo, as after. Before it was *Gloria in excelſis*, but *Deo* was left out. All Nations (in a manner) *worſhipping the Hoſt of Heaven*, the ſuperior bodies; *deifying* the *creature*, paſſing by the CREATOR quite: *Excelſa*, they did; but *Deum in excelſis* they did not. But, by this *Birth* now, downe ſhould all Idolatrie goe; as, downe it went, whereſoever *Chriſtian Religion* tooke place. From the *Creature*, there, all to the CREATOR. To none *on high*, but GOD *on high*. The point of *Glorie* much mended; GOD more *Glorie*, than before.

2
*Peace is in Earth.* John. 14. 6.

And the *Earth* more at peace, if you take *peace* in things ſpirituall, matters concerning the ſoule. One onely I will mention. There was (as out of *Varro*, S. *Auguſtine* reckons them) no leſſe than two hundred ſixty and odde ſeverall Opinions, and that of the wiſeſt then on the earth, touching mans *Soveraigne good*, or *chiefe End*. The very higheſt point, and that did moſt concerne them; and, leaſt *peace*, moſt variance in it. This miſt alſo was ſcattered, and that point well cleered, by Him that was the *Way and the Truth*: That this δόξα here is it; the favour of GOD it is, and the aſſurance of it, and nothing but it makes a man trueiy happy, when all is done.

3
And *Good will toward men.*

As for the point of GOD's *good-will*, and favour, that was never in kind, till this Day. Many favours, much *good will*, before; Never ſo, as when GOD and *Man*, the

*God-head* and *Man-hood* meet both in one. GOD never so pleased, as when He was pleased to assume it, into one *Person* with Himselfe, uniting both with the streightest union that can be. Never that, till this day, when, for εὐδοκία ἐν ἀνθρώποις, *good will toward* men, He forsooke *gloriam in excelsis*, to come into the *cratch* for them. So that, for GOD's favour, the *gratulation* is most just; more than both the rest.

Bishop *Bradwardine* did joyne a good issue: Let that be the Religion, let that prevaile, as best and most true of all other; that is *Deo honorabilior*, brings more honour to GOD; *Paci amicabilior*, best friend to the earths peace; and *Homini favorabilior*, most favourable to man, as, shewing GOD better affected to him, and making men better affected to GOD, better one to another. That Religion is *Christian Religion*: None sings this *Hymne* in *time*, in true *note*, but it; all other are out. So that, we have a *compendium* of true *Religion*, and three notes of it, out of the three *notes* of the *Song* in this *Antheme*. And this, if it be the Indicative; or by way of *Gratulation*.

II. By way of *wish*.

But I confesse, it is more usuall, *per modum voti*, by way of *wish*; by *sit*, than by *est*. (*Sit* doth better become the *Church militant*: *Est* is more fit for the *Church triumphant*.) *Glory be to* GOD, *Peace be to the earth*, &c. *Exoptando* that these may be so; and, so being, continue still, and be daily more and more: And so taking it, to the *triplicitie* againe.

*Glory be to God on high.*

First, *glory* we wish to GOD. *On high* stands in the midst, you may either cast it to the first word *Glory*, *Glory on high*, and then the point, (that is, *high glory*:) Or, (with the point, after *glory*,) and cast [*on high*] to GOD. A third varietie, (but, easily reconciled) if we take in both: *Glory on high, to* GOD *on high*. One [*on high*] may serve for the reason, why we wish *glory to* GOD: for GOD being *Altissimus, the most High* (as *Melchisedek* first stiled Him;) and *glory* being the altitude, or highest pitch, we can fly or performe; by good reason, wee *wish* Him that is *Highest*, the highest thing we have.

Gen. 14. 18.

But, not every *glory* doe we *wish*, but wish it Him at the *highest*. All *glory* is *high*: yet is there one *glory higher* than another. If any be so, that, they wish to GOD, the very *height* of it, even glory *in altissimis*, as *high* as it can goe.

1 Cor. 15. 41.

Now, the more He is glorified, the higher His *glory*: *Higher*, if, by *Heaven* and *Earth*, on high and below, by *Men* and *Angels*; than by either alone.

Psal. 148.

This then they wish, when they say, *Glory be in the highest*; that *high* and *low*, *Heaven* and *Earth*, *Men* and *Angels* would doe their parts, to make His praise *glorious*, *glorious at the highest*. On earth, sound it out farre and wide, all the world over, to *the ends of the earth*; and lift up our *voices*, and helpe them with *instruments* of all kinds, and make them to be heard up to the very *Heavens*, that so it may be *in altissimis*, indeed. Yea, that all creatures, in both, ravished with the consideration of the great favour and *good will* of GOD, in this dayes *Birth* testified, would take occasion to fill their mouthes with the praise of His *goodnesse*, in *resolving*; His *wisdome*, in *contriving*; His *mercy* in promising; His *truth* in performing the worke of this *Day*, the *blessed birth* of his *Sonne*.

Psal. 150. 4, 5.

For the worke of the *Day*, to make the day of the *worke* a *glorious day*: causing it to be attended with a number of *dayes*, according to the number of the *moneths* of the yeare; as no Feast else. *Glorious* in all places, as well at home with *Carolls*, as in the Church with *Anthemes*. *Glorious* in all *Ages*; even this *day*, this *yeare*, as on the very day, on which He was borne. *Glorious* in habit, in fare: But specially, (as we see the Angels here doe) with the service of GOD, the most solemne *service*, the *highest*, the most melodious *Hymnes*, we have: and namely, with this here of the *Queere* of *Heaven*. In a word: all the wayes we can; all the wayes, GOD can have any glory from us, to let Him have it; and have it even at the height, *in altissimis*.

And good reason, we should so wish: CHRIST lost His *glory*, by being thus in the *cratch*. We tooke some from *Him*: to wish Him some for it againe. That was *Ignominia in infimis*: to wish Him *gloria in altissimis*, in liew of it.

Againe,

Againe, we get *glory* by It; our Nature, ſo. For the *glory*, wee get by GOD here below, to returne ſome *glory* to GOD *there on high*. This is *votum gloriæ*; this wiſh we, when we wiſh *gloria in altiſſimis*.

The next is *votum pacis*; they wiſh, *Peace* may be upon *earth*. Even *Auguſtus* his *peace*, firſt, (that is the firſt, commeth to our minds, when we heare that word;) the ſhutting of *Ianus*: for, that alſo was a bleſſed fruit of this *Birth*. *Eſay* fore-told it; There ſhould then be a *bridge* from *Aſſur* to *Egypt*, and from *Canaan* to them both; that is, from every nation to other, to traffique, and to trade together. 2 *Peace in Earth.* Eſay 19.23.

That: but not only that, but the taking downe alſo of the *partition wall*, which formerly *Moſes* had ſet up; betweene the *Iew* and the *Gentile*; the making of them both one in the body of His *fleſh*: *Saint Pauls peace*. Epheſ.2.14.

And yet further. For, both theſe are *peace upon earth*, of *earth* with *earth*: *Auguſtus* can, the *World* can give that peace, though many times they will not. But he ſpeaks in a Place of the *peace* which the *world cannot give*, that is, peace with *heaven*. That there ſhould not be *Eſay*'s *bridge* only, but *Iacob*'s *ladder* ſet up from *Bethel* to *Heaven*; a peaceable entercourſe with that place, by the *Angels deſcending and aſcending* betweene us and them. Gen.28.12

And further yet, *peace* at home with our *ſelves*, and with our owne *conſciences*. *Turne againe to thy reſt ô my Soule*; for, in *finding Him, we ſhall finde reſt to our Soules*. Pſal.116.7.

And laſt, (to anſwer *Gloria in altiſſimis*) *Pax in noviſſimis*, peace at the parting, which is worth all; *Simeon*'s peace, a good *Nunc dimittis in pace*, a departing hence in peace. And all, by meanes of *viderunt oculi*, the ſight of the ſalvation of this day. All theſe are *in voto pacis*. Verſ.29.

3 *Good will toward men.*

The third is, there may be, in GOD, *a good-will toward men*. And, *good-will* is a kinde of *Peace*, but, ſomewhat more, with an extent or prorogation; a kinde of peace *peculiar to men*, which the other parts of the earth are not capable of. So, a further matter to men, than bare *peace*: Even εὐδοκία, to *thinke well*, to *beare Good-will*, to bee *well pleaſed* with men. And, what greater wiſh can there be than *In quo complacitum eſt?* CHRIST hath no more, than ὁ υἱός μου ὁ ἀγαπητός. It is His high glory, that for *His* (and this *His births* ſake, which we now celebrate) that which is verified of His *Perſon*, is verified of both His *Natures*: of *Him*, not onely as *Sonne of* GOD, but even as *Sonne of man* too. And, what is verified of Him, as *Sonne of man*, may be verified alſo of the *ſonnes of men*, of all *Mankinde*. This *wiſh* is at the *higheſt*, and more cannot be wiſhed, than that this favour, to day begun, may ſtill and ever continue to us all. So have you now the three parts of the *Angels* wiſh, *Summa votorum*, *Glory be to* GOD, &c. Matth.3.17.

1 *The Connexion copulative. Glory and Peace.*

What is now to be done? Three things more: To ſee the 1 *Connexion copulative*, 2 the *Sequence*, 3 and the *Diviſion*. 1 The *Connexion copulative*, (a bleſſed couple) *Glory and Peace*. 2 The *Sequence*: but, firſt *Glory*, and then *Peace*. 3 The *Diviſion*, which to which: 1 One to GOD; 2 The other, to *earth*; 3 The third, to *man*. Pſal.

*Glory* and *Peace* are coupled together with an [*and*:] *And* in earth peace: That, *Glory* would not be ſung alone, but *Peace* together with it. We will not, we may not skip the *Copulative*: that, couples together *high* and *low*, *heaven* and *earth*, and in them GOD and *Man*: But, (that which I reſpect ſpecially,) *Glory* and *Peace* muſt be ſung together. If we ſing *Glory* without *Peace*, we ſing but to *halfes*. No *Glory on high* will be admitted, without *Peace upon earth*. No *gift* on His *altar* (which is a ſpeciall part of His *glory*,) but, *lay downe your gift*, and there leave it, and firſt *goe your way and make peace on earth*, and that done come againe, and you ſhall then be accepted, to give *glory* to *Heaven*; and not before. And ô, that we would goe and doe the like, have like regard of His *glory*, that He hath of our *peace*. But, this knot of *Gloria & Pax*, is againſt thoſe, that are ſtill (ever) wrangling with one thing or other; and all for the Matth. 5.24.

*Glory of* GOD (forsooth,) as if these two could not joyne; GOD could not have His *glory*, if the *Church* were at *peace*: as if, (no remedie) the *Angels Et* must out.

*Glory*, and *Peace*: but, *Glory* first, and then *Peace*, There is much in the order.

2 The *Sequence*: *Glory* before *Peace*.

*Glory* to be first, else you change the *Cleff*; the cleff is in *Glory*; that, the *key* of the *Song*. That is to be first, and before all: *Peace*, to give place to *her*; *Glory* is the *elder Sister*: And no *Pax in terris*, unlesse it be first considered, how it will stand with *gloria in excelsis*. To set *Peace* before *Glory*, is to set *earth* above *heaven*. Keepe the order then; each in her place. So goeth the Song: The *Childe* borne is GOD and *Man*; GOD, from *on high*; *Man*, from the earth; *Cœlestem primo, dein & terrestrem celebrant*: They keepe the right order in singing of Him; we to doe the like: *Heavens* part ever to be first.

But then, next after His *glory*, nothing more deare, more precious; nay nothing so deare, so precious to us then, as *peace*. Set *Glory* safe, and then by all meanes *Inquire pacem* (saith the *Psalmist*,) *Seeke peace*; (if shee *hide* her selfe, *Seeke* her out;) *Et persequere eam*, and pursue her; (if shee *flye* away, *follow* her hard.) *Peace* is not *sought*; No man followes her, to make any *pursuit*; they know not the value of *Peace*, that lose her so easily, that follow her so faintly. Nay, in stead of pursuit, persecute her, and drive her away, and make the chasing her away, the seeking of GOD's *glory*. The second thing in the world is *Peace*: Only one, One only before it, the *Glory of* GOD.

Psal. 34. 15.

3 *The Division of the Song.*

But, the Aire of the song is in the *Division*, wherein each is sorted to his owne: GOD, to *His*; The *Earth*, to *hers*; *Men*, to *theirs*. *Iustices* division (which makes *peace in Heaven and Earth*) skored here out so plainely, as it is easily seene, which pertaines to which. And we by all meanes so to distribute and deale them; and by all meanes to preserve and hold up this division. Else, we change the note, which is as much as the whole *Harmony* is worth.

1 *Glory* to *God*.

Now, in this *partition*, Glory goes whither? Vp *on high*. To whom there? To GOD, and to none but God. The *Place* and the *Person* are both set forth *On high*, there is the *Place*: *To God*, there is the *Person*. *Earth* is not the place of *Glory*: It is *in excelsis*, *on high*. *Earth* is not *on high*. Here below it is, as it were the celler or vault of the world: Where though there be *Excelsa* and *Excelsi*, *high places* and *high persons* both, yet the word is ὑψίστοις *in altissimis*; and *Altissimi* they be not; *there be higher than they*.

Eccles. 5. 7.

And, as *Earth* is not the *place*; So *man* is not the *person*: For, *man* is upon earth, and is *earth*. No *glory* to man then; Especially, none *this day*, of all *dayes*. *Glory* to Him, for what? For *entertaining* CHRIST, and *lodging* Him in a *stable*? *Confusion* rather; somewhat to be ashamed of, nothing to glory of. Had men deserved it, some to them: Now, let GOD above have the *glory* of this *day*.

Yet, conceive it aright: we wish it, as our *duty*; not as any *longing* of *His*. It were a silly conceit to imagine of GOD, as if He were *avidior gloriæ*, did hunger or thirst for our *glory*. What is He the better for it? Only, nothing we have but that; and so, either that or nothing: for, nothing but that can He receive from us. But, we have nothing to render Him for all His *goodnesse*, for His εὐδοκία, but δόξα. Give it Him then; but, give it entirely; give it none but Him. *Soli Deo* (saith Saint *Paul*:) *Soli*, (saith Saint *Iude*:) *Soli*, let us all say. *Not unto us ô* LORD, *not unto us*: (It is *David*, as if he were afraid to touch any part of it:) No: But, as *Paul* and *Barnabas*, rend our clothes, if any *Divine honour* be forced upon us.

1 Tim. 1. 17.
Iude 25.
Psal. 115. 1.
Act. 14. 14.

Yet, *glory*, we may, (I grant;) but not this, here: *gloria in altissimis*, if we sing to any but Him, we sing a false note. Men doe so, now and then; but the Angels are never out: And thus sing they, and set out *Glory* for GOD's part.

2 On *Earth*, *Peace*.

Let, *Earth* be content with *Peace*: *Peace* is her *portion*; and a *blessed portion*, if she may well hold it: a *faire portion*, a *rich wish*. For, I would faine know, what could be said more, to the praise of this portion, than is here in this song? First, that in generall it reacheth to the *whole earth*: (Not, to men alone, though they have their share too,

too, in whatsoever good commeth to the *earth*, but) it reacheth to all on *earth*: *omni animantium* or *vegetantium generi*; to all the beasts, all the greene things on the earth; All are the better for it.

Secondly, what more for the credit of *peace*, than that it is *Votum militare*, it comes from the mouthes of *Souldiers* that were there in their military habit. Even they sing of *peace*, and *praise* it, and *wish* it, where they wish any good; and know not what better thing to wish to the *earth*, than it. It is the *earths happinesse*, *Peace*; it flourisheth by it. *Before, was the earth as the Garden of Paradise*, (saith the Prophet) *behind, it was a waste and barren wildernesse, all spoiled and burnt up.* 2 Ioel 2.3.

Thirdly, that it is *Votum Angelicum*, *An Angels wish*, *Peace*. They, being heavenly Spirits, wish not any thing at any time, but *heavenly*: So that, a *heavenly thing* is *Peace*. And so it is, as *Nazianzene* here well observed, *Pugnas & dissidia nescire Deum & Angelos*; No *broiles*, no *brabbles* in heaven: nothing but *peace*, there. And, a kinde of *heaven* there is upon *earth*, when there is *peace* upon *earth*: and justly are they *blessed*, and rightly are they *called the children of* GOD, the most *blessed* that are, or shall be at any time, that are the procurers of it. This (loe) is the *Angels division*, they sing. 3

But here we are like to have no little adoe to maintaine this: As we said before, *Huic signo à multis contradicitur*; as the *Signe*, so the *song* is *gain-said of many*. The devill doth all he can, to marre the *Angels musike*, to bring in his, his owne *blacke Sanctus*, to procure contempt to GODS *glory on high*, to bring GODS *glory* as low as he can, to make *garboiles* upon earth, to worke men all *evill will*, *mischiefe*, and *malice* that he can. Verse 34.

And first, to make a *confusion* in this *division*, perswades *earth* not to stand content with the *Angels* partition, but earth (forsooth) must have *glory*, must be dealing with *heavens* part. It is well said, *to* GOD *on high*: There be certaine *Gods*, here below, aspire to *glory*. And, *glory* we would allow, but no *glory* will serve, unlesse *gloria in altissimis* be sung to it. *Sicut Dii* cannot be gotten out of us. We cannot yet get *Dominus Deus noster Papa* out of the Glosse, no, not now, after it is reformed. And King *Herod* would be content to be made more than a *man*, and to heare---*Nec vox hominem sonat*. And we beneath are too ready to sing it, otherwhile; to deifie those, that are on high, and give that belongs to GOD *on high*, to *Gods* below. Now, that *earth* is thus willing to entitle her selfe to *Heavens* part, this brings all out of tune. Gen.3.5. Acts 12.22.

But, in tune, or out of tune, to die for it, have it we will. What the *Apostles rent their clothes* to put from them, we would rend our skins to pluck to us. So greedy are we, to be held for *Gods* upon earth. Nay, *earth* is content to thrust from her, her owne part, (that is, *peace*) to invade GODS part (that is, *glory*;) *Et dum gloriam usurpant, pacem turbant*, to usurpe *glory*, they lose *peace*: we can dispense with that (shift GODS *glory* how it can) rather than our owne should suffer the least disgrace, away with *peace*, *moveatur terra*, let all the world be on a welter. Acts 14.14.

What comes of this? *Pacem contemnentes & gloriam appetentes, & gloriam perdunt & pacem*: Even this *peace* (their owne part) they set light by *Glory* (GODS part) they gape after, and lose *glory* and *peace* (both) by the meanes; and when they have brought all to confusion, set downe by their losses. For first, by seeking *glory*, glory is lost. The Heathen man well observed; *Glory* is one of those things, that to seek them, is the very next way to lose; and to neglect them, the way to gaine them: *Quærendo amittitur*, No readier way to misse it, than eagerly to seeke it. And againe, by seeking *glory*, *Peace* is lost cleare. Yeelding *glory* to GOD, doth bring with it *pacem in terris*: diverting it from Him doth take *pacem de terris*. In very deed, *Peace upon earth*, as it stands after it, so it hath a dependance upon GODS *glory*; comes (as it were) in exchange for it. *Da gloriam & accipe pacem* (saith GOD:) Let men on earth send *glory* up to GOD *on high*, and GOD *on high* will send downe *peace* to *men on earth*, and will not faile: *Heavens peace, for earths glory*. Whereby we see, if we misse *peace on earth* at any time, what it is long of. It is that, which makes the *Angels* here keepe on their armour still: upon *glory* detained from GOD or transferred

whither it should not, they are up in *armes* straight, have power to take *peace* from the earth, till the point of *glory* be set right againe. The setting right of which point is the way to recover it. Let *Heaven*, let GOD be well served with their *part*, *peace* will not long be away. It is coupled to it (you see,) it followeth close, *Et pax in terris.* So much for that *Division.*

*Good will toward men.*

*To men a good will.* For, besides *Earths peace*, wherein they entercommon, *Men* have a part by themselves, which is their *prerogative.* And first, I would have you to note, that here it is entered first into the *Musike of heaven.* In the *Angels Hymne*, in *Esay*, in the *Old Testament*, *Men* are out there: No mention at all, not a word of them, in that. *Heaven* is in, and *Earth*; but, no *Men*, there. In the *Angels Hymne*, here, in the New *Testament*, here, *Men* are in: that, all may know, that for this *Childes* sake now made *man*, *Men* are now come into the *Angels song*; to be a part, and a principall part there, who before were left out.

1 Esay 6.3.

2 A principall part (I say:) for, marke againe: They have never an *Et*, they stand by themselves. For, both those former resolve into this of *Men*; They, the *Epitome* of *heaven* and *earth*; The parties, from whom this *glory*, to whom this *peace* is principally intended to come. *Glory* to GOD; *Glory and peace:* Why both? For, GOD hath received *men* to *grace: Men* are now in favour againe.

But *heaven*, and *earth*, and *men*, and all resolve into the free *grace* and *good-will* of GOD. How shall they performe either *peace* or *glory*, but if there be *toward* them first; and secondly, but if there be *in them* this third of *good-will.* Thence issues GODS *glory*; thence the *Earths peace.* The fountaine of both, that: Nay, of CHRIST and all. For Him, this glory; for CHRIST: Through Him, this peace; through CHRIST: But, CHRIST Himselfe whence? Whence, but from the *good will of* GOD *toward men?* From whence also, the *good will* in men, to GOD; and one to another, if any be in them. That if we goe higher yet, even of this *Birth* GODS *good-will* was the cause; and, because His *will* was, men should be restored, therefore His *will* was, CHRIST should be *incarnate* and *borne.* Can we goe any higher? are we not *in altissimis?* Verily, as we said, the *humility* of the *Signe* was so deepe, we could not sound it; so may we now, that the *sublimitie* of this point is so high, we cannot reach it. There is a part of *Divinitie* that dazles: if wee looke too long on it, we may well lose our sight.

*Toward men, and in men.*

Then to ἐν ἀνθρώποις, last. It may be turned two wayes, it will beare both: (and, for my part I wish no word ever narrowed by a translation, but as much as might be, left in the latitude of the Originall tongue.) [1] Ἐν ἀνθρώποις will beare εἰς ἀνθρώπους, *in homines*, to, or *toward men.* So we turne it, and we turne it well. [2] But ἐν ἀνθρώποις is also *in hominibus*, *in*, or *among men*; ἐν ἀνθρώποις, as well as ἐν ὑψίστοις, and no lesse properly. And, no hurt, if we turne it so, *in hominibus*; provided, *in* or *erga homines* goe first, be sung before it. *In hominibus* so ever, as comming from *in homines.* For then, *Donum magnum bonæ voluntatis Dei, bona voluntas in hominibus*; it is *Augustine:* Of the *good-will* of GOD *towards men*, a speciall gift it is: this *good will in men*, to GOD and man both. The best way is, where there are two, to take in both: So we shall be sure, to leave out neither.

[1] But *Toward men*, first.

Yet, in their sequence. *To*, or *toward* men then first: But, *to*, or *toward them* for this *Childes* sake. In whom He *is so well pleased*, as, for His sake, He is pleased, first to receive men to pardon, though grievous sinners, and so utterly unworthy of it.

Secondly, He is pleased to reward their workes also, otherwise (but for this *good will* in GOD, inaccepting them) that might justly be excepted too, for their many imperfections: to take them well in worth, though they want worth; and to vouchsafe them a reward, and that a high reward; for, *it is your heavenly Fathers good pleasure to give you a Kingdome.*

Chap. 12. 32.

Thirdly, beyond both these, He is further pleased, in some case to accept even of this εὐσεβεία, at our hands; and though *skill* and *power* both faile, and be wanting; yet a *willing minde* if there be, if there be but that, a *man is accepted, according to that, he hath, not according to that, he hath not. Mary Magdalens quod potuit fecit*; the poore *widowes*

[2] Cor. 8. 12. Marke 14. 8. Marke 12. 44.

*quod*

*quod habuit dedit* (and GOD wot, it was but *two mites*) yet well taken though: One εὐδοκία by another. That He placeth not acceptance, neither in εὐγνωσία deepe capacity of *wit*; nor in εὐδυναμία, great hability of *power*; but in εὐδοκία, readineſſe of *good will*, an honeſt true meaning, an unfeigned heartie deſire: *Vt ſi ſit actionis infirmitas, at ſi ſit voluntatis integritas*, though there be *weakneſſe* in the *act*, yet if there be *ſoundneſſe* in the *will*, out of His *good will toward men*, He will accept this *good will in men*. [a] *Nehemia's deſire* to feare Him. [b] *Ezekia's ſetting his heart to ſeeke*; The [c] Servants but *preparing* to doe his *Maſters will*: And even in *David's ſecundùm cor meum*, his honeſt true heart was faireſt flower in his garland.

*a* Neh. 1. 11. *b* 2 Reg. 20. 3. *c* Luke 11. 42. 47. 1 Sam. 13. 14.

And this, if it were well weighed and digeſted aright; If CHRIST, if all that comes by CHRIST (and that is *all in all*) be by His free *grace* and *favour*; If men were but rightly conceited in this point, it would ſoone bring them out of conceit with their owne I wot not what; It would make them truely humble: And it is the humble man that gives GOD, the true *glory*, that ſings this ſong right, when all is done. The *glory* that comes to GOD, is δόξα ἐν εὐδοκίας, the firſt word, for the laſt. With *glory* it *begins*, with *good will* it ends; and with *good will* it begins, and with glorie ends: As the *firſt ſhall be laſt, and the laſt firſt*.

Matth. 19. 30.

But, when we have fixed *bona voluntas in homines*, what hurt will it doe, to wiſh *bona voluntas in hominibus*? Sure, none. *Bona voluntas in homines* is to worke this *bonam voluntatem in hominibus*, and that by very courſe of kinde. For *Suum Simile*, grace to beget his owne like, is moſt naturall: *Bene placitum Dei*, to beget *Bene placitum Deo*; Who, out of His good pleaſure *worketh in us both to will and to doe*; and whoſe only worke it is, *Vt reſpondeat bonæ voluntati Dei, bona voluntas hominis*.

2 Then, *In men*.

Phil. 2. 13.

What harme then, if the *Angell* ſhould *wiſh* it or commend it to men, in whom if it be, it comes from that of GOD meerely, and from no other. Verily, what is praiſe-worthy in GOD, cannot but be ſo in men too. *Summa Religionis eſt, aſſimilari Ei quem colis*, To become like to Him, we worſhip, is the pitch of all Religion.

Now, an εὐδοκία at the ſecond hand there is in men. The word it ſelfe is aſcribed to them of *Achaia*, towards the poore Saints at *Hieruſalem*: To Saint *Paul* towards the *Ievves*: To the *Philippians* towards Saint *Paul*: and in other places.

Rom. 15. 26. 10. 1. Phil. 1. 15.

To wiſh then in men this εὐδοκία toward GOD; which, where it is, makes men to εὐδοκεῖν τινί, have a good conceit or opinion of GOD; which will bring forth a good affection to GOD. It is well obſerved, it is not ἀγαθὴ θέλησις (which is properly *Greeke* for *good will*) but εὐδοκία, which is rather a *good thinking*, if we goe to the very nature of the word: But, it will come all to one. Onely, the *affection* that begins in the *opinion*, is noted for good; and the *opinion*, that is bred in the *affection*, not ſo.

1 In men *towards* GOD.

From that good conceit of GOD, accepting well whatſoever it pleaſeth Him to ſend: If good, receiving it thankfully; if otherwiſe, taking it patiently; ever praiſing GOD for all. But, no waies entertaining, of Him, that opinion, for which they cannot but love him the worſe, if, as of a *Tyrant* ſentencing men to death, onely for His *pleaſure*, before they have offended him at all. That would prove no εὐδοκία, as it may be handled. And the *Apoſtle* tels us, the εὐδοκία, that is in GOD, is εὐδοκία ἀγαθωσύνης; it is not, but regulate by His *goodneſſe* (2 *Theſſ.* 1.) for which ever may there be glory aſcribed to Him.

2 Theſſ. 1. 11.

Then, to wiſh it in *men* towards *men*: An ἀδοκία, alſo, which, where it is, breeds an inclination to δοκεῖν ἀδ, to take all in the better part; and if poſſibly we can, and *as much as in us lyeth, to have peace with all men*. Which if it were on *earth*, would make *heaven* on *earth*. *Peace* is not ſaid (as *glory*) to be ἐν, but ἐπὶ; and ἐπὶ is *over*: For, (indeed) it doth but hover aloft over the *earth*, would *light*, but cannot otherwhile. The *Raven* can, but the *Dove* cannot, for want of this *Bona voluntas in hominibus*, or theſe *homines bonæ voluntatis*. It finds them not well willing to *peace*, while every one ſtands more for his owne reputation, or other ends, than either for *Churches* or *Countries peace*. Baniſh the oppoſites of εὐδοκία, *Envie* (*Ro.* 10.) *Malice* (*Phil.* 1.) and *peace* wil be no ſtranger upon earth. It would then be ἐν γῇ where it is ἐπὶ γῆς; the ſame *Prepoſition* in both. All depends upon the *cadence* εὐδοκία: performe that wel, and it wil be *Muſike* for an *Angell*.

2 In men *towards men*. Rom. 12. 18.

Rom. 10. 2. Phil. 1. 15.

And, now ye have heard all the parts, what ſhall we doe with this *Song*? Sing it. But we have no *Angels* to ſing it, and it will be *Muſike* for an *Angell*. *Angels* it would be, as at firſt it was: But, when it is not, it will pleaſe them well, that *men* ſing it, whom it moſt concernes. But, if by *men*, of very congruitie, an *Angels* ſong would be, by men, when in ſome degree they drew ſomething neere to the *Angels* eſtate. At leaſt, when neerer than at other times.

And when is that, that men on earth come ſo? at what time? Sure, if ever men doe riſe above themſelves, and approach in any ſort neere to thoſe *bleſſed Spirits*; if ever they be in ſtate with *Angels* and *Arch-angels* to *laud* and magnifie His glorious name; if in all their lives they be in *peace* and *charity*, the bond of perfection, the *bona voluntas* we ſpeake of; if at any time it be in men, and they *homines bonæ voluntatis*; upon the taking of the *Sacrament* it is: At that time, then, or never, they lift up their hearts in true devotion. So, then in beſt caſe, that in all our lives to ſing it: if CHRIST *dwell in our hearts* by faith; if we be *temples of the Holy Ghoſt*.

And that we might be in that caſe, and ſo ſing it, the Church is never unprovided, this day, of this meanes of elevating our mindes: And it is *operæ pretium* worth the while, if it were but for that; and there may be joy among the *Angels* in *heaven*, to heare their *Hymne* kept ſtill alive. Though; there is another congruitie for the
1 Tim. 3. 16. *Sacrament*; that the great *Myſtery of Godlineſſe*, which is GOD *manifeſted in the fleſh*, might not be celebrated without the *Myſtery* of His *fleſh*: that, the day, Hee came among us to be partaker of *fleſh* and *bloud*, we alſo might be *partakers* of the *fleſh* and *bloud* which he tooke from us, to give them us againe.

But otherwiſe, this *Day*, in this *Hymne*, and this *Hymne*, in this *Day* continually have a ſpeciall intereſt. *Time* in *Muſike* is much. And, if wee will keepe *time* with the *Angels*, doe it when they doe it, this *day* they did it: And what fitter time to ſing it, than the day, it was firſt ſung, the day of the firſt ſinging of it, *Canticum diei, in die cantici*? When ſhould the *Hymne* of CHRISTS *birth* be better ſung, than on CHRISTS *Birth-day*?

But, becauſe it is not *Vox*, but *Votum*; the voice is not all, but the hearts deſire and wiſh it is that GOD chiefly reſpecteth; to adde that. And, what ſhould wee wiſh from our hearts, but, that the *Angels* may have their wiſh; Every one may have his due, as it is here ſet out?

And, for that *Nihil æquius eſt, quàm ut pro quo quis oret, pro eo laboret*, what we wiſh for, wee ſhould not ſtand *wiſhing* onely, but endevour withall, it may come to paſſe, that it be our labour too, with all our endevours, to procure the *glory* of *heaven*, and the *peace* of the *earth*: To finde *peace* in the *good-will* of GOD, and to give Him all *glory* for it, who hath appointed *peace* our portion here, and *glory* our *hope* laid up there. Aſſuring our ſelves that the ſame εὐδοκία that was able to bring the *Son of* GOD from *heaven* into *earth*, ſhall have the like power to lift up the *Sonnes* of *men* from *earth* to the *glory* of *heaven*: There with the *bleſſed Angels*, to ſing this *glorious Hymne* eternally. No more, of *wiſh* then, but of *fruition*, and ſo of everlaſting *Gratulation*.

A SER-

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*, on *Munday*, the XXV. of *December*, A.D. MDCXX. *being* CHRISTMAS Day.

MATTH. Chap. II. Vers. I, II.

Cum ergo natus esset IESUS in Bethlehem Iudæ, in diebus Herodis Regis, Ecce Magi ab Oriente venerunt Ierosolymam, dicentes,

Vbi est qui natus est Rex Iudæorum? Vidimus enim stellam Ejus in Oriente, & venimus adorare Eum.

*When* IESUS *then was borne at Bethlehem in Judæa, in the dayes of Herod the King, Behold, there came Wise men, from the East to Jerusalem, saying,*

*Where is the King of the Jewes that is borne? For we have seene His Starre in the East, and are come to worship Him.*

WE passe now this yeare, from the *Shepherds*, and the *Angels*, to the *Wise men*, and their *Starre*. This *Starre*, and their comming no lesse proper to this *Day*, than those other were. For, though they came not to *Hierusalem*, this *day*; yet, this *day*, *venerunt ab Oriente*, *from the East they came*: They set forth, this very day. For, they came when IESUS *was borne*; And, this day, was *He borne*. Howsoever the *Starre* brought them not to their journeyes end, till *twelve dayes* hence; yet, this *day* it first shewed it selfe: how soone IESUS was *borne*, *vidimus stellam*, it appeared straight. For which very appearing, you shall finde, the *Fathers* of the *East-Church* doe call *this first day* τὰ ἐπιφάνια, as well as the last. This first, wherein *His Star* appeared, and they began their journey. That last, wherein He appeared Himselfe, and their journey was at an end. First, and last, *an Appearing* there was. One begins, the other ends the *Feast*.

We passe from one of them, to the other; but, from the lesse, to the greater: For,

For, of the twaine this is the *Greater*. Greater, in it ſelfe: Greater, to us. Two waies greater, in it ſelfe. Th' other (of the *Shepherds*) a *poore* one: *poore* and meane. This (of the *Wiſe men*) a *Signe* of ſome *State*: high and heavenly.

Eſay 7.11. GOD bade *Ahaz aske a Signe; Aske one from here below, or one from the height above*: He would aske neither, but GOD gave both. From below, *Hoc erit ſignum, you ſhall*
Luke 2.12. *finde the Babe in a manger*: Low enough: (That we have done withall.) Now, from *above, Ecce vidimus ſtellam*, The *Signe from Heaven*: *His new Starre*.

Beſides, (to ſpeake uprightly) one might in ſome ſort complaine, of the priuateneſſe of the *Angels* appearing: Somewhat obſcure it was; few privie to it: paſſed over in the night betweene the *Angels* and them. And, upon it, three or foure *Shepherds* got them into the *ſtable*; and, what there they did, no man could take notice of.

More famous, and more *Manifeſtation*-like was this here. A new Light kindled in heaven, A *Starre*, never ſeene before. The world could not but looke up at it, and
Pſal. 19.4. aske what it meant. Nothing appeareth there, but, the *Sound of it goeth out into all Lands*, and the *newes of it to the utmoſt parts of the earth*.

This made another manner *venerunt*: upon this came there to *Hieruſalem* (not a rout of *Shepherds*, but) a troope of *Great Perſons*. And not from a heath, or Sheep-common hard by; but, from afarre, *from the Eaſt*, twelve dayes journey off. All
Act. 26.26. *Hieruſalem* rang of it. The *King*, *Prieſts*, and *People* buſied with it. To this day, remembred in all Stories. It cannot be forgotten: For *this was not done in a corner*. This was (indeed) a *Manifeſtation*. Better, in it ſelfe, thus.

And, for us, Better: For us all. For wee (all) hold by this. It was a bracke in the former; The *Sermon* was made, and the *Antheme* ſung, and none at it but the
Iames 4.6. *Shepherds*. And what were they? *Iewes*: What is that to us? *This Scripture offereth more grace*. Theſe (here) that *came from the Eaſt*, firſt, they were *Gentiles*. *Gentiles*; that concernes us, for ſo are we. We may then looke out, if we can ſee this *Starre*. It is ours, it is the *Gentiles Starre*. Wee may ſet our courſe by it, to *ſeeke* and *finde*, and *worſhip Him*, as well as they.

This is for us all. But there is yet more *grace offered* to ſome in particular. The *Shepherds* were a ſort of poore ſimple men altogether unlearned; But, here come a troope of men of *great Place*, high account in their countrey: And withall, of great *learned men* (their name gives them for no leſſe.) This (loe) falls ſomewhat proper to this Place and Preſence, that will be glad to heare it. It is *fauſtum & ſalutare Sydus* to ſuch; that *wealth*, *worth*, or *wiſdome* ſhall hinder none, but they may have their parts in CHRIST'S *Birth*, as well as thoſe of low degree. It is not only *Stella Gentium*, but *Stella Magorum*: The *Great Mens*, the *Wiſe mens Starre*, this.

Eſay 21.1. So, *quoad nos*, for us, it fitteth well. And, *quoad ſe*, of it ſelfe, it is fit every way.
2 Pet. 1.19. This *Starre* leads us to another *Starre*; even the *Root and Generation of David*, the
Pſal. 110.3. *bright morning Starre*. He of whom * *Zachary* ſaith, in the Old Teſtament, *Ecce*
*Zach. 6.12. *Vir, Oriens nomen Ejus*: Yea, *Oriens ab alto* (ſaith * *Zachary*, in the New:) Viſits
*Luke 1.78. thoſe of the *Eaſt*, whence the day ſpringeth; takes them that are neereſt Him; and
Prov. 8.22. His riſing workes upon the place firſt, that beares His Name. The *Wiſdome of* GOD the *beginning of all his wayes* is found by *Wiſe men*, of all other (becauſe they be *Wiſe*) moſt fit to finde Him.

*The Diviſion.* Two verſes I have read. In the former, after the *Matter* of the *Feaſt* firſt remembred, (*When* IESUS *was borne*,) accompanied with the two circumſtances of *Place* and *Time*, (The *Place* where, *Bethlehem Iuda*; The *Time* when, the *dayes of Herod the King*:) There is a memorable accident (that then happened) ſet downe: A *Venerunt*, A *Comming* or arrivall at *Hieruſalem*. And they, that ſo came, were a company of *Magi*, *from the Eaſt*. And this (loe) hath the *Ecce* on the head of it, *Ecce, venerunt Magi ab Oriente*, *Behold, there came*, &c. As the ſpeciall point, in the Text: and ſo, we to make it.

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II. In the later, is ſet downe their *Errand*. Both the 1 *Occaſion*, and the 2 *End*: beſt expreſſed by themſelves, out of their owne *dicentes*. 1. The *Occaſion*: *Vidimus ſtellam*,

*plam*; They had *ſeene His ſtarre*. 2. The *End*, *Venimus adorare*, They are *come to worſhip Him*. *Viderunt, venerunt, Adorárunt*.

That they may come to their *finis ultimus*, they muſt have a *medius finis*: That is, to *worſhip*, they muſt *finde* Him where *He* is.

So they aske, *Vbi eſt?* Not, *whether* He be *borne*; but *Where He is borne*. For, *borne He is*, they are ſure, by the ſame token they have ſeene *His Starre*: *His Starre* is up; that is *riſen*; therefore He is *riſen* too.

So the *Starre* in Heaven kindled another *Starre* in earth, (Saint *Peter* calls it the *Day-ſtar which riſeth in the heart*, that is, *faith*) which ſhined, and manifeſted it ſelfe, by their labour in *comming*, diligence in *enquiring*, duty in *worſhipping*. 2 Pet. 1. 19.

CHRIST'S *birth* made manifeſt, to them, by the *Starre* in Heaven: Their *faith* (the *ſtarre in their hearts*) made manifeſt to CHRIST, and to all, by the travell of it, which ſhewed it manifeſtly.

That (upon the matter) there fals a three-fold *Manifeſtation*, (you may call them three *ſtars*, if you pleaſe:) 1 The *ſtar* in heaven: 2 the *day-ſtar, in their hearts*: 3 and, CHRIST Himſelfe, the *bright morning-ſtarre*, whom both the other guide us to: the *Starre* of this morning, which makes the *Day*, the greateſt *Day* in the yeare.

The ſumme of all riſeth to this: That GOD hath *opened a doore of faith to the Gentiles*: And, among them, to *Wiſe men* and *Great men*, as well as to the ſimpler ſort. But with this condition; that they ſay with them, *venite adoremus*: And ſo, *come*, and *ſeeke*, and *finde*, and *worſhip Him*; that is, doe as theſe did. Act. 14. 27.

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The Matter.

WHEN IESUS *was borne*: That (*when*) is now. His *Birth* is the ground of the *Feaſt*, and the cauſe of our *Venimus*, our comming together. Where, this we note firſt; It is the very firſt time, the firſt (*was borne*) in the *Bible*: *was borne*; never till now. Here, the tide turnes; the ſenſe changes, from *ſhall be* to *was*. A bleſſed change; and, the day is bleſſed, on which it happened.

Before He was *borne*, it was ſo ſure He ſhould be *borne*, as *Eſay* ſaid, *Puer natus eſt nobis*. But for all that, there is ſome oddes betweene *Eſay's natus eſt*, and Saint *Matthew's*. That was but *virtually*; as good as borne: This, *actually borne* indeed. Eſay 9. 6.

IESUS CHRIST *yeſterday, and to day, and the ſame for ever*. The *ſame*, yet not altogether after the *ſame manner*. There is as much between IESUS CHRIST, *yeſterday*, not come; and IESUS CHRIST, *to day, cùm natus eſſet*; as is betweene a ſtate in reverſion, and one in being. Hebr. 13. 8.

The Fathers aptly reſemble their caſe, that were the *ante-nati* before CHRIST, and ours that came after, to the *two men* (Numb. 13.) *that carried the great cluſter of grapes, upon a ſtaffe betweene them*. Both carried; but, he that came behind ſaw that he carried: So did not hee that went before. The *poſt-nati* (ſure) are of the ſurer hand: And ſo, for *cum natus eſſet* (the day and time) to hold a Feaſt: for *When* IESUS *was borne*. Numb. 13. 24.

The Circumſtances.

Weightie circumſtances are ever matter of moment; in a *ſtory* ſpecially. Three there are in the firſt *Verſe*: 1 The *Place*: 2 the *Time*: 3 the *Perſons*. 4 I adde a fourth (out of the *Second Verſe*) the *Occaſion*. The place (*Vbi*,) *Bethlehem Iudæ*. The *time* (*Quando*,) *the dayes of Herod the King*. The *Perſons* (*Quibus*,) *Wiſe men from the East*. The *Occaſion*, (*whereupon*) *A new Starre appearing*; Every one of the foure having a ſeverall *Prophecie* running of it; and every *Prophecie*, a filling of it, in theſe words.

The *Place*: He was borne, in *Bethlehem Iuda*: *And thou Bethlehem Iuda* (ſaith the *Prophet Mica*) *out of thee ſhall He come*. And now, *come* He is. Mica 5. 2.

The *Time*: the *dayes of Herod the King*. *The Scepter ſhall not quite depart from Iuda, till* SILO *come* (ſaid old Father *Iacob* in his *Prophecie*:) SILO then is (now) come. For, the *Scepter* is in *Herods* hand: His Father, an *Edomite*; His mother, an *Iſmaelite*: *Iuda* cleane gone. Gen. 49. 10.

The

Psal.72.10. Esay.60.6. The *Persons: Magi ab oriente, Kings from the East.* The *Kings of Arabia and Saba shall come and bring gifts* (saith *David:*) And *Esay* specifies them, *Gold, Myrrh, Incense.* These *Kings* are come: Here they are; they, and their *Gifts*, both.

Numb.24.17. The *Occasion*, whereupon: *A starre risen. A starre shall rise of Iacob* (saith *Balaam*, no very good man, yet a true *Prophet*, in this; and his prophecie true, and for such recorded in the *Bookes* of *Moses.*) This *Starre* is, this morning, up to be seene. *Prophecies of all* foure: and, all foure accomplished.

1 CHRISTS *Vbi.*

Of the *Place*, of *Bethlehem, (out of Mica)* it hath formerly beene treated: I but touch it and passe it, now. It was the place, where *David* himselfe was *borne.* And, what place more meet for the *Son of David*, to be borne in? It was the place, where Iohn 6.51. was heard the first newes of the *Temple:* And, where could the *Lord of the Temple* more fitly be heard of? It is interpreted *Domus panis*, the *House of Bread:* What place more proper for Him, who is the *living bread, that came downe from heaven*, to give Mica 5.2. life to the world? It was the *least*, and the lowest, of all the *thousands of Iuda:* What *little* and *low* is, in things naturall; that *lowlinesse*, and *humilitie* is, in spirituall. This naturall *birth-place*, of His, sheweth His *spirituall. Humility* is His *place*; *Humility* (as I may call it) the *Bethlehem* of *vertues:* Where you finde it, *Loe, there is He borne.* So *borne in us*, as *borne for us*: Passe we CHRISTS *Vbi*; And now, to His *Quando.*

2 CHRISTS *Quando.*

Of the Time: the *dayes of Herod the King.* And those were evill dayes; Dayes of great affliction, to that land. *Iuda's Scepter* cleane broken: not a *Law-giver left betweene his feet. Edom* (that is *Herod* the *Edomite*) *cried, downe with them, downe to the* Psal.137.7. *ground.* Not so much as a sort of silly *babes*, but barbarously slaine in their mothers Ier.31.15. armes: enough, to make *Rachel mourne, as she lay in her grave.* Dismall dayes, certainly: Why, then comes SILO: *When mans helpe furthest off, then* GODS *neerest:* When it is *darke*; then rises the *Starre.*

Ger.49.10. Numb.24.17. What one prophecie of *Him*, but came even so; even, at such a time, when they were most out of heart, and needed comfort most. *Iacobs*, when they were in *Egypt, the house of bondage. Balaam's*, when in the waste and barren wilderness, *among firy Serpents. Esay's*, when they were ready *to be over-runne with the two Kings of Syria* Dan.9.25. *and Israel. Daniel's*, when in *Babylon, the Land of their captivity. Agge's*, when *they* Agg.2.9,10. *built the wall with the trowell in one hand, and the sword in the other.* As His *Prophecies* 2 Pet.1.19. came (still,) So came *He:* His *Prophecies* (saith *Peter,*) *as a candle: Himselfe*, as a *starre: in the darke*, both. For all the world, like the time of the yeare His *birth* fell in; in the sharpest season, in the deepe of *Winter.* As *humilitie, His place:* So, *affliction*, His *time.* The *time* and *place* fit well. For, the time of *affliction*, makes the place; makes *humilitie:* Which place CHRIST is borne in, I passe this also, and come to the third; of the *Persons.*

3 CHRISTS *Quibus.*

For, there stands the *Ecce*; upon it. Which *Ecce* points us to it, as to the chiefe point of all; As (indeed) it is. And our chiefe endevour, to include our selves, to have our parts in this *Venerunt, in comming to* CHRIST.

Here is a *Comming, Venerunt:* And they that come, *Magi.* In which *Commers* wee consider foure points: they sustaine foure persons: 1 Of *Gentiles*; 2 *Gentiles, from the East*; 3 *Great Persons*, Great *Princes*, (for, so we may be bold to call them, as the *Prophecie* calls them, *Kings:*) 4 Of great *Learning and wisdome*; So [*Magi*] their name gives them.

1 Gentiles. Act.14.27.

To *Bethlehem came the Shepherds.* Nothing to us, they were *Iewes.* But, thither came these too, and they were *Gentiles:* and, in this *Gentiles*, we; So come we in. *Then hath* GOD *also, to the Gentiles set open a doore of faith.* At which doore we enter; We with them, and they with us: For, they and we *Gentiles* both. The *starre* is *stella gentium*, the *Gentiles starre:* And so, ours; and we to direct our course by it. All, that ever write, call them *Primitias Gentium*, the *first fruits*; *Antesignanos*, the *standard-bearers.*

*bearers*, to all the *Gentiles*, that came in after. Vpon this, I beg leave to ſtand a little, ſince it is our tenure, We hold by.

And, that GOD would thus doe, call the *Gentiles in*, there was ſome ſittle *Ecce* (ſtill) ſome ſmall *Star-light* from the beginning.

By way of *Promiſe*. So much promiſed, by the *Patriarchs*. *Noe*; that *Iaphet ſhould at the laſt dwell in the Tents of Sem*. *Abraham*; that, *in his Seed* (not any one Nation, but) *all the nations of the earth be bleſſed*. *Iacob*; that *Shilo's comming ſhould bee expectatio* ſay ſome, and ſome, *aggregatio*) *Gentium*: *All Nations looke for Him*; *all be gathered to him*. 1 Gen.9.27.22, 18. 49.10.

By way of *Figure*. Aſmuch was ſhadowed in the *Law*, the *Tabernacle*, and the *Temple*: all, *figures of things to come*. The *Law*: Where was it given? Was it not in *Sinai*, *a Mountaine in Arabia* (ſaith the *Apoſtle*,) and ſo upon *heathen ground*? I truſt, we may have leave to come upon our owne ground. And by whom? Was it not by *Moſes*? And we claime to Him by alliance: His wife was the daughter of the *Prieſt* of *Madian*: So, of a heathen woman; and his children, *heathen of halfebloud*. 2 Heb.10.1. Gal.4.25. Exod.2.28.

The *Tabernaele*; Was not the *ſilke*, and *gold*, and *riches*, it was made of, the *ſpoyles* of *Ægypt*, and ſo heathen ſtuffe? Exod.12.36. 25.2,&c.

The *Temple*: was it not founded upon the *threſhing floore of Ornan the Iebuſite*, a heathen man? So, on heathen ſoile; and, *ædificium cedit ſolo*. The timber and materialls of it, came they not from *Hirams* countrey, A Heathen King? And, the chiefe workeman, in it (*the Sonne of a man of Tyre*) Heathen alſo. So, the Heathen were never wholly out. *Venerunt*, they came, they made their proffers. Some *Ecce*, ſome little *ſtar* ſtill. 1 Chro.21.18. 1 Reg.5.10.7. 13, &c.

Now the *Prophets*, when they came, had we not hold there, too? At the ſame time, that GOD gave *Moſes* to the *Iewes*, who wrote of CHRIST, did he not likewiſe give *Balaam*, to the *Gentiles*, who, *in the mountaines of the Eaſt*, *propheſied of* CHRISTS *Starre*, here? Great odds (I know) betweene the men; None betweene their *Prophecies*: Both, alike true: both their places alike, in the *Librarie* of the *Holy Ghoſt*. After that, *Ionas*: howſoever his booke ſtand in the volume of the *Prophets*, yet (when time was) it was ſhewed, that, in time, he was the firſt of the ſixteene *Prophets*; before, and ancient to them all. And this was a faire *Star*, that His firſt *Prophet* of all GOD ſent to *Ninive*, the great Citie of the *Gentiles*, then: And ſent him, before He ſent any of the other fifteene to his owne people (then) in ſhew, the *People of the Iewes*. 3 Num.24.17. Iohn 1.2.

But, even of them He ſent to the Iewes, ſaith not *Eſay* directly, the *Root of Ieſſe ſhould be as a Standard, all the Nations gather unto Him?* Saith not GOD there, *It was too poore a ſervice for* CHRIST *to doe to Him, to draw to Him a ſort of ſilly Shepheards*; *He would give Him, as a light to lighten the Gentiles, to bring them*, even the very beſt of them, *from the ends of the earth*. That *light to lighten the Gentiles* was this *Star* (here;) *Simeon* had it revealed to him, whereto this *Star* referred, and what it meant; For, it *lighted* them indeed. And this, ſtanding the *firſt Temple*. And, ſaith not *Aggee*, (ſtanding the ſecond Temple) *The deſire of all Nations ſhould come*, (meaning *Chriſt*;) the deſire, not of one Nation alone, but even of all. So, the *Prophets* will not be againſt this *venerunt*: they are (all) for it. Eſay 11.10. Eſay 42.6. 43.5. Luk.2.32. Agg.2.8.

And was not alſo this *Venerunt* dayly ſung in their *Queer*? The *Pſalme of the Nativitie*: *I will thinke upon Rahab* (that is *Ægypt*) *and Babylon, among ſuch as ſhall know mee. Behold yee the Philiſtims alſo, and them of Tyre, with the Morians*; *Lo, there was He borne*. *Borne*, in all thoſe places; that is, His *birth* concernes them all: all, their intereſt in it. In the Pſalme of His *Paſſion*: *All the ends of the earth ſhall remember themſelves, and ſhall turne unto the* LORD, *And all the kindreds of Nations ſhall worſhip before Him*. In the *Pſalme* of the *Reſurrection*: That, Hee ſhould then become the *Head-ſtone of the corner, and joyne both Iewes and Gentiles in one coine, or angle*. And, in the *Pſalme* of His *Aſcenſion*: That the *Princes of the Nations ſhould be joyned to the People of the* GOD *of Abraham*. And, in the *Pſalme* 4 Pſal.87.4.5. Pſal.22.27. Pſal.118.22. Pſal.41.10.

Hal.72.11. of His *Exaltation*: *That all Kings ſhould kneele before Him, all Nations doe Him ſervice.*

That which (then) was thus promiſed, to, and by the *Patriarchs*; ſhadowed forth, in the *figures* of the *Law*, the *Temple*, and the *Tabernacle*; That which was foreſayd by the *Prophets*, and foreſuing of in the *Pſalmes*; that, was this day fulfilled: *Venerunt*, here they are come. And *Venimus*, *We*, in them, and with them. Who, not only in their owne names, but in ours, make here their entrie; *came*, and *ſought after* and *found and Worſhipped their* SAVIOUR, *and ours*, the SAVIOUR *of the whole World.*

A little wicket there was left open before, whereat divers *Gentiles* did come in. Many, a *Venit* there was: *Venit* [a] *Iob*, in the *Patriarchs* dayes. [b] *Venit Iethro*, in *Moſes*: [c] *Rahab*, In *Ioſua's*: [d] *Ruth*, in the *Iudges* time: [e] *Ittai* (the King of *Gaths* ſon,) in *Davids*: [f] The *Queene of Saba*, in *Salomons*: The [g] *Widow of Sarepta*, in *Elias*: [h] *Naaman (the Syrian)* in *Eliſa's time*. Each of theſe, in their times, had the favour to be let in. This was but a *Venit*: a little *wicket*, for one or two. Now, a *venerunt*; the great *Gate* ſet wide open, this day, for all: For theſe here, with their Cameſls and Dromedaries, to enter, and all their carriage.

a Iob 1.1.
b Exod. 18.5.
c Ioſ. 2.
d Ruth. 1.4.
e 2 Sam. 18.2.
f 1 King. 10.1.
g 1 King. 17.9.
h 2 King. 5.15.

In the ſetting downe His *Genealogie*, (the *Chapter* before) That *Salmon eſpouſed Rahab* the *Canaanite*; that *Booz* likewiſe, *Ruth* the *Moabite*; it is plaine, that CHRIST deſcended (according to the fleſh) of *Heathen*. Deſcending of *Heathen*, He will never *diſdaine* them, of whom He is deſcended; never ſhut them out, but invite them to His *Child-houſe*; As (we ſee) this day by His *Star*, he did.

Matth. 1.5.

And (if you marke it) of His firſt *Sermon*, the *Widow of Sarepta*, and *Naaman* the *Syrian* were the Theme; which made, His Sermon was not liked. Yet, that Theme He choſe purpoſely. And the *Queene of the South*, and *the men of Ninive* much in his mouth: He mentioned them willingly. And (to end this point;) He that, at His *Birth* (now) received theſe of the *Eaſt*; a little before His *death*, in like ſort, *received Græcians* from the *Weſt*, to *See and to ſalute Him*: And, ſtraight upon it (upon the receiving them) brake out and ſayd, *The houre is come now that the Son of man is glorified*; when *Eaſt* and *Weſt* are come in, both.

Luk. 24.25,27
Mat. 12.42,41.
Iob 12.20.
23.

I have a little ſtood on this, becauſe it is the *Ecce* point. I conclude; The *Place*, He was borne in, (*an Inne*, which is for all paſſengers of what country ſoever;) The Time, He was borne in, (of the *Taxe*, when *all the world came up to be taxed*;) The very *Star*, which as the nature of *Stars* is) is common to all Coaſts and Climats, peculiar to none; All ſhew, that from all coaſts they may now come; that, the *Gentiles* are now to be (as the *Apoſtle* in three pregnant termes delivers it) σύσσωμα, συμμέτοχα, συγκληρόνομα, *fellow-members*, *fellow-partners*, and *fellow-heires* of one body; *Co-partners* and *Co-heires* of CHRIST, and His *birth*. This, for *Stella Gentium*, the *Gentiles Star*; So both theirs and ours.

Luk. 2.7.
Luk. 2.1.
Epheſ. 3.6.

2 Gentiles, *from the Eaſt.*

There came *Gentiles*: And they came from the *Eaſt*. This may ſeeme to ſet us backe againe; for, we are of the *Weſt*, the contrarie Climate. That is no matter. For, in that they *came from the Eaſt*, there lyeth yet further hope for us; even from that point of the compaſſe. For, that is not onely *Gentiles*, but *ſinners of the Gentiles*: Sinners, and that *chiefe ſinners*. For, ſo were they of the *Eaſt*; greater, far greater ſinners than the reſt. For tell me, what ſin was there that came not from thence? There was the *Tower ſet in hand, that ſhould have confronted* GOD: and of it came *Babel*, and from it, *confuſion*. [2] Thence came all tyrannie and oppreſſion among men, from *Nimrod*, that *hunted and ranged over men, as over beaſts in a forreſt*. [3] Thence, all Idolatrie, and worſhip of falſe gods; both in earth, from *Belus* tombe, firſt: And, in Heaven, from the *Star of their god Remphan* (which St. *Stephen* ſpeakes of.) [4] Thence (*from the Mountaines of the Eaſt*) the poſteritie of *Balaam*, *falſe Prophets*, *that love the wages of unrighteouſneſſe*; and, from them, all that naught is. And, if in all theſe it did, It cannot be denied, but that the whole World received their infection that way, *from the Eaſt*.

Gen. 11.2.
Gen. 10.9.
Act. 7.43.
Num. 23.7.
2 Pet. 2.15.

And

And herein *appeared the grace of* GOD, *which bringeth Salvation to all men, and to all ſinners*, as faire and cleere, as the *Star* it ſelfe; that, thence (*out of the mountaines of the Eaſt*) GOD calleth theſe to ſeeke, and guided them to find CHRIST: that, whence the poyſon firſt came, thence might come the *Triacle*: and that as they were the firſt that went out, ſo they ſhould be the firſt that came in. Tit. 2. 11.

So the *Eaſt* ſets us not further backe, but brings us neerer. For if the *Eaſt* may come, which are the greater; much more may the *Weſt*, which are the leſſe: if the *Seducers*, the *Seduced*. From the *Eaſt*, to the *Weſt*, is *à majore ad minus*. That, if *venerunt ab Oriente, venient ab Occidente*: if the greater, much rather the leſſer. This, for the *Star* of the *Gentiles*, firſt: And now, the *Star* of *Sinners*, and chiefe Sinners of the *Gentiles*, even *Orientall ſinners*. Matth. 8. 11.

But, they ſuſtaine yet a third perſon, theſe: (to come neere, and to make it comē neerer us, even to this place.) For *Great men* they were in their Countries, of the higheſt place and account there, as all Stories teſtifie. The *Pſalme* calls them *Kings of Sheba and Seba*: and, ſo may we. It may appeare, by *Herods* reſpect to them: His *calling a Synode to reſolve them*; *his privy conference, with them*. So may it, by their *treaſures they opened*, and by their *preſents* they offered (preſents, for a *King*,) which give them for no leſſe. So, this is (now) thirdly, *Stella Magnatum*, the *Star* of *Princes* and *Nobles* alſo. Yea, *Stella Regia*, the *Star Royall*, *Kings* themſelves have their hold and claime by it. 3 *Great Perſons*; Pſal. 72. 10. Ver. 3. 4. 11.

CHRIST is not only for ruſſet cloakes, Shepherds and ſuch; ſhewes Himſelfe to none but ſuch. But, even the *Grandez*, Great States, ſuch as theſe; *Venerunt*, *they came* too: and, when they came, were welcome to *Him*. For they were ſent for, and invited by this *Star* (their *Star* properly.)

Theſe, at *His birth*, at His welcome into the world; and others ſuch as theſe, at His *death*, at his going out of it. Then *Ioſeph of Arimathea*; *an honourable Counſellor, beſtowed on him a faire new Tombe*: and others came, with their *hundred pound of ſweet odors*. So, that comming and going, He was beholden to ſuch. The Tribe, CHRIST came of, was the *Royall Tribe*, to whome the *Scepter* belonged; And, in the *Prophecie* it followes, *A ſtar ſhall riſe out of Iacob, and a Scepter out of Iſrael*. To *Kings*, to *Scepters* CHRIST cannot but be well inclined. Mat. 27. 60. Ioh. 19. 39. Num. 24. 17.

Among his *Prophets*, I find *Amos*, an *heardman*: True: but, I find *Eſay*, and *Daniel*, (both) *nobly deſcended*, and of the *bloud Royall*. Amos. 1. 1. Dan. 1. 6.

In his deſcent, there are *Booz*, and *Ieſſe*, plaine countrie men; But there are *David*, and *Salomon* too, and a *liſt of Kings* withall: that ſo, there may be a mixture of both. It is true, St. *Paul* ſaith: *You ſee your calling*; *not many mighty, not many noble after the fleſh*: *Not many*, he ſaith: *Not any*, he ſaith not: he ſhould (then) have ſpoken contrarie to his owne knowledge. Some pertained to this *Star*, went by it. The [a] *Lord Deputie* of *Cyprus*; the great [b] *Iudge* in *Arepago*, divers of the [c] *nobler ſort at Beræa*; And divers of [d] *Cæſars houſhold* came in, and had all their calling, by and from Him. Mat. 2. 6. 1 Cor. 1. 26. [a] Act. 13. 7. [b] Act. 17. 34. [c] 11. [d] Phil. 5. 22.

As likewiſe, the great [e] *Lord treaſurer*, by St. *Philip*; and the [f] *Elect Ladie*, by St. *Iohn*. Thoſe (all) were of this troope, here: Vnder this *Star*, all of them, *Stella Magnatum*. To conclude, from our *Saviour* CHRISTS owne mouth: As there is in *Heaven*, *roome* for poore *Lazarus*; So, that roome was *in the boſome* of one that was *rich* (that is) of *Abraham*; a *great Man*, yea, a great *Prince* in his time. [e] Act. 8. 27. [f] 2 Ioh. 1.

1 *Stella Gentium*; 2 *Stella Peccatorum de gentibus*; 3 *Stella Magnatum*. But yet all this while, wee have not touched *Stella Magorum*: Not yet dealt with *Magi*, the very word of the Text, and the chiefe perſon they repreſent. For, beſide that they were *great States*, they were alſo great *Learned Men*; And (being both) they are ſtiled rather by the name of their skill and *Learning*, than by that 4 *Wiſe men.*

of their *Greatneſſe*; to point us, to the qualitie in them, wee are principally to regard.

You ſhall not need ſtartle, when you heare the word *Magi*, as if they were ſuch as *Simon Magus* was. Of later times it founds not well (this name:) Of old, it was a name of great honour, as was the name of *Tyrannus*, and *Sophiſtes*; all, in the like caſe. Evill and unworthy men tooke them up after, and ſo, they loſt their firſt reputation. But, originally, *Magus* was a title of *high knowledge*.

I adde, of Heathen knowledge, and comprehend in it this very knowledge, that they were well ſeene in the courſe of *heaven*, in the *ſtars* and bodies celeſtiall. Their *Vidimus ſtellam* ſhewes as much. *The Stars* GOD *hath given, for ſignes* (ſaith the booke of *Geneſis*:) Even, the ordinarie. And, if them, the extraordinary (ſuch as this) much more. For, *Signes* they are, open the *Signature* who can. Gen. 1. 14.

This Learning of theirs made them never the further from CHRIST (we ſee;) It did them no hurt, in their comming to *Chriſt*: No more than it did *Moſes*, that *hee was well learned in all the Wiſedome of the Ægyptians* (ſaith Saint *Stephen*, *Acts* 7. 22.) Nor no more than it did *Salomon*, that *hee paſſed all the children of the Eaſt, in their owne learning*, (*I Reg. IIII. XXX,*) No more than it did *Daniel*, that *hee was brought up and well ſeene, in the cunning of the Chaldeans* (*Dan. I. IV.*) No more theſe; than the *gold* and *ſpoyles* of *Ægypt*, did the *Tabernacle* hurt, that was hung all over with them.

They, that are ſeene in theſe Learnings of *Ægypt*, of *Chaldea*, of the *Eaſt*, are not thereby barred at all. This is their *Star*, their guide; a guide apt and proper for them, that knew the *Starres*; for them that were learned. CHRIST applyeth Himſelfe to all; diſpoſes all things: what every one is given to, even by that, CHRIST calleth them. Saint *Peter*, *Andrew*, *Iames* and *Iohn*, *Fiſhermen*, by a *draught of fiſh*. Theſe, that were ſtudious in the *Stars*, by a *Star* for the purpoſe.

And note that the apparition to the Shepheards was no ſooner over, but this *Star* appeared preſently, if not the very ſame houre: (that is) both at once. In like manner, Chriſt, at firſt (to ſhew the glorie of His greatneſſe) tooke and imployed *Fiſhermen*, ſuch as had no bringing up in Schooles. But, it was not long after, but *Learned* men came in apace: *Learned men* of all ſorts; [a] *Zenas*, in *Law*; [b] *Luke*, in *Phyſicke*; [c] *Apollo*, with his *Eloquence*; [d] *Dionyſe*, with his *Philoſophy*; [e] St. *Paul*, with his πολλὰ γράμματα *much learning*, (which he had at *Tharſus*, as famous an Vniverſitie for *Aſia* as *Athens* was for *Greece*.) Which *Learning* (for all *Feſtus* phanſie) *turned not his braines*, nor did them any hurt at all.

[a] Tit. 3. 13.
[b] 1 Tim. 4. 11.
[c] Act. 18. 24.
[d] Act. 17. 34.
[e] Act. 26. 24.

There is no *Star*, or beame of it; There is no truth at all, in humane learning or *Philoſophie*, that thwarteth any truth in *Divinitie*; but ſorteth well with it, and ſerveth it, and all to honour *Him*, who ſaith of Himſelfe, *Ego ſum Veritas*, *I am the truth*. None, that will hinder this *Venerunt*, keep back any wiſe man, or make him leſſe fit for comming to *Chriſt*. Ioh. 14. 6.

So, you ſee your calling; all foure. [1] *Gentiles* may come, [2] *Sinners* of the *Gentiles* may come, (yea, though they be *peccatorum primi*, of the primer ſort:) [3] Men of place; [4] Men of Gifts, learned and *Wiſe* may come. *In Magis inſunt omnes hii*, all are in *Venerunt Magi*: The *Star* goes before them, guides them (all) to *Chriſt*.

The Application.

It remaineth, that, what we may doe, we will doe; that is, *come*. (For, further than *Venerunt*, we are not like to come, at this time.) And, though we goe no further, it skills not, ſo we doe but that; *come*; Even that will ſerve. For, it is all in all. We ſhall goe in the companie of *Wiſe-men*, that is once. And, if the *Shepherds* were too homely to ſort with, theſe are company for the beſt; they were company for *Cyrus*, and *Darius*, and all the great *Monarchs* of *Perſia*.

*Ecce*

*Ecce Venerunt* it is, in the Text: And (indeed,) not only the *Persons*, (*Ecce Magi,*) but their very *comming* deserved an *Ecce*. It is an *Ecce Venerunt*, theirs (indeed) if wee weigh it well, *Whence* they came, and whither. *Whence*; *from the East*, their owne countrie: *Whither*; to *Hierusalem*, that was (to them) a strange Land: That was somewhat. 2 They came a long journey, no lesse than *Twelve dayes together*. 3 They came an uneasy journey, for their way lay through *Arabia Petræa*, and the craggy rockes of it. 4 And they came a dangerous journey, through *Arabia Deserta* (too,) and the *black tents of Kedar* there then famous for their robberies, and even to this day. 5 And they came, now, at the worst season of the yeare. And all, but to *doe worship at* CHRIST'S *Birth*. So great account they made; So highly did they esteeme their being at it, as they tooke all this great travell, and came all this long journey, and came it, at this time. Stayed not their comming, till the opening of the yeare, till they might have better weather and way, and have longer dayes, and so more seasonable and fit to travell in. So desirous were they to come with the first, and to be there, as soone as possibly they might: broke through all these difficulties. *Et ecce Venerunt, And, behold, come they did.* Psal. 120. 5.

And we, what excuse shall we have, if we come not? If so short and so easie a way we come not, as from our *chambers* hither, not to be called a *way* indeed? Shall not our owne *Venerunt* have an *Ecce*, Behold, it was but stepping over the threshold, and yet they came not?

And these were *Wise men*; and never a whit the lesse *Wise*, for so *comming*: Nay, never so truly *Wise*, in any thing they did, as in so *comming*. The HOLY GHOST recordeth them for *Wise*, *in capite libri*, even in the beginning of the New Testament. Of CHRIST, when He came into the world (that is, when He was borne) the *Psalme* saith, *In the beginning of the Booke it was writ of Him, he said, Ecce venio, Lo I come*: Of these, in the same words, when they came to meet Him (so borne,) it is said here, in the beginning of the *Gospell*, *Ecce venerunt, Behold they came.* Psal. 40. 7.

And wee, if we beleeve this, that this was their *Wisedome*; if they and wee bee *Wise* by one Spirit, by the same principles; wee will follow the same *Starre*, tread the same way, and so come (at last) whither they are happily gone before us.

Nay, not only that [*come*;] but this withall; to thinke and set downe with our selves, That, to *come to* CHRIST, is one of the *wisest* parts, that ever these *Wise men* did; or we, (or any else) can doe in all our lives.

And how shall wee that doe? I know not any more proper way left us, than to come to that, which *Himselfe* by expresse order hath left us, as the most speciall *Remembrance* of Himselfe, to bee come to. When Hee came into the world (saith the *Psalme*) that is, at His *Birth* (now) Hee said, *Ecce venio, Lo I come*: What then? *Sacrifice and burnt offerings thou wouldst not have, but a bodie hast thou ordained mee*: Marke (saith the *Apostle*) *Hee takes away the first, to establish the second*, (that is) to establish His *bodie*, and the *comming* to it. By the *offering, breaking*, and *partaking* of which *body*; *Wee are all sanctified*, so many as shall come to it. For, *given it is, for the taking away of our sins*. Nothing is more fit, than at the time, His *body* was ordained Him (and that is, to day,) to come to the *bodie* so ordained. Ibid. ver. 6. Heb. 10. 9. Heb. 10. 10. Mat. 26. 28.

And in the *Old Rituall* of the Church we finde, that the cover of the *Canister* (wherein was the *Sacrament* of His *Bodie*,) there was a *Star* ingraven; to shew us, that (now) the *Star* leads us thither; to His *Body*, there. Apoc. 22. 17.

And what shall I say now, but (according, as Saint *Iohn* saith) and the *Star*, and the *Wise-men* say, *Come*. And He, whose the *star* is, and to whom the *Wise-men came*, sayth *Come*. And let them, that are disposed, *Come*. And let, whosoever will take of the *Bread of Life*, which *came downe from Heaven, this day, into Bethlehem the* Ioh. 6. 35.

*house of bread.* Of which *bread*, the Church is (this day) the *House*; the true *Bethlehem*, and all the *Bethlehem*, we have now left to *come* to, for the *bread of life*; of that *life*, which we hope for in heaven. And this, our neerest *comming* that (here) we can come, till we shall (by another *Venite*) come, unto *Him*, in His *heavenly Kingdome*. To which, *Hee* grant, wee may *come*, that (this day) *came* to us in *earth*, that we thereby might come to Him, and remaine with Him, JESUS CHRIST *the* RIGHTEOUS.

[***]

# A SER-

A

# SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*
on *Wednesday*, the XXV. of *December*, A. D. MDCXXII.
*being* CHRIST-MASSE day.

MATT. Chap. II. Ver. I, II.

**Behold there came VVISE MEN, from the East to Hierusalem;**

***Saying, Where is the* KING *of the* IEWES, *that is borne? For wee have seene His starre in the East, and are come to worship Him.***

Here be, in these two *Verses*, two principall points, (as was observed, when time was,) 1 The *Persons*, that arrived at *Hierusalem*: 2 And their *Errand*. The *Persons*, in the former *Verse*: whereof hath beene treated heretofore. Their *Errand*, in the latter: wherewith we are now to deale.

Their *Errand* we may best learne from themselves, out of their *Dicentes*, &c. Which (in a word) is, *To worship him*. Their *Errand*, our *Errand*, and the *Errand* of this *Day*.

This *Text* may seeme to come a little too soone, before the time; and should have staied till the day, it was spoken on, rather than on this day. But, if you marke them well, there are (in the *Verse*) foure *Words*, that be *Verba Diei hujus*, proper and peculiar to this very *Day*. 1 For first; *Natus est* is most proper to this Day of all daies, the Day of His *Nativitie*. 2 Secondly, *Vidimus Stellam*: For, this Day, it was first seene; appeared first. 3 Thirdly, *Venimus*: For, this Day, they set forth, began their journey. 4 And last, *Adorare eum*: For when *He brought His only begotten* SONNE *into the World, He gave in charge, Let all the Angels of* GOD *worship Him*: And when the *Angels* to doe it, no time more proper for Vs to doe it, as then. So these foure appropriate it to this *Day*, and none but this. Heb. 1. 6.

The maine heads of their *Errand* are 1 *Vidimus stellam*: the *Occasion*: 2 And *Venimus adorare*, the *End* of their *Comming*. But for the better conceiving it, I will take another course, to set forth these points to be handled. *The Division.*

I. Their *Faith* first: *Faith*; in that they never aske, *Whether* He be; but, *Where* He is *borne*: For, that *Borne He is*, that they stedfastly beleeve.

II. Then, the *Worke*, or *Service* of this Faith, (as Saint *Paul* calleth it;) the *Touch*, or *triall*, δοκιμιον (as St. *Peter*;) the *Ostende mihi* as (St. *Iames*) of this their faith in these five: 1 Their *Confessing* of it, in *venerunt dicentes*. *Venerunt*, they were no sooner come, but *dicentes*, they tell it out: Confesse Him and His *Birth* to bee the cause of their comming. 2 Secondly, As confesse their *Faith*, So, the *Ground* of their *Faith*; *Vidimus enim*, *For*, they had *seene His star*: And, *His star* being *risen*, by it they knew, He must be *risen* too. 3 Thirdly, (as Saint *Paul* calls them, in *Abraham's*) *Vestigia fidei*, the *steps* of their *faith*, in *venimus*, their *comming*; *Comming*, *such a journey*; at such a *time*, with such *speed*. 4 Fourthly, When they were come, their *Diligent inquiring Him out* by *Vbi est?* (For, here, is the place of it:) asking after Him, to find where He was. 5 And last, when they had found Him, the *End* of their *seeing*, *comming*, *seeking*; and all, for no other end, but to *Worship Him*. Here, they say it: At the XI. *Verse*, they doe it, in these two Acts, 1 *Procidentes*, their *Falling downe*: 2 And, *Obtulerunt*, their *offering* to Him. *Worship* Him with their *bodies*; *Worship* Him with their *Goods*: Their *Worship*, and ours; the true *Worship* of CHRIST.

The Text is of a *star*: And we may make all run on a *star*; that so, the *Text* and *day* may be suitable, and Heaven and Earth hold a correspondence. S. *Peter* calls faith, *the Day-star rising in our hearts*: Which sorts well with the *star*, in the *Text*, rising in the *Skie*. That, in the skie, manifesting it selfe from above, to them: This, in their hearts, manifesting it selfe from below, to Him, to CHRIST. Manifesting it selfe, by these five: 1 By [a] *Ore fit Confessio*, the Confessing of it: 2 By [b] *Fides est substantia*, the Ground of it: 3 By [c] *Vestigia fidei*, the steps of it, in their painefull comming: 4 By their *Vbi est?* Carefull Enquiring: 5 And last, by *Adorare Eum*, their devout Worshipping. These five, as so many *beames* of *Faith*, the *day-star* risen in their hearts. To take notice of them. For, every one of them is of the nature of a *Condition*; So as, if we faile in them, *non lucet nobis stella hæc*, we have no part in the light, or conduct of this *Star*. Neither, in *Stellam*, the *Star* it selfe; Nor, in *Ejus*, in *Him* whose the *Star* is; that is not in CHRIST neither.

[a] Rom. 10.10. [b] Heb. 11.1. [c] Rom. 4.12.

We have now got us a *star* on *earth*, for that in *Heaven*: And these (both) lead us to a third. So as, upon the matter, three *stars* we have; and each, his proper manifestation. 1. The first, in the *firmament*: That appeared unto them, and in them, to us: (A figure of St. *Pauls* Επιφανη χαριτος, the *Grace of* GOD *appearing*, *and bringing salvation to all men*; *Iewes*, and *Gentiles* and all.) 2. The second, here on *earth*, is St. *Peter's Lucifer in cordibus*: And, this appeared in them, and so must, in us. Appeared, 1 in their Eyes, *Vidimus*: 2 in their Feet, *Venimus*: 3 in their Lips, *Dicentes*: *ubi est*: 4 In their knees, *Procidentes*, falling downe: 5 In their Hands, *Obtulerunt*, by Offering. These five, every one a *beame* of this *star*. 3. The third in CHRIST Himselfe (Saint *Iohn's star*,) *The generation and root of David*, *the bright morning star*, CHRIST. And He, His double appearing: 1 One, at this time, now, when He appeared in great *humilitie*; and we see, and come to Him, by *faith*. 2 The other, which we waite for; even, *the blessed hope*, *and appearing of the great* GOD, *and our Saviour*, *in the Majestie of His Glorie*.

Tit. 2.11. 2 Pet. 1.9. Tit. 2.13.

These three: 1 The first, that manifested CHRIST to them: 2 The second, that manifested them to CHRIST: 3 The third, CHRIST Himselfe, in whom, both these were (as it were) in *conjunction*. CHRIST the bright *Morning star* of that *Day*, which shall have no *night*; The *Beatifica visio*, the blessed sight of which *Day*, is the *Consummatum est* of our Hope, and happinesse for ever.

Of these three *stars*, the first is *gone*; the third *yet to come*; the second only is *present*. We, to looke to that; and to the five *beames* of it. That is it, must doe us all the good, and bring us to the third.

Saint

SAint *Luke* calleth *Faith*, the* *Doore of Faith*: At this Doore let us enter. Here is a *comming*: And *He that commeth to* GOD (and so, He that, to CHRIST) *must beleeve, that Christ is*: so doe these. They never aske, *An sit*; but, *Vbi sit?* Not, *Whether*, but *Where He is borne*. They that aske *Vbi, qui natus?* take *natus* for granted: presuppose, that *borne* He is. Herein is *faith*: Faith, of CHRIST's being *borne*, the third *Article* of the *Christian Creed*. I. Their *Faith*. * Act. 14.27.

And what beleeve they of Him? Out of their owne words here: 1 First, that *Natus*, that *Borne* He is; and so, *Man* He is: His *Humane Nature*. 2 And, as His *Nature*, so His *Office*, in *natus est Rex*, Borne a *King*: They beleeve that too. 3 But, *Iudæorum* may seeme to be a *barre*: For then what have they to doe with the *King of the Iewes?* They be *Gentiles*, none of His *Lieges*; No relation to Him, at all; What doe they *seeking*, or *worshipping* Him? But, weigh it well, and it is no *bar*. For, this they seeme to beleeve: He is so *Rex Iudæorum*, *King* of the *Iewes*, as He is *adorandus a Gentibus*, the *Gentiles* to *adore* Him. And, though borne in *Iewry*, yet, whose *Birth* concerned them, though *Gentiles*, though borne far off in the *Mountaines of the East*: They, to have some benefit by Him and His Birth; and for that to doe Him *worship*, seeing *Officium fundatur in Beneficio*. 4 As thus borne in earth, so a *star* He hath in heaven of His owne: *stellam Ejus*, His *star*; He the owner of it. Now we know, the *stars* are the *stars of Heaven*; and He, that *Lord* of *them*, *Lord* of *Heaven* too; and so, to be adored of them, of us, and of all. St. *Iohn* puts them together: *The Root and Generation of David*, His *Earthly*; and, *The bright Morning star*, His *heavenly* or *Divine generation*. *Hæc, est fides Magorum*, this is the Mysterie of their *faith*. In *Natus est*, Man; In *stellam Ejus*, GOD: In *Rex*, a *King*, (though of the *Iewes*, yet) the good of whose Kingdome should extend, and stretch it selfe far and wide, to *Gentiles* and all; and He, of all to be *adored*. This, for *corde creditur*, the *day-star* it selfe in their *hearts*. Now, to the *Beames* of this *star*. Rev. 22.16.

Next to *Corde creditur* is *Ore fit Confessio*, the *Confession* of this *Faith*. It is in *venerunt dicentes*, they came with it in their mouthes. *Venerunt*, they were no sooner come, but they spake of it so freely, to so many, as it came to *Herod's* eare, and troubled him not a little that any *King of the Iewes* should be *worshipped*, beside himselfe. So then, their faith is no *bosome-faith*, kept to themselves, without ever a *dicentes*, without saying any thing of it to any body. No: *Credidi, propter quod locutus sum*; They *beleeved*, and *therfore they spake*. The *star* in their *hearts* cast one *beame* out at their *mouthes*. And though *Herod*, who was but *Rex factus*, could evill brooke to heare of *Rex natus*, must needs be offended at it; yet they were not afraid to *say* it. And, though they came from the *East* (those parts, to whom and their *King* the *Iewes* had long time beene captives and underlings,) they were not ashamed neither, to tell, that, One of the *Iewes* Race they came to seeke; and to seeke Him to the end to *worship Him*. So, neither afraid of *Herod*, nor ashamed of CHRIST: but professed their *Errand*, and cared not who knew it. This for their *confessing* Him boldly. II. The *Worke* of their *Faith*. 1 Their *Confession, Dicentes*. Psal. 116.10.

But, Faith is said (by the* *Apostle*) to be ὑπόστασις, and so, there is a good *Ground*, and ἔλεγχος, and so, hath a good *Reason* for it. This, puts the difference betweene *Fidelis*, and *Credulus*, or (as *Salomon* termes him) *fatuus, qui credit omni verbo*: betweene *Faith*, and *Lightnesse of beleefe*: *Faith* hath (ever) a *Ground*; *Vidimus enim*, an *Enim*, a *Reason* for it; and is ready to render it. How came you to beleeve? *Audivimus enim*; For, we have *heard* an *Angell* (say the Shepherds:) *Vidimus enim*, for we have *seene* a *Star*, (say the *Magi*:) And this is a *well-grounded* Faith. We came not of our owne heads; We came not, before we *saw* some reason for it; *saw* that, which set us on comming; *Vidimus enim Stellam Ejus*. 2 Their *Ground*: *Vidimus enim*. * Heb. 11.1. Pet. 14.15. Luk. 2.20.

*Vidimus*

*Stellam Ejus.*

*Vidimus ſtellam*: We can well conceive that: Any, that will but looke up, may ſee a *ſtar*. But, how could they ſee the [*Ejus*] of it, that it was His? Either, that it belonged to any; Or that, He it was, it belonged to. This paſſeth all *Perſpective*: No *Aſtronomie* could ſhew them this. What, by courſe of *Nature*, the ſtars can produce, that they, by courſe of *Art* or *Obſervation*, may diſcover. But, this *Birth* was above *Nature*. No *Trigon*, *Triplicitie*, *Exaltation* could bring it forth. They are but idle, that ſet figures for it. The *ſtar* ſhould not have beene *His*, but He, the *ſtarr's*, if it had gone that way. Some other light then, they ſaw this [*Ejus*] by.

Now (with us, in Divinitie) there be but two in all: *Veſpertina*, and [2] *Matutina lux*. *Veſpertina*, the *Owle-light* of our *Reaſon*, or *skill*, is too dimme to ſee it by. No remedie then, but it muſt be (as *Eſay* cals it) *Matutina lux*: The *Morning light*, the Light of *Gods Law* muſt certifie them of the *Ejus* of it. There, or not at all, to be had, whom this *ſtar* did portend.

And in the *Law*, there we find it (in the XXIV. of *Numbers*.) One of their owne Prophets, that came (from whence they came) *from the mountaines of the Eaſt*, was raviſhed in ſpirit, fell in a traunce; had *his eyes opened*, and ſaw the *Ejus* of it many an hundred yeares, before it roſe. Saw *Orietur in Iacob*, that there it ſhould *riſe*; Which is as much, as *Natus eſt*, here. Saw *ſtella*, that he ſhould be the *bright Morning-ſtarre*; and ſo, might well have a *ſtar* to repreſent Him. Saw *Sceptrum in Iſrael* (which is juſt as much as *Rex Iudæorum*,) that it ſhould portend a *King* there: Such a *King*, as ſhould not only *ſmite the corners of Moab* (that is) *Balac* their enemie, for the preſent; but, ſhould reduce and *bring under* Him *all the ſonnes of Seth* (that is) all the World: For, all are now *Seth's ſonnes*; *Cain's* were all drowned in the *Floud*. Here now is the *Ejus* of it, cleer. A *Prophets* eye might diſcerne this: Never a *Chaldean* of them all could take it with his *Aſtrolabe*. *Balaam's* eyes were *opened* to ſee it: and he helped to open their eyes, by leaving behind him this *Prophecie*, to direct them how to apply it (when it ſhould ariſe) to the right *Ejus* of it.

Num. 24. 17. *Ibid.* *Ibid.*

But, theſe had not the *Law*: It is hard to ſay, that the *Chaldee Paraphraſe* was extant long before this. They might have had it. Say, they had it not: If *Moſes* were ſo carefull to record this *Prophecie* in his booke, it may well be thought, that ſome memorie of this ſo memorable a *Prediction* was left remaining among them of the *Eaſt*, his owne Country where he was borne and brought up. And, ſome helpe they might have from *Daniel* too, who lived all his time in *Chaldæa*, and *Perſia*, and propheſied among them of ſuch a *King*, and ſet the juſt time of it.

And this (as it is conceived) put the difference between the *Eaſt*, and *Weſt*. For I aske, Was it *vidimus in Oriente*, with them; Was it not *vidimus in Occidente?* In the *Weſt*, ſuch a *ſtar*, it or the fellow of it was ſeene, nigh about that time, or the *Roman Stories deceive* us. Toward the end of *Auguſtus* Reigne, ſuch a *ſtar* was ſeene, and much ſcanning there was about it. *Plinie* ſaith it was generally holden, that *ſtar* to be *Fauſtum Sydus*, a Lucky Comet; and portended good to the World, which, few or no Comets doe. And *Virgil* (who then lived) would needs take upon him, to ſet downe the *Ejus* of it, ——*Ecce Dionæi*, *&c*: Entitled *Cæſar* to it. And verily, there is no man, that can (without admiration) read his *ſixth Eglogue*, of a *Birth*, that time expected, that ſhould bee the *Offſpring of the Gods*, and that ſhould *take away their ſinnes*. Where-upon it hath gone for current, the *Eaſt*, and *Weſt*, *Vidimus*, both.

But, by the light of their *Prophecie*, the *Eaſt*, they went ſtraight to the right *Ejus*. And, for want of this *Light*, the *Weſt* wandred, and gave it a wrong *Ejus*: As *Virgil*, applying it to little *Salomine*; and (as evill hap was) while he was making his Verſes, the poore Child died; and ſo, his *ſtar* ſhot, vaniſhed, and came to nothing. Their *vidimus* never came to a *venimus*: they neither went, nor *worſhipped* him, as theſe (here) did.

But, by this we ſee, When all is done, hither we muſt come, for our *Morning-light*; to this *booke*, to the *Word of prophecie*. All our *vidimus ſtellam* is as good as nothing, without it. That *Star* is paſt and gone, long ſince: *Heaven and earth ſhall paſſe, but*

*this*

*this word* ſhall not paſſe. Here, on this, we to fix our eye, and to ground our faith. Having this, though we neither heare *Angell*, nor ſee *ſtar*, we may (by the Grace of GOD) doe full well. For, even they, that have had both thoſe, have bin faine to reſolve into this, as their laſt, beſt, and chiefeſt point of all. Witneſſe St. *Peter*: He ſaith he, (and they with him) *ſaw* CHRISTS *Glorie, and heard the voice from Heaven, in the Holy Mount*: What then? After both theſe, *Audivimus* and *vidimus* (both ſenſes) he comes to this, *Habemus autem firmiorem, &c. We have a more ſure Word of Prophecie* than both theſe: *Firmiorem*, a *more ſure*, a *more cleere*, than them both. And *Si hîc legimus* (for, *legimus* is *vidimus*,) If here wee read it written, it is enough to ground our faith, and let the *ſtar* goe. 2 Pet. 1. 17. Verſe 19.

And yet (to end this point;) Both theſe, the *ſtar*, and the *Prophecie*, they are but *circumfuſa Lux*: Without, both. Beſides theſe, there muſt be a *light within*, in the eye: Elſe, (we know) for all them, nothing will be ſeene. And, that muſt come from Him, and the enlightening of His *Spirit*. Take this for a *Rule*: No knowing of *Ejus, abſque Eo*; of His, without *Him*, whoſe it is. Neither, of the *ſtarre*, without Him, that *created* it; Nor, of the *Prophecie*, without Him, that *inſpired* it. But, this third comming too; He ſending the light of His *Spirit*, within, into their minds; they then ſaw cleerely, This, the *ſtar*; now the Time; He the Child, that this day was *borne*.

He, that ſent theſe two *without*, ſent alſo this third *within*: and then, it was *Vidimus* indeed. The *light* of the *ſtar*, in their *eyes*. the *Word of Prophecie* in their *eares*, the *Beame* of His *Spirit* in their hearts; theſe three made up a full *vidimus*. And, ſo much for *vidimus ſtellam Ejus*, the Occaſion of their *Comming*.

Now, to *Venimus*, their *comming* it ſelfe. And it followes well. For, it is not a *ſtar* only, but a *Load-ſtar*: And, whither ſhould *ſtella Ejus ducere*, but *ad Eum?* whither lead us, but to *Him*, whoſe the *ſtar* is? The *ſtar*, to the *Star's Maſter*. 3 Their *Comming*: *Venimus*.

All this while we have beene at *dicentes*, ſaying and ſeeing: Now we ſhall come to *Facientes*, ſee them doe ſome-what upon it. It is not *ſaying*, nor *ſeeing* will ſerve St. *Iames*: He will call, and be ſtill calling for *Oſtende mihi, ſhew me* thy Faith by ſome Worke. And, well may he be allowed to call for it, this *Day*: It is the day of *Vidimus*, Appearing, Being ſeene. You have ſeene His ſtarre; Let Him now ſee your ſtar, another while. And, ſo they doe. Make your Faith to be ſeene: So it is: Their *Faith*, in the *ſteps* of their *Faith*. And, ſo was *Abraham's*, firſt, by *comming* forth of his countrey; As, theſe here doe, and ſo *walke in the ſteps of the faith of Abraham*; doe his firſt worke. Iam. 2. 18. Rom. 4. 12.

It is not commended, to ſtand *gazing up into heaven* too long, Not *on* CHRIST *Himſelfe aſcending*: much leſſe on His *ſtar*. For, they ſate not ſtill gazing on the *ſtar*. Their *Vidimus* begat *Venimus*; their *ſeeing* made them *come*; come a great journey. *Venimus* is ſoone ſayd; but a *ſhort Word*: But, many a wide and weary ſtep they made, before they could come to ſay *Venimus*, Lo, here *we are come*; *Come* and at our journeys end. To looke a little on it. In this their *Comming*, we conſider, 1. Firſt, the *diſtance* of the Place, they came from. It was not hard by, as the *ſhepherds* (but a ſtep to *Bethlehem*, over the fields:) This was riding many a hundred miles, and coſt them many a days journey. 2. Secondly, we conſider the *Way*, that they came: If it be *pleaſant*, or plaine and *eaſy*: For, if it be, it is ſo much the better. This was nothing *pleaſant*; for, through *deſarts*, all the way waſte and deſolate. Nor (ſecondly) *eaſy* neither: For, over the rocks and crags of both *Arabies* (ſpecially *Petræa*) their journy lay. 3. Yet if *ſafe*: But it was not; but exceeding dangerous, a lying through the middeſt of the *Blacke Tents of Kedar*, a Nation of *Theeves* and Cut-throats; to paſſe over the *hills* of *Robbers*; Infamous then, and infamous to this day. No paſſing, without great troop, or convoy. 4. Laſt we conſider the *time* of their *comming*, the ſeaſon of the yeare. It was no *ſummer progreſſe*. A cold *comming* they had of it, at this time of the yeare; juſt the worſt time of the yeare, to take a journey, and ſpecially a long journey, in. The waies deep, the weather ſharp, the daies ſhort, the ſun fartheſt off *in ſolſtitio brumali*, the very Cant. 1. 4.

dead

dead of *Winter*. *Venimus*; Wee are come, if that be one; *Venimus*; Wee are (now) come, come at this time, that (sure) is another.

And these difficulties they overcame, of a *weari-some, irk-some, trouble-some, dange-rous, unseasonable* journey: And for all this, they *came*. And, came it cherefully, and quickly; As appeareth, by the speed they made. It was but *Vidimus, Venimus*, with them; They *saw*, and they *came*: No sooner *saw*, but they set out presently. So, as upon the first appearing of the *Starre* (as it might be, last night) they knew, it was *Balaam's starre*; it called them away, they made ready straight to begin their journey this morning. A signe, they were highly conceited of His *Birth*, beleeved some great matter of it, that they tooke all these paines, made all this haste, that they might be there to *worship Him*, with all the possible speed they could. Sorry for nothing so much, as that they could not be there soone enough, with the very first, to doe it even this *day*, the *day* of His *Birth*. All considered, there is more in *Venimus* than shewes at the first sight. It was not for nothing, it was said (in the first Verse) *Ecce Venerunt*; their *comming* hath an *Ecce* on it: it well deserves it.

Mat. 8. 11. And wee, what should we have done? Sure, these men of the *East* shall *rise in Judgement against the men of the West*, that is, us: and their *faith*, against ours, in this point. With them, it was but *Vidimus, Venimus*: With us, it would have beene but *Veniemus* at most. Our fashion is, to see and see againe, before we stirre a foot: Specially, if it be to the worship of CHRIST. Come such a Iourney, at such a time? No: but fairely have put it off to the Spring of the yeare, till the dayes longer, and the wayes fairer, and the weather warmer; till better travelling to CHRIST. Our *Epiphanie* would (sure) have fallen in *Easter-weeke* at the soonest.

But then, for the *distance, desolateness, tediousness*, and the rest, any of them were enough to marre our *Venimus* quite. It must be no great way (first) we must come: we love not that. Well fare the *Shepherds* yet, they came but hard by: Rather like them than the *Magi*. Nay, not like them neither: For, with us, *the neerer* (lightly) *the further off*: Our Proverbe is (you know) *The neerer the Church the further from* GOD.

Nor, it must not be through no *Desart*, over no *Petraea*. If rugged, or uneven the way; if the weather ill disposed; If any never so little danger, it is enough to stay us. To *Christ* we cannot travell, but weather and way and all must be faire. If not, no journey, but sit still and see further. As indeed, all our Religion is rather *Vidimus*; a *Contemplation*, than *Venimus*, a *Motion*, or stirring to doe ought.

But when wee doe it, wee must be allowed leasure. Ever, *Veniemus*; never *Venimus*: Ever *comming*; never, come. We love to make no very great haste. To other things, perhaps: Not to *Adorare*, the Place of the worship of GOD. Why should wee? CHRIST, is no Wild-Cat. What talke you of *twelve* dayes? And it be *fortie dayes* hence, yee shall be sure to find His *Mother* and *Him*; She cannot be *Churched* till then: What needs such haste? The truth is, we conceipt Him and His *birth* but slenderly, and our haste is even thereafter. But, if wee be at that point, we must bee out of this *Venimus*: they like enough to leave us behind. Best, get us a new *Christ-masse* in *September*: wee are not like to come to *Christ* at this *Feast*. Enough, for *Venimus*.

4 Their *Enquiry Vbi est?* But, what is *Venimus* without *Invenimus*? And, when they come, they hit not on Him, at first. No more must we thinke, as soone as ever we be come, to find Him straight. They are faigne to come to their *Vbi est?* We must now looke backe to that. For, though it stand before in the *Verse*, here is the right place of it. They *saw* before they *came*; and *came*, before they *asked*: Asked, before they *found*; and *found*, before they *worshipped*. Betweene *Venimus* (their *comming*) and *Adorare* (their *worshipping*) there, is the true place of [*Dicentes, Vbi est?*]

Where (first) we note a double use of their *Dicentes*, these *Wise men* had: 1 As to manifest what they knew, *Natus est*, that He is borne; so, to confesse and aske what they knew not, the Place, *Where*. We, to have the like.

2 Secondly, set downe this: That, to find where He is, we must learne of these,

to

to aske *Where* He is: Which we full little set our selves to do. If we stumble on Him, so it is: But, for any asking we trouble not our selves: but sit still (as we say) and let *Nature worke*; And so let *Grace* too; and so, for us, it shall. I wote well, it is said (in a place of *Esay*) He was found *à non quærentibus*, of some that *sought Him not*; never asked, *Vbi est?* But, it is no good holding by that place. It was their good hap that so did: But, trust not to it; it is not every bodies case, that. It is better advice, you shall read in the *Psalme*, *Hæc est generatio quærentium*: There is a *Generation* of them that *seeke Him*. Of which, these were: And, of that *Generation* let us be. Regularly, there is no Promise of *Invenietis*, but to *quærite*; of *Finding*, but to such as *seek*. It is not safe, to presume, to find Him otherwise. Isa. 65. 1. Psal. 24. 6.

I thought there had been small use (now) of [*ubi est?*] Yet there is: Except we hold the *ubiquitie*, That CHRIST is *ubi nan?* any where. But, He is not so. CHRIST hath his *ubi*, His proper *Place*, where He is to be found: And if you misse of that, you misse of Him. And well may we misse (saith CHRIST Himselfe) there are so *many* will take upon them, to tell us *Where*: And tell us of so many *ubi's*: *Ecce hîc*, Looke you *Here He is*; *Ecce illîc*, Nay then, *there*. *In deserto*, in the *desart*: Nay, *In penetralibus*, in such a *privie Conventicle*, you shall be sure of Him. And yet, He (saith He Himselfe) in none of them all. There is then (yet) place for [*ubi est?*] I speake not of His *Naturall* body, but of His *Mysticall*: That, is CHRIST too. Mat. 24. 23.

How shall we then do? Where shall we get this [*Where*] resolved? Where these did. They said it to many, and oft, but gat no answer, till they had got together a *Convocation* of *Scribes*; and they resolved them of CHRIST'S *ubi*. For, they (in the *East*) were nothing so wise, or well seen, as we (in the *West*) are now growne. We need call no *Scribes* together, and get them tell us, *Where*: Every *Artisan* hath a whole *Synode* of *Scribes* in his braine, and can tell *Where* CHRIST is, better than any learned man of them all. Yet, these were *Wise men*: Best, learne, where they did.

And how did the *Scribes* resolve it them? Out of *Mica*. As before, to the *Star* they joyne *Balaam's Prophecie*: So now againe, to His *Orietur* (that such a one should be borne) they had put *Micah's* [*et tu Bethlehem*,] the *Place* of His Birth. Still helping, and giving *light* (as it were) to the *Light* of Heaven, by a more cleere *light*, the *Light* of the *Sanctuarie*.

Thus then, to doe. And, to doe it our selves: and not seeke CHRIST, *per alium*; Set others about it (as *Herod* did these) and sit still our selves. For so, we may hap never find Him, no more than he did.

5 Their *End*: *Adorare eum.*

And now we have found *Where*, what then? It is neither in seeking nor finding, *Venimus* nor *Invenimus*: the *End* of all, the *Cause* of all is, in the last words *Adorare Eum*, to *Worship Him*. That, is all in all: And without it, all our *seeing*, *comming*, *seeking*, and *finding* is to no purpose. The *Scribes*, they could tell, and did tell, *Where* He was; but, were never the neerer for it: For, they *worshipped* Him not. For this *End*, to seeke Him.

This is acknowledged: *Herod* (in effect) said as much. He would know, where He were (faine;) and, if they will bring him word *where*, he will come too and worship Him, that he will. None of that *worship*. If we find Him, his *Worshipping* will prove *Worrying*: As did appeare, by a sort of silly poore Lambes, that he worryed, when he could not have his will on CHRIST. Thus he, at His *Birth*. Vers. 18.

And, at His *death*, the other *Herod*, he *sought* Him too: but it was, that he and his Soldiers might *make them-selves sport* with Him. Such *seeking* there is other while. And such *worshipping*; As they, in the *Iudgment Hall*, worshipped Him, with *Ave Rex*, and then gave Him a *bob blind-fold*. The Worlds *worship* of Him, for the most part. Luk. 23. 11. Iohn 19. 3.

But, we may be bold to say, *Herod* was a *fox*. These meane as they say: To *worship him* they come, and worship Him they will. Will they so? Be they well advised, what they promise, before they know, whether they shal find Him in a *worshipfull* taking, or no? For, full little know they they, Where, and in what case, they shall find Him. What if in a *stable*, layd there in a *manger*, and the rest suitable to it; in as poore Luk. 13. 32.

and pitifull a plight as ever was any: More like to be *abhorred* than *adored* of such Persons. Will they be as good as their word (trow?) Will they not stop back at the sight, repent themselves of their journey, and wish themselves at home againe? But, so find Him, and so finding Him, *worship* Him for all that? If they will, verily then, *Order is their Faith.* This, the clearest *beame* of all.

Mat. 12.42. The *Queene of the South*, (who was a figure of these *Kings of the East*) she came as great a journey, as these. But when she came, she found a *King* indeed, *King Salomon* in all his Royalty. *Saw* a *Glorious King*, and a *Glorious Court* about him. *Saw* him, and *heard* him: Tried him, with many hard questions, received satisfaction of them all. This, was worth her comming. Weigh, what she found, and what these here: As poore and unlikely a *birth*, as could be, ever to prove a *King*, or any great matter. No *sight*, to comfort them; Nor a *word*, for which they any whit the wiser: Nothing worth their travell. Weigh these together, and great odds will be found betweene her *faith*, and theirs. Theirs, the greater farre.

Well, they will take Him, as they find Him: And, all this notwithstanding, *worship Him* for all that. The *starre* shall make amends for the *Manger*: And, for *stella Ejus*, they will dispense with *Eum*.

And, what is it to *Worship*? Some greater matter (sure,) it is, that *Heaven* and *Earth*, the *starres* and the *Prophets* (thus) doe but serve to lead them, and conduct us to. For, all (we see) ends in *Adorare*: *Scriptura & Mundus ad hoc sunt, ut colatur qui creavit, & adoretur qui inspiravit*; The *Scripture* and *Word* are but *to this end*, that He, that *created* the one, and *inspired* the other, might be but *worshipped*: Such reckoning did these seeme to make of it, here. And such, the Great *Treasurer* of the *Queene Candace*.

Act. 8. 27. These came from the *Mountaines of the East*; He, from the uttermost part of *Æthiopia* came, and came for no other end, but only this, *To worship*: and, when they had done that, home againe. *Tanti est Adorare.* Worth the while, worth our comming, if (comming) we doe but that; but *worship*, and nothing else. And so I would have men accompt of it.

To tell you, what it is in particular, I must put you over to the XI. *Verse*, where it is set downe, what they did, when they *worshipped*. It is set downe in two acts Πεσοντες, and Προσφερειν; *Falling downe*, and *Offering*. Thus did they; thus we to doe: We to doe the like, when we will *Worship*. These two are all: and more than these, we find not.

We can worship GOD but three wayes: We have but three *things*, to *worship Him* withall: 1 The *Soule*, He hath inspired; 2 The *Body*, He hath ordained us; 3 And, the *Worldly Goods*, He hath vouchsafed to blesse us withall. We, to worship Him, with all, seeing there is but one reason for all.

If Hee breathed into us our *Soule*, but framed not our *Body* (but some other did that) Neither *bow* your *knee*, nor *uncover* your *head*, but keepe on your hatts, and sit even as you doe hardly. But, if he have framed that *Body* of yours, and every member of it, let him have the honour both of *head*, and *knee*, and every *member* else.

Againe, if it be not He, that gave us our *worldly goods*, but some body else; what He gave not, that with-hold from Him, and spare not. But, if all come from Him, all to returne to Him: If He send all, to be worshipped with all. And this (in good sooth) is but *Rationabile obsequium* (as the Apostle calleth it.) No more, than Reason would, we

Rom. 12. 1. should worship Him withall.

Else, if all our *worship* be *inward* onely; with our *hearts*, and not our *hatts* (as some fondly imagine) we give Him but *one* of *three*. We put Him to His *Thirds*; Bid Him, Be content with that, He gets no more but *inward worship*. That is out of the *Text*, quite. For, though (I doubt not, but) these here performed that also; yet, here it is not. Saint *Matthew* mentions it not: It is not to be seene: No *Vidimus* on it. And the Text is a *Vidimus*; and, of a *Starre*; that is, of an Outward *visible worship*, to be seene of all. There is a *Vidimus* upon the *worship* of the *Body*, it may be seene: *Procidentes*. Let us see you *fall downe*. So is there, upon the *worship* with our *worldly goods*, that may be seene and felt: *Offerentes*. Let us see, whether, and what you *offer*.

with

With both which (no leſſe, than with the ſoule) GOD is to be *worſhipped*. *Glorifie* GOD *with your bodies*, for *they are* GOD's (ſaith the *Apoſtle.*) *Honour* GOD *with your ſubſtance, for He hath bleſſed your ſtore* (ſaith SALOMON.) It is the *Precept* of a *Wiſe King*; of one, there: It is the *Practice* of more than one, of theſe *three*, here. Specially, now: For, CHRIST hath now a body; for which, to doe Him *worſhip* with our *bodies*. And, now, He was made *poore*, to make us *rich*: and ſo, *offerentes* will doe well, comes very fit. 1 Cor. 6.20. Prov. 3.9.

To enter further into theſe two, would be too long; (and indeed, they be not in our *Verſe* here;) And ſo, for ſome other treatiſe, at ſome other time.

There now remaines nothing, but to include our ſelves, and beare our part with them, and with the *Angels*, and all who this day *adored* Him.

This was the *Load-ſtar* of the *Magi*: And, what were they? *Gentiles*: So are we. But, if it muſt be ours, then we are to goe with them: *Vade, & fac ſimiliter*, Goe, and doe likewiſe. It is *Stella Gentium*; but *idem agentium*: The *Gentiles ſtarre*; but ſuch *Gentiles*, as overtake theſe and keepe company with them. In their [*Dicentes*,] *Confeſſing* their *faith freely*: In their [*Vidimus*,] *Grounding* it *throughly*: in their [*Venimus*,] *Haſting* to come to Him *ſpeedily*. In their [*Vbi eſt*] *Enquiring* Him out *diligently*: And in their [*Adorare Eum*] *worſhiping* Him *devoutly*. *Per omnia* doing as theſe did: *Worſhipping*, and *thus* worſhipping; *Celebrating*, and *thus* celebrating the *Feaſt* of His BIRTH. The *Application*. Luk. 10. 37.

We cannot ſay, *Vidimus ſtellam*: The *ſtarre* is gone long ſince; Not (now) to be ſeene. Yet (I hope) for all that, that *Venimus adorare*, we be *come* thither *to worſhip*. It will be the more acceptable, if not ſeeing it, we worſhip (though.) It is enough, we read of it in the Text; we ſee it, there. And indeed (as I ſaid;) It skills not for the *ſtarre* in the *firmament*, if the ſame *Day-ſtarre* be riſen in our *hearts*, that was in theirs; and the ſame *beames* of it to be ſeene, all five. For then, we have our part in it, no leſſe; nay, full out as much as they: And, it will bring us, whither it brought them, to CHRIST. Who, at His ſecond appearing in *glory*, ſhall call forth theſe *Wiſe men*, and all that have enſued the ſteppes of their *Faith*; and that upon the reaſon ſpecified in the *Text*: *For, I have ſeene* their *Starre* ſhining and ſhewing forth it ſelfe by the like *beames*: And, as they *came* to *worſhip* me, ſo am I come to doe them *worſhip*. A *Venite*, then; for a *Venimus*, now. *Their ſtarre I have ſeene*, and give them a place above among the *ſtarres*. They *fell downe*: I will *lift them up*, and exalt them. And, as they *offered* to me; ſo am I come to *beſtow* on them, and to *reward* them, with endleſſe joy, and bliſſe, of my *Heavenly Kingdome*. To which, &c.

[***]

# A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Thursday*, the XXV. of *December*, A. D. MDCXXIII.
*being* CHRISTMAS day.

EPHES. I. Ver. X.

In dispensatione plenitudinis temporum, instaurare omnia, in CHRISTO, quæ in cœlis, & quæ in terra sunt, in Ipso.

*That in the dispensation of the fulnesse of the times, Hee might gather together into one all things, both which are in heaven, and which are in earth,* even *in* CHRIST.

Iohn 7. 6.

Eeing the Text is of *Seasons*, it would not be out of season it selfe. And though it be never out of season to speake of CHRIST, yet even CHRIST hath His seasons. *Your time is alwaies* (saith He, *Iohn* VII.) So is not mine; I have my seasons. One of which seasons is this; the season of His *Birth*, whereby all were *recapitulate in heaven and earth*: Which is the season of the Text. And so, this, a Text of the season.

There is (for the most part) in each Text some one Predominant word. That word (in this) is the word ἀνακεφαλαιώσασθαι, heere turned *gathering together into one againe*. To know the nature and full force of it, we may consider it three wayes: 1 As it is properly taken: 2 As it is extended: 3 As it is derived.

1. As it is taken properly. So, it signifies to *make the foot of an account*. We call it *the foot*, because wee write it below at the foot: They of old writ theirs above over the head, and so called it κεφάλαιον: *In capite libri Scriptum est de me:* the Summe in the top.

Psal. 40. 7.

2. As it is extended. So, it is the short *recapitulation* of a long Chapter; the *compendium* of a booke or of some discourse. These are all like the foot of an Account, and are usually called, the *Summe* of all that hath beene said.

3. As

3 As it is derived: So shall we have the native sense of it. It comes of ἀνακεφαλαίωσις, and that of κεφαλή (*Greeke* for a *head*.) Best expressed in the word *recapitulate*; that is, to reduce all to a *head*. Each of these is a *gathering together into one* (as we read.) Which of the three, you take; nay, take them all three, you cannot doe amisse. They be all true: all tend to edifie. CHRIST is the [1] *Summe of our account*; [2] The *shutting up of our discourse*; [3] The *Head* of the *body mysticall*, whereto this *gathering* (here) is. We shall make no good *audit* without Him: no, nor good *Apologie*. Whatsoever be the premisses, with CHRIST we must conclude: As we doe the yeare with *Christmasse*, so conclude all with *in* CHRISTO.

Coloss. 1, 18. Ephes. 4. 15, 16.

The old Division is—*Vt res, ita tempora rerum*. Here it holds: Here are both *Seasons*, and *Things*: *Things*, for *seasons*; and *Seasons*, for *things*. *The Division.*

Two parts heere be: [1] *Seasons*, first; *Seasons*, more than one. [2] Heere is a *fulnesse* of them; [3] Heere is a *dispensation* of that *fulnesse*: [4] And that by GOD: *That Hee* (that is, GOD) *That in the dispensation of the fulnesse of times, He might*. This is the first part. I.

The *Things*. For first, here are *all things*: *Things in heaven, Things on earth*; *All*, in both. 2. Of these, a *Collection* or *gathering* them all *together*: or rather a *Recollection* or *gathering them together againe*. 3. A gathering them all *into one*: All into one ἀνακεφαλαίωσιν, one *Summe*; Or all to one κεφαλὴν one *head*: And these two are one; and that one is CHRIST. II.

You observe, that as the *things* answer the *seasons*, and the *Seasons* them; So doth the *fulnesse* answer the *gathering*, and the *gathering* it. 1. To *fill* the *seasons*, so make a *fulnesse* of them, here is a *gathering*. 2. A *gathering*, whereof? Of *all* in *heaven*, and *all* on *earth* (a great *gathering* sure, and able to fill the *seasons* full up to the brim.) 3. But, this is not a *gathering* at the first hand, but a *gathering againe*; that is, a new, at second hand. 4. A *gathering*, whereto? To *one*: One, either one *summe*, or one *head* (both are in the body of the word:) and these two are one, and that one is CHRIST. 5. A *gathering*, how? (that is in the word too:) By way of *contracting* or *recapitulation*. 6. And when? When GOD *dispensed* it; and that is at CHRISTS *Birth*. 7. Now last, what we are the better by this *gathering*, what fruit we *gather* by or from it, what our share is in this *Summe*, which is *Summa dividenda*. 8. And then how we may be the better for it: if we divide, *as* GOD; and *when* GOD did it. 9. *As* GOD; gather things in *heaven*, first: 10. *When* GOD; and that is, this season of the yeare, the *gathering* time, with GOD, and with us. So shall we *dispense* the *season* well.

Find the *things*, they will bring you to the *season*: find the *fulnesse of things*, you shall find the *fulnesse of Seasons*. Find the *gathering*, you shall find the *fulnesse*: find CHRIST, and you shall find the *gathering* (for, the *gathering* is full and whole, *in* CHRIST.) So, upon the point find CHRIST, and find all. And this is the first *day*, we can find Him; for this day, was He *borne*, and so first to be found by us.

WE have heretofore dealt with the * *fulnesse of time*: and now are we to deale with the *fulnesse of Season*. *Time* and *Season* are two, and have in all tongues, two different words to shew, they differ. In *Hebrew*: זמן & עת, In *Greeke*, χρόνος, and καιρὸς: In *Latine*, *Tempus* and *tempestivum*. I

And, differ they doe as much, as a *time*, and a *good time*. It is *time* alway, all the yeare long: So is it not *Season*, but when the *good time* is. *Time* is taken at large, any time: *Season*, not so; but is applied to that with which it suites, or for which it serves best. Here, it is applied to *gathering*: the *Season* of *gathering*.

These *seasons* be καιροὶ in the plurall: for, —*Vt res, ita tempora rerum*; as the *things* to be *gathered* are many, so are the *Seasons*, wherein they are to be gathered, many likewise. Each, his *severall season*, to be *gathered* in.

1 *Tempora*, the *Seasons*.
* At Christmasse. A.D. 1609.

2 Their *fulnesse.*

Now, as the *things* (*Res*) have their *Autumne* of *maturity*: So (*tempora*) the *Seasons* have their *fulnesse*: And, when the *things* are *ripe*, and ready to be *gathered*; then is the *Season full*.

3 The *Dispensation.*

Now, of these *Seasons* and their *fulnesse*, there is a *dispensation*, an *Oeconomia* (the word in the Text) which is a word of *Husbandry*; a great part whereof consisteth in the *skill* of *Seasons*; of taking them, when they come, allotting the *thing* to the *season*, and the *season* to it.

4 The *Dispenser*, GOD. Psal.104.27,28 Psa.145.15,16.

Which *dispensation* is here ascribed to GOD: *That He*, (that is) that GOD *in whose hands our times are* (saith the *Psalme*) and *our Seasons*, both. He that can make them, full, by giving us kindly *Seasons*; or *empty*, by making them *unseasonable*: and having made them full, is to dispose of them of very right. There is none of these but is sensible in the course of the yeare, in things upon earth.

I.

But, are there *Seasons* for the *things* on *earth* and their *fulnesse*, and are there not also *Seasons* for the *things* in *heaven*, and for the *filling* of them? All, for releefe of the *bodily wants* here below; none, for the supply of *Spirituall* necessities above? All, for the body, and never a season for the *soule*? If we allow them to the *World*, shall we not to the *Church*, the ἀνακεφαλαίωσις or *abridgement* of the world? If it be sensible in the naturall things; (though not so easily discerned, yet) it is as certaine in the maine revolution of *Annus magnus*, the great *periodicall* yeare of the worlds endurance.

II.

It can never enter into any man, to thinke, that the great *Oeconomus* or *Steward* of this great houshold (the world) should so farre forget Himselfe, but, if for all matters He *had appointed a season*, then for the greatest matter: If, for *every purpose* under heaven; then, for the *highest purpose* of all, that (as we see) concerneth all the things in *heaven*, and *earth*, both. Above *Salus populi* (this) *Salus mundi*, the saving the whole world. Shall not these have their *Seasons*, and the *Seasons* their *fulnesse* there, and that *fulnesse* the due *dispensation* (of all other) most worthy of GOD, the *greatest worke*, of the *greatest person*? Set this downe then (to beginne with:) There are *Seasons*; as in our common yeare (of twelve moneths:) So, in the great yeare, whereof, every *day* is *a yeare* (by *Daniel's*) nay, a *thousand yeare* (by *Saint Peter's* calculation.)

Eccle.3.1.

2 Pet.3.8.

Mat.4.28.

And, which be the *Seasons*, and when, in the common yeare? Our SAVIOUR, sets them downe (*Mar.* IV.) 1. The *season*, when the earth bringeth forth the *blade*; 2. When, the *stalke*; 3. When, the *eare*; 4. When, the *full corne*, in the eare. And, when the eare is *full*, and full *ripe*, the *season* is full: then, is the *season* of *fulnesse*, the *fulnesse* of *Season*. Then, *the reaper fills his hand, and he that bindeth up the sheaves, his bosome: Then, are the Barnes filled with plenty; and the Presses run over with new wine.* And, when all is full, then, to *gathering* we goe.

Psal.129.7.

Pro.3.10.

Such like seasons doe we finde *in Anno Magno*: 1 The time of *Nature*, all in the *blade*: 2 Of *Moses*, in the *Stalke*: 3 Of the *Prophets*, in the *eare*: 4 And, when the *full corne*? When, but at this great *gathering* here mentioned. When *all in heaven*, and *all in earth gathered*, that (I thinke) was the *fulnesse* of *things* (*Plenitudo rerum*;) and the *fulnesse of Seasons* (*Plenitudo temporum*) may be allowed for it.

II.

This sets us over to the second part, from the *Seasons* to the *things*; from the *fulnesse* of *Seasons*, to the *gathering* of *things*. And first, whereof, of what things? of τὰ πάντα, even all. *All*: And (to shew the extent of it) subdivided, into *all in heaven*, *all in earth*: and that (I trow) is *All*. It was not amisse, he should thus sever them, and expresse things *in heaven* by name: Else, we should little have thought of gathering *things* there so high. No farther than earth, we: There, is all our *gathering*; and there onely. The *Apostle* points up to Heaven (*Sursum corda*) to *lift up our hearts*, to set our *affections* on things there, above; to *gather* them. There is a *gathering* of *them*, also.

1 *Res*: the *things.*

Colos.3.1,2.

Of which *gathering into one*, I know not, what the *things in heaven* have; the things in earth (I am sure) have good cause to be *glad*. In *heaven* is all good, and nothing but good. In *earth*, to say the least, there is *much evill*. Yet upon the reckoning,

*Heaven* is like to come by the losse: we (on earth) are sensibly gainers by it. It is a good hearing for us, that both these shall be thus *gathered together*. For, if *heaven* and *earth* be so *gathered*, it is, that *heaven* may advance *earth* higher; and no meaning, that *earth* should draw it downe hither. *Magis dignum semper ad se trahit minus dignum*, is the old rule.

But well: betweene them both here is a great *gathering* toward; well expressed by the *Apostle*, in the termes of a *Summe*. For, it is *Summa Summarium*, a summe indeed; *Heaven* and *earth*, and the *fulnesse* of them both. 2 The *gathering*.

All these to be *gathered*: and well. *Gathering*, GOD favours: for it ends in *Vnitie*, *To gather into one*: And *Vnitie* GOD loves, Himselfe being *principalis Vnitas*. GOD favours it sure; Himselfe is the *Gatherer*, *Scattering* GOD favours not; that tends to *division*, and *division* upon *division*. *Gathering* is good for us: *Vnity* preserves; *division* destroyes. *Divisum est* (be it *house*, or be it *kingdome*) ever ends in *desolabitur*. GOD delights not in *destruction*, would have none to *perish*. The *kite*, he scatters: The *hen*, how faine would she *gather*. Mat. 12. 25. Ezek. 33. 11. 2 Pet. 3. 9.

But stay a while, and take with us what kinde of *gathering*? It is not συναγωγὴ, a *gathering*; but ἀναγκεφαλαίωσις a *gathering together againe*: (We must not lose ἀνὰ, there is force in it.) It is not a *Collection*, but a *Recollection*. *Re* imports, it is a *new Collection againe*; the second time. You see it, in *re-call*, *re-turne*, *re-duce*; that is, to *call*, *turne*, *bring back againe*. 3 *Gathering againe*.

Now our Rule is: Ἀνὰ ever presupposeth κατὰ; ἀναγκεφαλαίωσις presupposeth ἀποκεφαλαίωσις: that is, a *returning to*, implies a *departing from*: a *gathering together againe*, a *scattering in sunder* before: a *dispensation*, a *dissipation*. So, a *dissipation*, a *departure*, a *scattering* there had beene.

Yet one degree more, κατὰ (that is, *from*) ever implies σὺν, that is, a former *being with*. One cannot be said to be *gone from*, that was never *with*; or to *fall out*, that was never *in*: One cannot be said to be so *againe*, that was never so *before*. So then, *together* we were first, and *in sunder* we fell after. Which falling *in sunder* required an ἀνὰ, to bring us *together* againe; to restore us to that the second time, that we had before lost, to our former estate. It is *Saint Peter's* word [*restoring*] the same with *Saint Paul's* [*gathering together againe*] here. Act. 3. 21.

Now these three set forth unto us our threefold estate: 1 *Together* (σὺν) our first *Originall*, which we had in *Adam*, while he stood with GOD *together*, 2 *In sunder* (κατὰ) there came our misery, by *Adam's* not keeping his first estate, but *Scattering* from GOD. 3 But then comes ἀνὰ about, and makes all well againe, by bringing us where we were at the first. There was a former *Capitulation*; The articles were *broken*: Then came this *Recapitulation* (here) anew: An *account* was cast, but it was *mis-cast*; and so it is here cast new over againe. Gen. 3. 24. Ind. 13. 22. Luc. 7. 42. Ioh. 2. 8.

But, when all is done, Ἀνὰ is it, we must hold by. The first is gone: All perished, by being *Scattered* from. All must be recovered, by being *gathered* to *againe*: Our *Separation*, our *ruine*; Our *Reparation*, our Ἀνὰ, our *gathering againe*: And not ours alone, but *Salus mundi*, of *all in heaven*, *all in earth*.

But this we may see (by the way) 1 what case, all *were* in: 2 what case, all *are* in still, that lie loose and *ungathered*, and whom Ἀνὰ hath not *recollected againe*.

We see, what, and how *gathered*: Now (*quo?*) the next point is, *whereto? Into one*. Every thing, that is *gathered*, is so. But, there is more *ones*, than *one*, One *heape*, as of *stones*: One *flocke*, as of *sheepe*: One *pile*, as of the *materials* of a *building*. All are good: but to take the word in the native sense, the gathering, here, is either to one κεφαλαῖον, one *Summe* (as, many *numbers*:) Or (to go neerer) to one κεφαλὴ, one *Head* (as many *members*;) and, that is it, the *Apostle* pursueth to the *Chapters* end. Both these (*Summe*, and *Head*) are in the body of the word κεφαλαῖον; and they both serve, and suit well. The body: the *Head* is (as it were) the *Summe* of all; all 1 *sense*, 2 *motion*, 4 *Into one*.

*tion*, 3 *ſpeech*, 4 *underſtanding*, all *recapitulate* into the *Head*. This (of *Head*, or *Sum.*) fitteth it beſt. For, (to ſpeake properly) many *heapes*, *flockes*, *piles* there may be: *Head* there can be but one. *De ratione capitis eſt, unum eſſe.* And ſo, of a *Summe*: but *one true Summe*, were there never ſo many, ſo diverſe waies caſt.

So then, *into one*, that is not enough: It is not *co-adunation* will ſerve. It is *recapitulation*, and, in that word, there is *caput*: It is ἀνακεφαλαίωσις, and in that word there is κεφαλὴ, ſuch a reducing all to one, as that, one be the *Head*. A *headleſſe gathering*, the *Apoſtle* cannot skill of. And indeed, ſay there were an intire *body*, and every member in his right place, and all ſtrictly knit together; yet, if the *head* ſhould hap to be away, as good the members all in ſunder, for, all were to no purpoſe. So; a *Head* or nothing.

This *gathering* then (you ſee) is to the chiefe Member; to the Member, that weares the *Crowne*. Thither, upward, the true gathering goes. There is an *Vnion* downwards; (as, of *Samſon's Foxes*, that were together by the tailes;) That, is not the right: but, by the *head*. The *oxen*, that plough, are joyned together by the *head*. The *foxes*, that are tied by the *tailes*, they *ſet all on fire*. The Vnity of the *head* GOD ſend us: That, is the true *Vnitie*.

Iud. 15. 4.

And yet are we not where we ſhould. We may *gather* upward too, and make a *head*, and not the *right head*. That, to a *head*, is not enough, if it fall out to be a wrong head (ſuppoſe *Romelie's Sonne.*) *Humano capiti, &c.* doe but paint (ſaith the *Poet*) any body, with a wrong head, it will but move laughter and ſcorne. The right, the owne head it would be. A ſtrange *head* will not ſuite, nor doe us any ſtead. The right *head*, then.

Eſay. 7. 9.

And, which is the *right head*? Hee adds: *Recapitulati, in* CHRISTO: It is CHRIST. There (lo) is the right *head*, now. To that, let all *gather*.

And now we are arrived at CHRIST, we are, where we ſhould; our *gathering* is at the beſt. *All in heaven*; All in *earth*: *gathered together*: together *againe*: Againe *into one*: One *Summe*, whereof CHRIST is the *Foot*: One body whereof CHRIST is the *Head*. *Gather* then, and be *gathered to Him*: *Gather* then, and bee *gathered with Him*: *He that gathereth not with Him ſcattereth.*

Luk. 11. 23.

And ſo were all, all ſcattered without CHRIST; till Hee came with his *Aid*, and got them againe together. The *ſeaſons* were (all) empty; The *things*, all on heapes.

*Things* in *heaven*, from *things* in *earth*; *Angells*, with *drawne ſwords at men*: *Things* on *earth*, from *things* in *heaven*; *Men*, at but the ſight of an *Angell*, ready to fall down dead. The members, from the *head*; the head, from the *members*: The *members* one from another: Neither union with the *head*, nor among themſelves. *Peccata veſtra*, it was ſinne, that divided betweene GOD and *them*; and, divided once and divided ever, divided *in ſemper diviſibilia*, till they were quite paſt all diviſion: No longer *divided* (now) but even *ſcattered*. The caſe of the world, then.

Gen. 3. 24. Iud. 13. 22. Ier. 5. 25.

*Scattered*, in point of *Religion*: *Gods* ſcattered all over; *as many Gods as Cities*: *All the hoſt of heaven*; all the *beaſts* and *creeping things* of the earth.

Ier. 2. 28.

*Scattered*, in point of morality, or morall *Philoſophy*: I know not, how many ſcattered opinions *Auguſtine* reckons, *de Summo Bono*, the chiefe poynt of all.

The *Iewes* ſcattered from the *Gentiles*, and the *Gentiles* from the *Iewes*: A maine *Wall* betweene.

Ephes. 2. 14.

The *Gentiles* ſcattered from themſelves groſſely; all, in *fractions*, they. Nothing of a *body*; Never a *head*: And yet many *heads*, but never a *right* one among them all.

No, not the *Iewes* themſelves: For, the *Tabernacle of* DAVID was then downe, and the ruines of it ſcattered into many Sects (as the Prophet AMOS complaines.) And *Saint* IAMES alleageth it out of him, (*Act.* XV.) In a word: the whole world then was but a *maſſe of errours*, *a Chaos of confuſion*, *Tohu*, and *Bohu*: *empty* and *voide* of all ſaving *grace* or *truth*. Well likened, to them that were *ſcattered* at the *tower* of *Babel*,

Amos. 9. 11. Act. 15. 16. תהו ובהו Gen. 1. 2. Gen. 11. 8.

*Babel*, where no *man understood another*: Or to the people that were *scattered all over the land of Egypt*, to *gather stubble*, to pick up *Strawes*. All (then) wandring hither and thither, and *seeking death, in the error of their life*. By all which, you see, what need there was of this *gathering*, this ἀνακεφαλαίωσις. Exod. 5. 12. Wisd. 1. 12.

Now then, if, for the *divisions of Reuben, there were great thoughts of heart* (as it is in *Debora's* song) for but one *Tribe scattered* from the rest; shall there be no thought or course taken for these; such, so generall, so many (not *divisions*, but plaine *dispersions*) *scatterings* all abroad? Great pittie, that all these should lie thus loose and *ungathered*, as if they were not worth the taking up. He that (in *Ioan.* VI.) tooke order for the *broken meat*, for the *fragments*, willed them to be *gathered*, ἵνα μὴ τι ἀπόληται, that *nothing might be lost*, no not of them; He (certainely) were no good *Oeconomus*, if He would let all these be lost for lack of *gathering*. Iud. 5. 15. John 6. 12.

But could not this *gathering* be *absque* CHRISTO, in some other? It appeares, no. *Seasons* there were more than one, but all *empty*: proffers were made in them, but nothing *full*, nor any thing neere full. A *season* of the *Law unwritten*: Then came the *Patriarchs*. But, they had much adoe, to keepe themselves from *scattering*: they *gathered* none.

A *season* of the *Law written*. Then, the *Priests* and *Levites*: but, the *gathering* little the *fuller*, for them.

Then came all the *Prophets*: To no great purpose they neither: Some few *Proselytes* they made; that was all. But in the end, all these (as they in the Parable of the *wounded man*) *passed by, looked on him*, but let him lie: Little was done, till the good *Samaritane* came. The *things in heaven* and *earth* (the *generalitie* of them, so) in not much better case for all these, could not be *recapitulate*, in the *Patriarchs*, MOSES, the *Prophets*. So that, to this plunge it was come, that the *Psalmist* even asked GOD, *Wherefore hast thou made all men for nought?* It was time for Him to come, *qui venturus erat*. Luk. 10, 31, 32. Psal. 89. 47. Heb. 10. 37.

It was time; More than time, when that which was the onely knowne way (when one was scattered from GOD; how to *gather* him to GOD againe, which was, *Let him smell a sacrifice*;) when that grew out of *season*, when that failed. And that it did. *Sacrifice*; *burnt offering*; *burnt offerings for sinne* (*sinne*, that made all the *Scattering*) *noluisti* (that is plaine) *thou wouldst not*; (It is CHRIST now speaketh) *then said I, lo I come*. I, of whom it is written, ἐν κεφαλίδι, in the *top* or *front of the booke, that I should fulfill thy will*, and *gather* these together againe. *Lo, I come to doe it*. 1 Sam. 26. 19. Psal. 40. 6.

By this *Ecce venio* of His, a way was found, those that were thus *distracted* and *scattered* before, how to bring them together *againe*. What way was that? It followes in the same place, what he meant by *Ecce venio*. He goes it over againe; *No sacrifice thou wouldst*; No: *Corpus autem aptasti, But, a body hast thou ordained me*. The *incorporating* CHRIST, *the ordaining Him a body*; that, is the *new* and *living way*, *through the veile, that is His flesh*. With that Hee comes this *day*, and *gathers* all *againe*. Psal. 40. 6. Heb. 10. 20.

How, or in what manner, that? The manner is set downe in the Word: by way of *Recapitulation*. We are not to conceive, there was such a great *Sheet*, as *Saint Peter saw let downe from Heaven* (*Act.* X.) and that all these were put into it, and so *gathered*. No: it was *recapitulando*, by reducing to lesse roome (as we doe many diffused matters, to a few *heads*) as we contract great *mapps* to a small *compasse*; as great *plots*, to a small *module*: for, that is (properly) to *recapitulate*. There are two words in the *verse*, set it out well: [1] πλήρωμα, [2] and κεφαλαίωσ. Πλήρωμα, this *fulnesse* will come into a little κεφαλαίωσ, as the particulars of many leaves come into a *Totall* of not halfe a line. 5 The manner *Recapitulando*. Act. 10. 11.

If then we be to proceed by way of *recapitulation*, then are we to reduce all to *heads*. So let us reduce these *things* to these two *heads*: [1] First, *Heaven*, and *all* in it, to GOD; *Earth*, and *all* in it, to *Man*. Gather these two into one, and there is the ἀνακεφαλαίωσις in short. To conceive it the better, you shall understand, this was

on

on a good way onward, before. You have heard *man* cal'd *the little world*, the ἀνακεφαλαίωσις, of the great one, a *compendium* of all the *creatures*. And so he is, of both. He participates with the *Angels*, and so with *things in heaven*, by His *soule*: He participates with the *elements*, and so with *things on earth*, by His *body*. The Poet had it by the end: *Fertur Prometheus, &c.* That to the making of mans body, there went a peece of every of the *creatures*. So, there was in *man*, a kind of *recapitulation*, before.

But, that was not *full*: yet lacked there one thing. *All in heaven* were not *gathered* into *Man*. Of GOD we say, *Qui es in cælis*: He was one of the *things in heaven*, and He was out all the while. But, if He could be gathered in too, then were it a full *gathering* indeed. *All, in heaven, recapitulate into one*; that is, GOD: *All, in earth recapitulate into one*; that is, *Man*. *Gather* these two now, and all are *gathered*; *all the things*, in either. And now, at this last and great *Recollection* of GOD and *Man*; and in them, of *heaven* and *earth*; and in them, of *all in heaven*, and *earth*; are all *recapitulate* into the *unitie* of *one intire Person*. And how? Not so, as they were gathered at first; Not, as the κεφαλαίωσις (the *first gathering*) so the ἀνακεφαλαίωσις (the *second gathering*.) When things were at the best, GOD and *Man* were two in number: Now, GOD and *Man* are but *one* CHRIST. So the *gathering*, *neerer* than before: So, *surer* than before: So, every way better than before.

In *Man*, there was onward an *abridgement* of all the rest. Gather GOD and *him* into *one*, and so you have all. There is nothing, not any thing, in *Heaven* or *earth*, left out. *Heaven* is in, and *earth*: the *creatures* in *heaven* and *earth*; the *Creator* of *heaven* and *earth*. All are in now: All reconciled (as it were) in one masse, all cast into one *summe*: *Recapitulate* (indeed) truly and properly.

1 Cor. 15. 27. Herein is the fulnesse, that GOD Himselfe comes into this κεφαλαῖον. The Apostle (1 Cor. XV.) where the *Psalme* saith [*He hath put all things in subjection under His feet*;] *It is manifest* (saith the *Apostle*) *that he was excepted, that so put them under*: But, here, *it is manifest* (say we) that *He is not excepted*, that did *gather*; but, He (the very *collector*) is, in this *collection*, *Himselfe* and all.

2 Cor. 5. 19. Col. 2. 9. 2. 21, 22. For, GOD *was, in* CHRIST, *reconciling the world*: *The world*, that is, *all things*; All *in heaven*, all *in earth*. And, in CHRIST *did dwell the fulnesse of the God-head bodily*, when He did so *reconcile them*; *in the body* of His flesh. In a word: certaine it is, that, by vertue of this *recapitulation*, we are *one* with CHRIST; CHRIST as *Man*: GOD is one with CHRIST; CHRIST, as GOD. So, in CHRIST, GOD and *Man* are one. And, there is good hope, they that are *one*, will soone be *at one*: where *unitie* is, *union* will be had with no great adoe.

And even besides this, there is yet another *Recapitulation*; that, well might it have that name. For (if you marke it) it is not *Recapitation*, but *Recapitulation*; and that comes of *Capitulum*; which is a *Diminutive*. So was it: *verbum in principio*, the *eternall, mighty, great Word* became *verbum abbreviatum*, as the *Apostle* saith (*Rom.* X.) to bring this to passe. He; that the *heavens are but his spanne*, abbreviate into a *child* of a *spanne* long: He, that *Caput* the *Head* of *men* and *Angels*, *principalities and powers*, became *capitulum*: He that κεφαλὴ, κεφαλαῖον, a little diminutive head. *Head?* Nay, became the *foot*, *Pes computi* (the Text is) the *foot*, the lowest part of the *accompt*; and of the *lowest accompt*.

Rom. 10. 28. Esay. 40. 12.

6 The *Season* when. And now (because we are in *seasons*, we speake of *seasons*.) When was this, at what *season* of the yeare? when was it, that He was so *capite minutus*? Sure, never lesse, never so little, never so minorated, so *minimated* (I am sure) as now. When was *Ecce venio* fulfilled? we may know that, by all the foure Sundayes in *Advent* now past, that, to day, it is *Ecce venio*. His *comming*, the *Psalme* expounds, by *ordaining Him a body*: A *body* there was *ordained Him in the wombe*: But, to us things are, when they *appeare*. That, though the *Word* were *made flesh* before, yet GOD was not *manifested in the flesh*; came not and *dwelt among us* visibly to be seene, till this day. So that, if you aske [of *In* CHRISTO] what, or when? *In* CHRISTO *nato*, then, was this *gathering* of *things in heaven, and earth*.

Psal. 40. 7. Ioh. 1. 14.

And

And, in ſigne it was then, look there comes a *Queer* of *Angels* downe, there comes a new *Starre* forth to repreſent the *things* in *heaven*: There comes together a ſort of *Shepherds*, and there is *gathering* to them a *troope of great Princes from the East*, to repreſent the *things on earth*, which conſiſt (as theſe doe) of *high* and *low*, *noble* and *baſe*, *wiſe* and *ſimple*: All, to celebrate, and make ſhew of this *gathering*, of this great πλήρωμα into this ſmall κεφάλαιον. And, in their heavenly *Hymne*, there is mention of this *gathering*: *In excelſis*, and *in terris* ſet together; as if, all (in both) were now in *full* and *perfect harmonie*. Luk. 2. 13. Mat. 2. 1. Luk. 14.

Now, when the *ſeaſons* had travelled with, at laſt brought forth *Him*, that was the beſt thing, they had, or ſhould ever bring forth, then were they at the beſt. When *Him*, in whom it pleaſed the FATHER, all *fulneſſe* ſhould *dwell*, then were they at the *full*. The *gathering* of the *things*, ſo *full*, as it made *plenitudo rerum*: The *gathering* of the *ſeaſons*, ſo *full*, as it made *plenitudo temporum*. And ſo have we brought both parts (*ſeaſons*, and *things*) together.

The *Summe* is at the *foot*; the *Oration*, at the *periode*; the *Building*, at the *head ſtone*; the *Tide*, at the *full*: the *fulneſſe of the Gentiles* are come into His *Church*, which is His *body*, the *fulneſſe of Him that filleth all in all*. Rom. 11. 25. Verſe. 23.

The *Application* of the Text to the *time*, and to *us*.

But, why GOD, in the *diſpenſation* of the *ſeaſons*, did ſo order, that at ſuch a *yeare* of the *world*, ſuch a *moneth* of the *yeare*, ſuch a day of the *moneth*, this ſhould fall out juſt, this is more, than I dare take upon me to define. But, this I may: that the *Chriſtian world* hath ever obſerved diverſe good congruities of this *Feaſt*, with this *Text*.

In *earthly things*.

The *Text* is of a *Recapitulation*: The *feaſt* is ſo. *Twelve moneths* recapitulate to *twelve daies*. *Sixe*, for the *old*; In *ſixe daies* was the creation of the old. And, when *the old things are paſt*, as many for the *new*; For, *behold all things are new*; And, *if any be in* CHRIST, *he is a new creature*. But theſe *recapitulate* in one *ſeaſon equally divided*. Equally divided betweene both; yet ſo, as the *daies* of the *laſt* are ſet before the *firſt*, that ſo *erunt noviſſimi primi* is verified even of the *ſeaſon*, and the *laſt*, *firſt*, there alſo. 2 Cor. 5. 17. Mat. 19. 30.

2

The Text is of a *gathering*: and that falls fit with the *ſeaſon*; and giveth us great cauſe to admire the high wiſdome of GOD, in the diſpenſation of *ſeaſons*; That, now at this ſeaſon, when we gather nothing, when nothing groweth to be *gathered*, there ſhould be a *gathering* (yet) and a great one: nay, the greateſt gathering, that ever was, or will be: And ſo by that meanes, the *pooreſt* and *emptieſt ſeaſon* in *natures*, become the *fulleſt* and *richeſt* in *grace*.

Now we doe, our ſelves (in effect) expreſſe as much as this comes to. For, we alſo make it a *ſeaſon* of *gathering together*; of *neighbourly meetings*, and *invitations*. Wherein we come together, and both (our ſelves) have, and we make each other partakers of what we have *gathered*, all the yeare before.

In which ſenſe alſo, we may call it the *ſeaſon* of *diſpenſation*; in that we then *diſpenſe* the *bleſſings*, GOD hath ſent us; and that is, in good *houſe keeping*, and *hoſpitalitie*.

4

And (if you will) of *fulneſſe* too. For, the moſt part doe then uſe to be better *filled*, and with better fare, that are not ſo full againe, all the yeare beſide. That one may truly ſay, there is more *fulneſſe* in this *ſeaſon*, than any other. And ſo it is the ſeaſon of fulneſſe then; For, the *hungry are* then *filled with good things*; then, of all the *ſeaſons* of the yeare. Pſal. 107. 9.

5

And laſt, there is in the Text (and it is the maine word in the Text) ἀνακεφαλαίωσις, which (in the Primitive ſenſe) is the making the foot of an *accompt*: which agreeth well with the *foot* of the *yeare*, for, at the foot of the leafe *Summes* uſe to bee ſet. Set it at the *head*, or ſet it at the *foot*; it is the *foot* of the *Old*, and the *head* of the *New*: and ſo, the fitteſt *ſeaſon*, to celebrate it in. For, be it *head*, or be it *foot*, CHRIST it is. So, *recapitulation*, or *gathering*, *fulneſſe*, or *diſpenſation*, or *Summing all up*, the Text is *ſeaſonable*.

In *heavenly things*.

But, theſe (I have ſpoke of) are of things on *earth*. Were it not to be wiſhed, we would

would endevour to have some fruition, and to gather some fruit, for the *heavenly* part, from this *gathering*, this summing up of CHRIST's.

CHRIST is but ἀνακεφαλαίωσις, a *short summe*; but there is in Him πλήρωμα, a *fulnesse* of *all*. CHRIST is but the *Contents* of a *Chapter*, some three or foure lines; but a great long *Chapter* followes, long and large. For, what shall you see in this *Shulamite*, but *Choros castrorum*, legions whole *armies* of good things, to gather. Such, so great a *summe*, as twelve dayes will not serve to cast them up. But yet, somewhat let us *gather*, that, the *seasons* being *full*, we our selves be not sent empty away.

Cant. 6. 13.

Our *Accompting.*

The time failes: I will therefore name but one; and that (the maine word of the Text) ἀναλογισμὸν, which referreth properly to the *making up an accompt*. The *Fathers*, taking the Verse into their considerations pitch upon it: (As Saint *Ierome*; who thinks it chosen of purpose to that end.) But, the word and thing both, we may have good use of, seeing wee all are to bee *Accomptants* (*Redde rationem*, said to us all:) seeing, to an *accompt* we must all come.

Luk. 16. 2.

And thus he followeth it, goes no further than the Text, for the particulars of our *accompt*; makes them consist of *quæ in cælis*, and *quæ in terris*. Which two, as they are principally taken for the *creatures* in both; So may they also (and not amisse) bee taken, for the things done in them both: Specially, our *gatherings* in them referring to either.

*Things in Heaven* to stand for our *good Deeds*, our *Almes*, *Feasts*, and *Prayers*, that *ascend up thither*, (the *Angell* tells *Cornelius* so,) and will receive us up thither into *everlasting Tabernacles*. Of which, *gather* we as many as we can all our life long.

1 For *quæ in cælis*, Act. 10. 4.

As for these on *earth*, we *gather* but too fast; meaning our *evill deeds*, which smell of the *Earth*, whence they are, and where they were done.

2 For *quæ in terris*.

Now, when we come to give up our *accompt*, it should seeme, by the word *And* we had cast them once before, and cast them false; that we must to it againe, and see, if we can find our summes right. There is no danger, but in casting our *quæ in cælis* (our good) lest we cast them over; and our *quæ in terris* (our bad) lest them we cast under. The other way, the error is nothing so perillous.

Our *quæ in cælis* (our good) howsoever our new *Auditors* cast them so, as they find GOD in their *debt*, for that we have *layd out more* than ever GOD required; I doubt, will not prove so at the *Audit*. But, of our *quæ in terris*, our evill, there is no great feare of *overcasting* them; their summe will rise but too *high*, if we deceive not our selves.

Both to bee, *in* CHRISTO

But whether it be of both; we shall find our selves wrong in both, if they be not *recapitulate in Christo*. For our *quæ in cælis*; Having *done* all we can, CHRIST bids us say, *servi inutiles sumus*: and so we must say then: (And what accompt can be made of *inutile?*) Having *suffered* all we can, *Non sunt condignæ* (saith Saint *Paul*:) So, both come not home. The good *Centurion*, he that *built the Synagogue*; Nay then, Saint *Iohn Baptist* himselfe, both cast themselves to a *Non sum dignus*; Even the best of our nature. That, when we have done, we must begin againe, and cast and cast till we be weary, unlesse we cast in CHRIST; faile still, unlesse our *Totall* of *quæ in cælis*, be *recapitulate in* CHRISTO.

Luk. 17. 10.

Rom. 8. 18.

Luk. 3. 16. 7. 4.

But then come to the other accompt of *quæ in terris*: to that, there is our *fulnesse*, and the *fulnesse* of our *seasons*. Many a Broken reckoning shall we find there, such surd numbers, such fractions we shall meet with, we shall not tell how or when to get through, we shall want *compters*. They are so *infinite* and *intricate* with-al, that (I feare) we shall be found in a mighty *arrear*, a huge debt of *thousands* and *ten thousands of talents*: we shall not tell, which way to turne us, nor which way to satisfie it, though all we have were *sold*, and we our selves too. To ballance this accompt, CHRIST is most needfull; For, *Summis conjunctis* cast both these together, and *Iob* being our *auditor*, he finds, we shall not be able to answer GOD *one for a thousand*, that He can charge us with. *Sine Me nihil potestis facere* (if ever) we shall find, in this, most true. For *gather heaven* and *earth*, and *all* that is in them, all *together*, and leave *Him* out, they will never be able to make our *discharge*: Not the best *Auditor* of them all.

Mat. 18. 24.

Iob. 9. 3.

Iohn. 15. 5.

But

But He, out of the *fulneſſe* of His *ſatisfactions*, can releeve us that way, to take off (or ſtrike off) a great part of our *Onus*. And He can caſt in, of the *fulneſſe* of His *merits*, to make up that, is found *minus habens*, or defective, in ours that way. For, the ſhort is, He is both *Pes*, and *Caput computi*, the κεφαλὴ, and the κεφαλαίων; He is called both, in the Text. His ἀνακεφαλαίωσις muſt helpe us, if ever we come to our *Audit*.

But foreſeene, that this be no hinderance to our *gathering*. No: *gathering* we muſt be ſtill, thoſe of *heaven* (*ſpirituall*;) and turne as much of our *earthly* as we can into them. And ſtill order the matter ſo, as *while we have time, we be doing good*. We ſhall but evill ſumme up all, *in* CHRIST, if we have no particulars to raiſe our *ſumme* of; if we have nothing, but what is out of CHRIST, to *recapitulate*, *in* CHRIST. To gather, I ſay; Elſe are we like to have but an empty ſeaſon of it. Yet not, to hinder our *gathering*. Gal. 6. 10.

And even to begin, now: to imitate GOD; in His *time*, *when*; and in His *order*, *how*. His *time*: this is the *time*, GOD made His in; Now, we to take the ſame time, to fall on *gathering*. His *order*: this is the order, GOD made his by; He began with *heavenly things*; we to keepe the ſame order, follow His methode, beginne, where He begins: Beginne with the things, that have the prioritie of place in the Text, begin with them: Make *Regnum ejus*, our *primum quærite*, and the things that pertaine to it. And not pervert GODS order, and be ſo wholly given to the *fulneſſe* of the things on earth, that we fall to them, firſt. Nay, I pray GOD, it be not *firſt*, and *laſt*, and all. We ſhall the better *diſpenſe* the *ſeaſon*, if we *gather*, to *Prayers*, to GODS *Word*: If we begin with them: If with the *diſpenſation* of His holy *myſteries*: *gather* to that, ſpecially. Matth 9. 33.

For, there, we doe not *Gather* to CHRIST, or of CHRIST; but, we gather CHRIST Himſelfe: and, *gathering* Him, we ſhall gather the *tree*, and *fruit*, and all upon it. For, as there is a *recapitulation* of all in *heaven* and *earth*, in CHRIST: So, there is a *recapitulation* of all in CHRIST, in the *holy Sacrament*. You may ſee it cleerely: There is in CHRIST, the *Word eternall*, for *things in heaven*; There is alſo *Fleſh*, for *things on earth*. Semblably, the *Sacrament* conſiſteth, of a *Heavenly*, and of a *Terrene* part; (It is *Irenæus* owne words:) the *Heavenly*, there the *Word* too (the abſtract of the other; the *Earthly*, the *Element*. The application to the *Euchariſt*. 1

And in the *Elements*, you may obſerve, there is a *fulneſſe* of the *Seaſons* of the naturall *yeare*; of the *corne-floore* (or *harveſt*) in the one, *Bread*: of the *wine-preſſe* (or *vintage*) in the other, *Wine*. And, in the *heavenly*, of the *wheate corne*, whereto He compareth Himſelfe (*Io. XII.*) *Bread*, even the *living bread* (or *bread of life*) *that came downe from heaven*; the true *Manna*, whereof we may gather each his *Gomer*. And againe, of Him, the *true Vine* (as He calls Himſelfe;) the *bloud* of the *grapes* of that *Vine*. Both theſe iſſuing out of this daies *recapitulation*; Both, in *corpus autem aptaſti mihi*, of this day. 2 Ioh. 12. 24. 6. 51. 49. Ioh. 15. 1. Pſal. 40. 6.

And the *gathering* or *Vintage* of theſe two, in the bleſſed *Euchariſt*, is (as I may ſay) a kind of *hypoſtaticall union* of the *Signe*, and the *thing ſignified*, ſo united together, as are the *two natures of Chriſt*. And, even from this *ſacramentall union*, do the Fathers borrow their reſemblance, to illuſtrate, by it, the *perſonall union* in *Chriſt*: I name *Theodoret* for the *Greeke*, and *Gelaſius* for the *Latine Church*, that inſiſt upon it (both) and preſſe it againſt *Eutyches*. That even as, in the *Euchariſt*, neither part is *evacuate* or *turned* into the other, but abide each ſtill in his former *nature* and *ſubſtance*; No more is either of CHRISTS *natures annulled*, or one of them *converted into the other* (as *Eutyches* held;) but, each *nature* remaineth (ſtill) full and whole, in his own kind: And backwards: As the two *Natures* in CHRIST, ſo the *Signum* and *Signatum* in the *Sacrament*, *è converſo*. And this later device, of the *ſubſtance* of the *bread* and *wine*, to be flowen away and gone, and in the roome of it, a remainder of nothing elſe but *Accidents* to ſtay behind, was to them not knowen; And (had it beene true) had made for *Eutyches*, and againſt them. And this for the likeneſſe of *Vnion* in both. 3

Now, for the word *gathering together in one*. It is well knowne, the *holy Euchariſt* it ſelfe is called *Synaxis* (by no name more uſuall, in all Antiquitie) that is, a *Collection* 4

or *gathering*. For ſo it is, in it ſelfe: For, at the celebration of it (though we gather to Prayer, and to Preaching, yet) that is the principall *gathering*, the *Church* hath, which is (it ſelfe) called a *Collection* too (*Heb.*X.) by the ſame name, from the Chiefe: For, *where the body is*, there the *Eagles will be gathered*: And ſo, one *Synaxis* begets another.

Heb. 10. 25. Luk. 17. 37.

5 And laſt, there is a *Diſpenſation*: that word, in it, too: That, moſt cleerely. For, it is our *Office*, wee are ſtyled (by the *Apoſtle*) *Diſpenſers of the myſteries of* GOD; and, in and by them, of all the benefits that came to mankinde, by this *diſpenſation in the fulneſſe of ſeaſon*, of all that are *recapitulate* in CHRIST.

1 Cor. 4. 1.

Which benefits are too many to deale with. One ſhall ſerve, as the Summe of all:

1 That the very end of the *Sacrament* is, to *gather againe* to GOD and His, favour if it happen (as oft it doth) we *ſcatter*, and ſtray from Him. And to gather us, as cloſe and neere, as *alimentum alito*, (that is) as neere, as neere may be.

2 And as, to gather us to GOD; ſo likewiſe, *each to other* mutually: Expreſſed lively, in the Symboles, of many *graines* into the one, and many *grapes* into the other. The *Apoſtle* is plaine, that we are all *one bread*, and *one body*, *ſo many as are partakers of one bread*: So, *molding* us (as it were) into one loafe altogether. The gathering to GOD refers ſtil to *things in heaven*: This other, *to men*, to the *things in earth*. All under one *Head*, by the common *faith*: All into one *Body myſticall*, by *mutuall charitie*. So ſhall we well enter into the *diſpenſing* of this *ſeaſon*, to begin with.

1 Cor. 10. 17.

And, even thus to be *recollected* at this Feaſt, by the holy *Communion*, into that bleſſed *Vnion*, is the higheſt perfection, we can in this life aſpire unto. We (then) are at the higheſt pitch; at the very beſt we ſhal ever attaine to on earth; what time we newly come from it: Gathered to *Chriſt*; and, by *Chriſt*, to *God*; ſtated in all whatſoever He hath *gathered*, and layd up againſt His next comming. With which *gathering* here in *this* world we muſt content and ſtay our ſelves, and wait for the *conſummation* of all, at His comming againe. For, there is an *Ecce venio*, yet to come.

Apoc. 22. 12.

This *gathering* thus here begun, it is to take end and to have the full accompliſhment, at the laſt and great *gathering* of all, which ſhall be of the *quick* and of the *dead*. When He ſhall *ſend His Angels*, and they *ſhall gather His Elect* from all the corners of *the earth*: ſhall *gather* the *wheat* into the *barne*, and the *tares* to the *fire*. And then (and never till then) ſhall be the *fulneſſe* indeed, when GOD ſhall be, not (as now He is) ſomewhat in every one, but *all in all*. *Et tempus non erit amplius*, and there ſhall be neither *time*, nor *ſeaſon* any more. No *fulneſſe* then, but the *fulneſſe of eternitie*, and in it the *fulneſſe* of all *joy*. To which, in the ſeverall *ſeaſons* of our being *gathered to our fathers*, He vouchſafe to bring us; that (as the yeare, ſo) the *fulneſſe* of our *lives* may end in a *Chriſtmaſſe*, a *merry joyfull Feaſt*, as that is. And ſo GOD make this to us, in *Him*, &c.

Mat. 25. 32. 24-31. Mat. 13. 30. 1 Cor. 15. 28. Apoc. 10. 6.

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A SER-

A

# SERMON PREACHED

before the KINGS MAIESTIE, at *White-hall*
on *Saturday*, the XXV. of *December*, A. D. MDCXXIIII.
*being* CHRIST-MASSE day.

PSAL. II. Ver. VII.

**Prædicabo Legem, de qua dixit ad me Dominus: Filius meus tu, hodie genui te.**

***I will preach the Law, whereof the* LORD *said to me: Thou art my Son, this day have I begotten thee.***

THIS Text, the first word of it is *Prædicabo, I will preach.* So, here is a Sermon toward. And it is of *Filius*; *Filius meus genuite*; of the *begetting*, or bringing forth a child. And that, *Hodiè, this very day.*

And let not this trouble you, that it is *(begotten)* in the Text, and *(borne)* on the *day*, In all the three Tongues, one word serves for both. In Latine, *Alma Venus genuit*: *Venus* did but beare *A Eneas*; yet it is said, *Genuit.* In Greeke γεννηθέντα ἐκ μήτρας: Hee was but *borne* of the *Virgin*; yet Hee was said γεννηθεὶς, *Genitus.* And I report mee to the Masters of the *Hebrew* tongue, whether the originall word in the Text, beare not, be not as full, nay doe not more properly import His *Birth*, than His *begetting*. It is sure, it doth. So, it may be used; and so, we will use it indifferently. And let this serve once for all. We returne to our Sermon. ילדתיך

*Prædicabo.* Here is one saith, *he will preach.* Hath he a licence? Yes: *Dixit ad me*, he was spoken to, or (indeed) he was commanded. *(Amar* is to *command.) Commanded*: by whom? By him, that hath lawfull authoritie so to doe, *Dixit dominus.* Hee stept not up of his owne head; He came to it orderly: made no suit for the place; was appointed for it. 1 אמר

What will he preach of? Whence will he take his Text? Out of *Dixit dominus*, out of the *Word of God.* And that is right. So doe we take, ours; for, so did he take his. To *Dixit Dominus* he held him; preached not voluntarie: but, as he preached the law, so, he had a law to preach by (the *Word of God.) Dixit Dominus.* 2

And what was His Text? *Filius meus tu, hodiè genui te.* This Text He preached on:
3 As it might be, at the bringing forth of a *Son*. And that (as it should seeme by the word, *Hodiè*) this very *day*. This *day*, the *Birth*; *this day*, the *Sermon*. And, if so: by the same equitie, the same Text may well be preached on againe, whensoever that *day* comes about, by the circling of the yeare.

4 It useth to be the first question (I kept it last) Who *preacheth?* (For, if we like him we will heare him, else not.) Sure, He, to who this is spoken, *Filius meus tu*, Hee it is, that saith, *Prædicabo*. And Hee to whom it is said, *Filius meus tu*, is CHRIST. CHRIST then preacheth. And CHRIST is worth the hearing. There will lie no exception to the *Preacher*, that, I am sure of.

And indeed, so it was most meet, that He should. He, that was the *Law-giver*, most meet to reade upon his owne *law*; He, that the *Son*, most meet to preach upon *Filius meus tu*; He, that was *borne*, upon his owne *Birth*.

Vpon His owne *Birth*. And if upon it, any *day*, that day especially, whereon He was borne. So is the Text. The *day* He preach't on, He was *borne*: The *day* Hee was *borne*, He *preach't* on. No time so kindly to preach *de Filio hodiè genito*, as *Hodiè*. So shall you have CHRIST *preach*; of CHRISTS *Nativitie*; and that, upon the very *day* of his *Nativitie*; (which, according to the Christian account, is this *day* of all the dayes of the yeare.

*The applying to this* Birth.

And, first I must tell you, this same *Hodiè* (here) is said *Signanter*, that CHRIST was *begotten to day*. For, He was *begotten* besides this: had more *Begettings*, than one. Two *natures* He had, and so, two *Nativities*. One *eternall*, as the *Son of God*: the other *temporall*, as the *Son of man*. And, as it falls out, this very place (here) I find vouched for both. Vouched for His *begetting*, as the *Son* of GOD, by the *Apostle* (*Heb.* 1. 5.) *For to which of the Angels said He at any time, thou art my Son, This day have I begotten thee?* Alleaging this place to prove His *Deitie*: as one, whose nature was farre above, *farre more excellent*, than the *Angels*.

But, of the twaine, more properly we apply it to this *dayes birth*: (His *Birth*, as the *Son* of *Man*.) And for our so applying it, we have the warrant, not of one, but of all the *Apostles* at once; and, even of the whole *Church* assembled in prayer (*Acts* IV. 27.) Where, to *God* Himselfe they say, that the *Prophecie* of this *Psalm* was fulfilled, *when Herod, the High Priests, and the rest took counsell against His Holy Child Iesus*: And, that (we know) was at this *Birth*. So, applying it to this *Birth*, sure we are, we apply it aright.

And indeed, it cannot be otherwise. For, in the very next words, GOD bids Him, *Aske*, and Hee *will give Him the Heathen, and the uttermost parts of the earth*. This must needs be said to Him, as the *Son of man*; and can no waies be said to Him, as the *Son* of GOD. As the *Son of* GOD, He asked not; He needed not aske; He had all: All
Phil. 2. 6. *æquo jure* with His father, as *being in forme of* GOD. Nothing was; nothing could be given to Him: He was not a person capable of any gift: All was His owne. So, it was spoken, as to the *Son of Man*, this *day* borne. And so, to the *Son of Man*, this *day borne* we apply it.

*The Division.* Of this Sermon, these be the parts. The *matter* of it at large, or in generall:
I. That it is a *Law* first. Then, what *manner* of *Law*, or how qualified: 1. A *Law* to be *preached*, as other *lawes* use not to be. 2. A *Law de quâ dixit Deus*, where other lawes are, *de quâ dixit homo*: Which is the reason, why it is to be *preached*. 3. And then (out of the very body of the word in the *Text*) that it is not a *Law* at large, but a
אלחק *Statute Law* (for so is *Elchok*) which, but by publishing, none can take notice of. A second reason, why it is to be *preached*. And this is the first part.

II. The second, is the very Text it selfe, or the bodie of the *Law* in these words, *Thou art my Sonne, this day have I begotten thee*. The points in it are five: 1 Of a *Sonne*. 2 Of *my Sonne* (that is) the *Sonne of* GOD. 3 *Genui, the Sonne of* GOD *begotten*. 4 *Hodiè* the *Sonne of* GOD, *this day* begotten. 5 And *Dixit genui* (that is)

is) *dicendo genuit, begotten* only by *saying*; onely said the *word*, and it was done, and the *Word became flesh*. This is the second part.

The third is the hardest. For it would make one studie (*Filius meus tu*) how this should be a *Law*, as here it is called. It looks not like one. But, said it must be, which CHRIST hath said: A *Law* He calls it, and a *Law* we must find it. Now, there be but two *lawes* (as the *Apostle* tells us, *Rom. III. 27.*) *Lex fidei*, and *Lex factorum*: if, both these waies, a *Law* it be, a *Law* we shall find it. And both these wayes a *Law* it is. Ioh. 1. 14. III.

1 *Lex fidei*. A *Law* limiting what to *beleeve* of Him. Of Him (that is) of His *Person*: His *Natures*: and His *Offices*. His *Person*, out of the words, *Ego*, and *Tu*. His Natures, out of *Hodiè*, and *Genui*. His *Offices*, out of *Prædicabo*, and *Legem*.

2 Then *Lex factorum*. Setting out first, what he doth for us; and then what we are to doe for Him. What He doth for us (*Filius meus tu*) to us He conveyeth all *Filiall rights*. What we to doe for Him (*Filius meus tu*) we to returne to Him all *Filiall duties*. Which duties are comprised in *Prædicabo legem*. And *legem*, that law is no more, than *Filius meus tu*: for, *Filius meus tu* goes through all, and is all in all. These are the parts. Of these, &c.

PRædicabo Legem (saith CHRIST.) And we like it well, that He will *preach*. But He hath not chosen so good a Text: *Legem* were a fitter Text for *Moses* to preach on. We had well hoped, CHRIST would have preached no *law*; all *Gospell*, He. That He would have *preach't* downe the *old law*, but not have preach't up any *new*. We see, it is otherwise. A *law* He hath to *preach*, and *preach* it He will: He saith it Himselfe, *Prædicabo Legem*. I. Legem. I

So, if we will be His Auditors, He tells us plainely, we must receive a *Law* from His mouth. If we love not to heare of a *law*, we must goe to some other *Church*: For in CHRISTS *Church* (there) a *law* is preached. CHRIST began, we must follow, and say, every one of us (as He saith) *Prædicabo Legem*.

Nay, there is another point yet more strange. These very words here [*Filius meus tu, &c.*] are as good *Gospell* as any in the *New Testament*; yet are here (as we see) delivered by Him under the terme of a *Law*. And we may not change His *word*: we may not learne CHRIST how to use His termes. The words are plaine, there is no avoiding them: a *law* he calls it, and a *law* it is. 2

First then, to take notice of both these. 1. That CHRIST will preach a *law*; and that they that are not for the *law*, are not for CHRIST. It was their quarrell above (at the third *verse*) they would none of CHRIST, for this very cause, that *Christ* comes preaching the *law*, and they would live *lawlesse*: they would endure no yoke: that were the *Sons of Belial*; *Belial* (that is) *no yoke*: *But what agreement hath Christ with Belial?* 1 2 Cor. 6. 15.

And then: that these words *Filius meus tu*, are a *law*; and so as a *law* by *Christ* preached. So as in the very *Gospell* it selfe, all is not *Gospell*: some *law* among it. The very *Gospell* hath her *law*. A *law Evangelicall* there is, which *Christ* preached: and, as he did, we to doe the like. (Whereof, more is to be said by and by.) 2

In the meane time, it is not without danger to let any such conceit take head, as though *Christian Religion* had no *law*-points in it, consisted onely of pure narratives: *beleeve them*; *and all is well*: Had but certaine *Theses* to be held, *dogmaticall* points, matters of opinion. And true it is, such points there be; but they be not all. There is a *law* besides and it hath precepts, and they to be preached, learned, and (as a *law*) to be obeyed of all.

Look but into the *Grand Commission* (by which we all preach) which *Christ* gave at this going out of the world: *Go*, (saith He) *preach the Gospell to all nations teaching them*, Matth. 28. 19.

*them*, What? to *observe the things that I have commanded you*. Lo, here is *commanding*, and here is *observing*. So, the *Gospell* consists, not only of certaine *Articles* to be beleeved: But of certaine *Commandements* also, and they to be observed. And what is that, but *Prædicabo Legem?*

Now (I know not how, but) we are fallen cleane from the terme, *Law*; nay, we are even fallen out with it. Nothing but *Gospell* now. The name of *law*, wee looke strangely at: we shun it in our common talke. To this it is come, while men seeke to live, as they list. *Preach them Gospell* as much as you will: but (heare ye) no *Prædicabo legem*, no *law*, to be *preached*, to hold or keepe them in. And, we have *gospelled* it so long, that the *Christian Law* is cleane gone with us; we have lost it; if *Prædicabo legem* (here) get it us not againe. But, got it must be, for as *Christ* preacheth, so must we; and *Law* it is, that *Christ* preacheth.

I shall tell you, what is come by the drowning of the terme, *Law*. *Religion* is even come to be counted *res precaria*; No *law*, no, no: but a matter of faire entreaty, gentle, perswasion, neither *jura*, nor *leges*, but only *Consulta patrum*, good fatherly counsell, and nothing, else. *Concilia Evangelica* were a while laid aside: now there be none else. All are *Evangelicall counsells*, now. The reverend regard, the legall vigor, and power, the penalties of it are not set by. The rules, no reckoning made of them, as of *Law writs*, none; but only, as of *Physicke bils*, if you like them, you may use them: if not, lay them by. And this comes of drowning the terme, *Law*. And all, for lack of *Prædicabo legem*.

I speak it to this end: to have the one terme retained, as well as the other, to have neither terme abolished; but with equall regard, both kept on foot. They are not so well advised, that seeke to suppresse either name. If the *name* once be lost, the thing it selfe will not long stay; but goe after it, and be lost too.

*They* that take them to the one terme only, are confuted once a moneth. For, every moneth, every first day of every moneth, this verse failes not, but is read in our eares. And here, a *law* it is. And so was the *Christian Religion* called in the very best times of it, *Christiana lex*, the Christian law; and the *Bishops*, *Christianæ legis Episcopi*, the *Bishops of the Christian law*. And all the ancient *Fathers* liked the terme well: and tooke it upon them.

To conclude. *Gospell* it how we will: if the *Gospell* hath not the *legalia* of it acknowledged, allowed, and preserved to it: if once it lose the force, and vigor of a *law*; it is a *Signe* it *declines*, it *growes weake* and *unprofitable*: and, that is a signe, it will not long last. We must goe looke our salvation by some other way, than by *Filius meus tu*: if *Filius meus tu*. (I say not, be not *preached*, but) be not so *preached*, as *Christ preached* it; and *Christ preach't* it, as a *Law*. And so much for *Legem*.

Heb. 8. 13. 7. 18.

1 *prædicabo Legem.*

Now, of this *law*, three things are here said: First, *legem* turnes back upon *Prædicabo*. And this priviledge it hath, that it is *materia prædicabilis*, a *law* which may; nay, a *law* which is to be *preached*. And that, *lawes* use not to be: Not to be *preached*. To be read upon at times privately: but, to be *preached*, not any *law*, but this. But, this is: and it serves for a speciall difference, to sever it from other *lawes*, and make it a kind by it selfe. Even this, that it is to be preached.

To be preached: and that even to *Kings* themselves, that make *lawes*: to *Iudges* themselves, that are presumed to be best seene in the *Law*: yet they to learne, they to be learned, in this *law*. *Erudimini* (is the word) *qui judicatis terram*, in the X. Verse after.

2 *De qua dixit Dominus.*

And the reason is: for this is a *law*, *de quâ dixit Deus*. And so is none else. And that is a second difference. There is a *law de quâ dixit homo*, *quam sanxerunt homines*, which men among themselves make for themselves (as by-lawes are made.) This is of a higher nature. This, *God* Himselfe made; is a *Law* of His owne making. *De quâ dixit*, or rather *edixit*, for so is (*Amar*;) which *God* enacted first, and then gave commandement, it should be preached.

אמר

And to whom? *Dixit ad me*, Who is that CHRIST. First, and before all others to be preached by his *Sonne*. His preaching, He thought it worth, and gave it Him in charge,

charge, and accordingly (we see) He performed it, and professed *Prædicabo*, that He will preach it.

But, the third is a reason, why it could not be otherwise; why it could not, but be *preached*. Because (as I told you, out of the very bodie of the word) it is not a *law* at large: but a *Statute law*. And the nature of that *law* is, without publishing, it cannot be knowne. 3 *Dixit* or *dixit*.

GOD hath His *Law* in the same division that man hath his: His *Statute*, and his *Common Law*. *The Law of Nature, which is written in the hearts of all men*, that, is the *Common law* of the world. Of that, every man is to take notice at his perill. But this *law*, here, is no part of that *law*: *Filius meus tu*, is not written in the heart; it must be *preached* to the eare. No light of Nature could reveale it, from within; *Preached* from without, it must be. And so, and no otherwise, come we to the knowledge of it. The very words gives it for such, which is properly a *Statute* (as this is) enacted, and decreed in the high Court of GODS Counsell above, and reserved to be revealed in the latter times; And of *that we cannot heare without a Preacher*: and the *preaching* thereof was committed to CHRIST. He began, and we follow. And so much for *Prædicabo Legem, de quâ dixit Dominus ad me*. (The matter at large.) And now to His Text, wherein is the letter of the *Law* it selfe. Rom. 2. 14. חק Ephes. 3. 5. Rom. 10. 14.

II. I reckoned up to you five particulars in this *Law*. 1. *Filius*, a *Son*. 2. *Filius meus*, *my Sonne* (that is) the *Son of God*. 3. *Filius meus genui*; the *Son of God begotten*. 4. *Hodiè genui*, the *Son of God begotten this day*. 5. And fifthly, *Dixit genui*, (that is) *dicendo, genuit, begotten by saying*, as the word should be.

Of a *Son*, first. Which plainly sheweth, it is not the old; it is a new *law* (this.) The old runs, *Ego sum Dominus*, which must needs imply, *Servus meus tu*. This is, *Filius meus tu* (in another style) which necessarily doth imply, *Ego sum pater tuus*. A *Father* to be the giver of it. According to the former, He saith, *Ego sum Dominus*, and we say, *Dominus meus tu*. According to this latter, He saith, *Filius meus tu*, and we say, *Pater meus tu*. This, the better by far: as far as the condition of a *Son* is better, than that of a *servant*. And indeed, the maine difference betweene the two *lawes*, is but this: *Doe it* (saith the one) *Servus meus tu*, the unperfect *law* of *feare*, and *servitude*. Doe it (saith the other) *Filius meus tu*, the *perfect law of love and libertie*. 1 *Filius*. 1 Ioh. 4. 18. Heb. 7. 9. Iam. 1. 25.

Of a *Son*. Whose *Son*? *Filius meus*. And He that speakes it, that saith *meus*, is GOD; and so, He to whom it is spoken, the *Son of God*. And the *Son of God* is a high title, and of a speciall accompt. *Salomon*, before his Crowne or Scepter prized that speech of God; *I will be his Father, and He shall be my Son*. 2 *Filius meus*. 2 Sam. 7. 14.

But nothing makes it more cleare, than this place. The last verse, He saith, *Posui te Regem, I have set thee a King*: that, He speakes not of, thinks it not fit. But here, now, *Filius meus tu*, this (loe) *preach* He will; this He thinks worth the *preaching*. *Filius meus tu*, rather than *Posui te Regem*, to be the *Sonne of God*, than to be *a Prince in Sion*.

The *Son of God*: and *the Son of God begotten*. For, *Sons* of God there be, that are not begotten; that come in another way, that come by *adoption*. To *beget*, is an act of *nature*, and is ever determined, in the *identitie* of the *same nature* with him, that did *beget*. And this putteth the difference. 3 *Genui*.

Otherwise, God speakes of *Angels* as of His *Sonnes*: *When all the Sonnes of God praised Him*. Speakes it of *Israel*, his people: *Out of Ægypt have I called my Son*. Speakes it of *Rulers* and *Governors*: *Yee are all the Sons of the most high*. To every of these, as much in effect is said, as *Filius meus tu*. But to which of them all, to which of the Angels said He at any time, *Genui te, I have begotten thee?* Not to any. *Filii* they were, but not *geniti*, none of them all. So, *Filius meus tu* is communicated to others; but *Genui te*, to no creature, either in heauen or earth. Of none, is *Genui* to be verified in proper termes, but of CHRIST, and of CHRIST only. Iob 38. 7. Hos. 11. 1. Psal. 82. 6.

*Hodiè Genui.* *Begotten*; and *this day begotten*: *Genui*, and *Hodiè genui*: for, *begotten* Hee had beene before. Another *begetting* beſides this, Two *Genui's*. A *Genui* before *Hodiè*: *Ex utero ante Luciferum genui te*, ſaid the LORD to my LORD, in the *CX Pſalme*.
Pſal. 9. 11. 3. *Twice begotten* He was. *This day begotten*, and *begotten ante Luciferum*, before there was any morning ſtar; and ſo, before there was any day at all; and ſo, before any, *quod cognominatur Hodiè*, any time, that is called, *To day*.

We are to take notice of both theſe *generations*, 1 Of *Chriſtus ante Luciferum*, and of 2 *Lucifer ante Chriſtum*. To take notice of both: but, to take hold of this latter. For, that, *ante Luciferum* was not for us, His ſecond *begetting*, His *Hodiè genui*,
Mic. 5. 2. His this dayes *begetting* is for us, is it we hold by. Not, *by his going out from everlaſting*: not by His *olim*, *ante Luciferum*, *ante ſecula genitus*: None of theſe. *Hodiè genitus* is the *Law*, that we are to *preach*: (that is) not His *eternall*, but His *hodiernall generation*, Not as GOD, of the ſubſtance of his *Father begotten before all worlds*:
Gal. 4. 4. but as *Man*, *of the ſubſtance of his Mother*, *borne in the world*: *when in the fulneſſe of time* GOD *ſent his Sonne*, *made of a woman*. And that, was the *Hodiè genui* of this day.

5 Now the ſpeculative *Divine* pierceth yet deeper, he finds a further myſterie in
*Dixit genui.* theſe two words, *Dixit genui* (that is, ſaith he) *dicendo genuit*. He ſayd He *begat* (that is) by His very *ſaying*, He *begat*. Wherein the very manner of His *begetting*, is ſet forth unto us.

There is a very neere reſemblance betwixt *Dixit*, and *Genui*; betwixt *begetting* and *ſpeaking*. To *beget*, is to bring *forth*: ſo, is to *ſpeake*, to *bring forth* alſo. To bring forth a word, and CHRIST (you know) is called the *Word*. Now, when we ſpeake, either we doe it *within*, to our ſelves, or *without*, to others. Either of which two, may well be compared to a like ſeverall *begetting*.

1 *When* we thinke a *Word* in our thought, and ſpeake it there, within, to our ſelves (as it were in ſilence) and never utter it: this (if you marke it well) is a kind of *conceiving* of *generation*: the *mind*, within of it ſelfe *ingendring* a *word*, while (yet) it is but in notion, kept in, and knowne to none, but to our ſelves. And ſuch was the *generati-*
Heb. 5. 1. *on* of the *Eternall Word*, the *Son of God*, in the mind of His *Father* before all worlds;
4 and even to that doth the *Apoſtle* apply the *Genui* of this verſe. And this is the firſt *begetting*, or *ſpeaking*.

2 Now, as the word, yet within us in our thought, when time comes that we will utter it, doth take to it ſelfe an *aiery body* (our breath by the vocall inſtruments being framed into a voice) and becommeth audible to the outward ſenſe: (And this we call the ſecond *begetting*, or *ſpeaking*.) Right ſo, the *eternall Word of God*, by *Dominus dixit*, by the very breath of GOD, the *Holy Spirit* (which hath His name of *Spiro*, to
Heb. 10. 5. *breath*) *corpus autem aptaſti mihi*, had a *body framed Him*, and with that body was brought forth, and came into the world. And ſo, theſe words *Genuite*, this very day, the ſecond time, verified of Him. *Genui*, and *Dixit genui*; *ſayd*, and *by ſaying*, *begot Him*: For, how ſoone the *Angels voice ſounded in the bleſſed Virgins eare*, inſtantly was He incarnate in the wombe of His *Mother*.

Of both which words, *Dixit* and *Genui*, we can ſpare neither. There is good uſe of both. Of *Genui*: to ſhew the truth of the *identitie* of His *nature* and *ſubſtance*, with His *Father* that *begat* Him, and with His *Mother* that *bare* Him. For, to *beget*, is when one living thing bringeth forth another living thing, of the ſame *nature*, and *kind*, it ſelfe is.

2 But (I know not how) the terme of *begetting*, the very mention of that word, carryeth our conceit to a matter of *carnalitie*: therefore, is the word [*Dixit*] well ſet before it, to ſhew, this *Genui*, was not by any fleſhly way; to abſtract it from any mixture of carnall uncleanneſſe. That the manner of it was, onely, as the word is purely and ſpiritually conceived in the mind. The one word [*Genui*] noting the *truth*: The other word [*Dixit*] the, no way carnall, but pure, and inconcrete manner of His generation. And ſo I have gone over, the five termes of this *Law*, or (if you pleaſe) five *points* of this Text.

The

The hardeſt is yet behinde: For it will not ſinke into our heads, how this ſhould be called a *Law*. It ſeemes nothing leſſe: rather a *Dialogue* betweene a *Father* and his *Sonne*. But a *law* (ſure) it cannot be. A *law* runs in the *Imperative*; this is meerly *Narrative*: declares ſome-what, injoynes nothing; gives not any thing in charge, as *lawes* uſe to doe. III.

*Sed non poteſt ſolvi Scriptura, God muſt be true in all his ſayings*, CHRIST may not *preach* falſe doctrine. A *Law* He hath called it; and we may not give it any other name. Ioh. 10. 35. Rom. 3. 4.

There be that thinke, this verſe is but the *preamble*, and that the body of the *law* doth follow, and reacheth to the end of the *Pſalme*.

But, the better ſort are of mind, that even this verſe, taken by it ſelfe, containes in it a *law* full and whole. Let us ſee then, whether we can find it ſo.

We pich't upon the *Apoſtle's* diviſion of the *law*, into *Lex fidei*, and *Lex factorum*. If both theſe be found in it, we may well allow it for a *Law*.

We will begin with *Lex fidei*: what we are to beleeve of *Him*. Of *Him* (that is) of theſe three: 1. Of His *Perſon*. 2. His *Natures*. 3. and His *Offices*.

And then come to *Lex factorum*. 1. Firſt, what He doth for us, the *benefit* of this *Law*. 2. And then, what we are to doe for Him againe, our *dutie* out of this *Law*. The former of which (the *benefit*) is the *Goſpell* of this *law*. The latter (the *dutie*) is the *law* of this *Goſpell*.

Of His *perſon* firſt. That He is, of *Himſelfe*, a *perſon ſubſiſting*. Plaine, by the two *perſons* that are in the Text, *Ego* and *Tu*; the firſt, and ſecond perſon in *Grammar*: and the ſame, the firſt and ſecond *perſon* in *Trinitie*. Here is *Ego genui*, the *perſon* of the *Father*; and *Filius meus tu*, the *perſon* of the *Son*. Here is one *begets*: And (ſure it is) *nemo generat Seipſum*, none *begets* himſelfe; but he, whom he *begets*, is a *perſon* actually diſtinguiſhed from him, that begets Him.

I. *Lex fidei.* 1 Of His *Perſon*.

But, of theſe two *perſons*, this you will marke. That, the firſt that is *named*, is *Filius meus tu*. He ſtands firſt in the verſe before *Genui te*. We heare of *Filius*, before ever we heare of *Genui*: For, that is the *Perſon* we hold by. By *Nature*; *Genui te* ſhould goe before *Filius meus*; but *quoad Nos*, *Filius meus* is before *Genui*: To ſhew, there is no comming to the *Father*, but by *Him*; no intereſt in the *Father*, but from, and through *Him*, This for His *Perſon*. Ioh. 14. 6.

And, in His *perſon*, we beleeve *two natures*, ſet downe here in the two words, *Hodiè* and *Genui*. If you doe obſerve, there is ſome-what a ſtrange conjunction of theſe two words. One is *preſent*, *Hodiè*: the other is *perfectly paſt*, *Genui*. In proprietie of ſpeech it would be a preſent act, for a preſent time: or it would be an act paſt with an adverbe of the time paſt: and not joyne a time in being (*Hodiè*) with an action ended and done (*Genui*.)

2 Of His *Natures*.

The joyning of theſe two together, the verifying them both, of one and the ſame *perſon*, muſt needs ſeeme ſtrange. And indeed, could not be made good, but that in that one partie, there are two diſtinct *Natures*. To either of which, in a different reſpect, both may agree, and be true, both. Some little difference there will be about the ſorting of the two words: which to referre to which. But, that will eaſily be accorded, for they will both meet in the end.

There be, that, becauſe *Hodiè* (the *preſent*) is yet in *Fieri*, and ſo not come to be perfect; underſtand by it, His *temporall generation* (as man) which is the leſſe perfect, as ſubject to the manifold imperfections of our humane nature, and condition. And then, by *Genui*, which is in *factum eſſe* (and ſo, done and perfect) underſtand His *eternall generation* (as the SONNE *of* GOD) in whom are abſolutely all the *perfections* of the *Deitie*.

There be other, and they fly a higher pitch, and are of a contrarie minde: For, whatſoever is paſt, is in *time* (ſay they) and ſo *Genui* is temporall: and, that *Hodiè* (that) doth beſt expreſſe His *eternall generation*: For that, nothing is ſo properly affirmed of

*eternitie*

*eternitie* it ſelfe, as is *Hodiè*. Why? For, there, all is *Hodiè*: there, is neither *Heri*, nor *Cras*; no *yeſterday*, nor to *morrow*. All is, *To day*, there. Nothing paſt; nothing to come: all preſent. Preſent (as it were) in one inſtant, or center, ſo in the *Hodiè* of *Eternitie*. *Paſt*, and *to come*, argue *time*; But, if it be *eternall*, it is neither: All there is *Preſent*. *To day* then, ſets forth *eternitie* beſt (ſay they) which is ſtill preſent, and in being. But, *Genui* (that, being paſt) cannot be His eternall at any hand, but muſt needs ſtand for His *temporall*.

But whether of theſe it be; *Genui*, His *eternall* (as perfect) and *Hodiè* (as not yet perfect) His *temporall*; Or, *vice verſa*, *Hodiè* repreſent *eternitie* beſt, and *Genui*, *time*, as being ſpent and gone: Betweene them both, one way or other, they will ſhew His *begettings*. You may weave *Hodiè* with *Genui*, or *Genui* with *Hodiè*, and betweene them both, they will make up the two *Natures* of Him, that was the *Hodiè genitus* of this *day*. Concerning whom, we beleeve; as firſt, that He is one intire *perſon*, and ſubſiſts by Himſelfe; So, ſecond, that He conſiſts of *two* diſtinct *Natures*, *eternall*, and *temporall*. The one, as *perfect God*: the other, as *perfect man*.

2 Of His *Offices*.

Now, for His *Offices*. Them, we have likewiſe in the two words, *Prædicabo*, and *Legem*. *Prædicabo*: By that, it is plaine, He doth *preach*. And that ſeemes ſtrange: for the laſt newes we heard of Him (in the verſe before) was, that He was ſet a *King in Sion*. And the word *legem* imports as much: For, *lawes* (with us) are the *Kings lawes*.

A *King* to *Preach*? Let that alone for the *Prieſts*. That, is their *Office*; *they ſhall teach Iacob His judgements, and preach to Iſrael His law*. But *preach* He will (as He ſaith.) So, *meus Filius* will prove a *Prieſt* (as it ſeemes:) A *Prieſt*, indeed. And, which is yet more ſtrange, by vertue of theſe very words: *Filius meus tu*. No words (one would thinke) to prove Him a *Prieſt* by; and we ſhould hardly beleeve it, but that (in *Heb.* 5. 4.) the *Apoſtle* deduceth His *Prieſt-hood* from theſe very words: *No man* (ſaith he) *taketh unto him this honour*, that is, the honour of the *Prieſt-hood*) *but he, that was called of God, as was Aaron*. And then he adds, *No more did* CHRIST, *He tooke not this honour upon Him, to be our high Prieſt: but He, that ſaid to Him* [*Filius meus tu, hodiè genui te*] *He gave it Him*. So, that by vertue of theſe words, CHRIST was conſecrate a *Prieſt*; as by vertue of the other [*Poſui te Regem*] He was ſet a *King* in *Sion*.

Deut. 33. 11.

And the place (*Sion*) ſuits well with both. For *Mount Sion* had two *tops*. On the one was the *Temple* built: on the other was the *Kings Palace* ſituate. The one for *Prædicabo*: the other for *Legem*. In the one (as *King*) he makes a *law*: in the other (as *Prieſt*) *preacheth* it. Firſt, *Poſui Regem*; and then *Prædicabo Legem*.

And indeed, the *Kings*, that were his types, were mixt of both. *Melchiſedek*; him, the Apoſtle ſtands on at large, in *Heb.* 7. And, if this *Pſalme* be *David's* (as queſtionleſſe it is, for, his it is avowed to be *Acts.* 4. 25.) why then, he *preach't* too. And for *Salomon*, it is too evident; we have his booke of the *Preacher*. The like, may be ſaid of *Ezekias*, and the reſt by whom, this *King* (here) was in any ſort repreſented. And, by vertue thereof, they all had a greater care of publiſhing this *law*, here, than of any of their owne *lawes*: as, on the contrarie, *Ahab*, and his race *had more care of the keeping the ſtatutes of Omri*, than they had of the *Lawes* of GOD.

Mic. 6. 16.

We beleeve then, for His *Offices*; that, He is both *King*, and *Prieſt*. Hath a *Kingdome* to rule: Hath a *Diœceſe* to *preach* in. His *Kingdome*, the *Heathen, to the uttermoſt parts of the earth*: His *Diœceſe*, as large. His *Auditorie*, all *States*, even the *higheſt*, *Kings*, and *Iudges*: for *Prædicabo Legem* concernes them all. And this, for *lex fidei*: what it binds us to beleeve of Him.

3 *Lex factorum.* 1 What he doth for us. *The benefit.*

Now, for *Lex factorum*. Firſt, what ſhall be done to them, that live by and under this *law*. They ſpeake of *Lawes* of *grace*: This is indeed, a *law* of *grace*; nay, it is, *The Law* of *grace*: not only as it is oppoſite to the *law* of *nature*; but even, becauſe it offereth *grace*, the greateſt *grace*, that ever was. For, what greater *grace*, or favour can be done to any, than to have theſe words [*Filius meus tu*] ſayd unto *him*? This *law* doth it: *for, to them, that receive it, it giveth power to be made the Sons of* GOD.

Ioh. 1. 12.

The

The words ſeeme to bee ſpoken to one perſon only: but (as *lawes* of *grace* uſe to be) are to receive ampliation, and to be extended, to the moſt benefit.

*Dixit ad me.* Said He it to *Him*, and ſaid Heit, to *Him* alone, and ſaid he it to no other, but to *Him?* No: for, Hee gave it *Him* in charge to *preach* it; and to *preach* it, is to ſay it to *others*. Therefore it is, *Dixit ad me, ut ad alios, per me*: it was ſo ſaid to *Him*, as that by *Him*, it might be ſaid to others. *Prædicabo* makes it plaine. 1

*Prædicabo.* When CHRIST doth *preach*, He is not to be underſtood to *preach* to Himſelfe: no man doth ſo at any time; but to others more or leſſe, that may be, or ſhould bee the better for His *preaching*.—For, what needed it bee *preached*, if it concerne none, but Him? if none to have benefit, but He? if they, that heare it *preached* ſhall receive no benefit by it? 2

So ſay we, of *Legem*. This *law* was not made for CHRIST: it needed not for *Him* (any *law*.) He was *Filius meus tu φύσει, καὶ οὐ νόμῳ*, needed no *law* to make Him that, which by *nature* He was. The *law* was for others, which, by this *law*, were to be made that, which, by nature, they were not (that is) the *Sons of God*. 3

Take the very words. You ſee, His Text is not in the firſt *perſon, Filius tuus ego*: His Text is, *Filius meus tu*. And, who is that, *Tu?* It cannot be CHRIST Himſelfe by common intendment. The *Father* ſaith to Him, *Thou art my Son*: But, to whom is it, that CHRIST ſaith, *Thou art my Son?* For, *Filius meus tu*, is His Text; that, He muſt *preach* on: He may not goe from the words, or change the tenour of His Text. Who is then, that *Sonne?* To whom applieth He His Text? To ſome other certainely. 4

The *Apoſtle* ſaith, *He was ſet and ſent, that He might bring many Sons unto God*, to whom *God* alſo might ſay, *Filius meus tu*. And Himſelfe likewiſe ſaith of Himſelfe in the *Prophet*: *Behold, here am I, and the children which God hath given me.* Heb. 2. 10. Eſay. 8. 18.

And who be thoſe *Children?* Thoſe, whom He ſhall regenerate, and beget anew by His *Prædicabo Legem*, the *immortall Seed*: For, *of His owne good will begat He us, by the Word of truth, that We might be the firſt fruits of His creatures.* Theſe are the *children*, that are here meant. Of whom it ſhall be ſaid, *quòd, per filium, filii*, that in and by this *Son*, they ſhall be His *Sons*, all. And, what was ſaid to *Chriſt*, ſhall be ſaid to them, and every of them, *Filius meus tu*. The *Birth.* 1 Pet. 1. 23. Iam. 1. 18.

Of *Sion* ſaith the *LXXXVII. Pſalme, It ſhall be ſaid, He was borne in her.* And that is true, for ſo He was. But he goes on further, and ſaith, *He did remember Himſelfe of Rahab, and Babylon, the Philiſtims, and the Morians land, for, loe, there He was borne.* *Borne* there? How can that be? Yes, *borne* there, and here, and every where; where, by this *Prædicabo Legem*, He *begets children to God*. The power, and vertue of His *Birth* reacheth even thither. Every place that receiveth His *law* (where ever it bee) even there He is *borne*. This for His *Birth*. Pſal. 87. 4.

To this *Birth* there belongs a *Birth-right*. They talke much of the *law*, as of a *Birth-right*: but (loe) this here, is a *Birth-right*, indeed; and that, *veri nominis*; and amounts to more, than a *Childs part*. And it growes out of the double title, or intereſt, which He hath to all that is given Him. For, as He is twice a *Son*, twice *begotten*, [1] *Ante luciferum*, and [2] *Hodiè*: ſo hath He a double right growes to Him, expreſſed in two diſtinct words (in the next verſe) [1] one of *inheritance*, [2] the other of *Poſſeßion*, or *purchaſe*; for, *Ahazza* is true *Hebrew* for a *purchaſe*. Of which two, One contents Him: His title, as Heire. The other He tranſcribes and ſets over to us, which is that of His *purchaſe*, as *Hodiè genitus*. The *Birth.* אחוה

But we need not ſo much as to go to the next verſe for it. *Filius meus tu* will ſerve; Which was ſaid twice to Him. [1] Once at His *Baptiſme, Hic eſt Filius meus.* And ſo it is likewiſe at ours, to us; for, *therein we are made members of Chriſt, and the children of God.* [2] And againe, *Hic eſt Filius meus*, at his *Tranſfiguration* in the *Mount*. And we keeping the *law* of our *Baptiſme*, the ſame ſhall be ſaid to us likewiſe, the ſecond time; and when time comes, we ſhall be *tranſfigured* into the *glorious Image of the Son of God*. And this is, *Lex factorum* on his part: this ſhall be done for us by Him. This we called the *Goſpell* of this *Law*. Mat. 3. 17. Mat. 17. 5. Phil. 3. 21.

And

What we to doe for Him: The *dutie.*

And what shall be done for us by Him? Which is the *law* of *dutie* on our part required; and which we called the *law* of this *Gospell*: implyed in the two first words, *Prædicabo*, and *legem*. Either *word* hath his condition. First, if he *preach*, that wee bestow the hearing of Him. And then *legem*, that we know it is a *law* He preacheth: and therefore so, and no otherwise than so, to heare it.

1 *Prædicabo.*

Heare Him *preach*? that we will be intreated to, easily. If that be all, we will never sticke with him for that. Nay, *Gods* blessing on his heart, for (as the world goes) we are now, all, for *preaching*.

2 *Legem.*

But take *Legem* with you too. It is so *Prædicabo*, as it is *Legem*. *Preached*, and so *preached*, as it is *Law*, His *Sermons* are so many *Law-lectures*: His *preaching* is our *law* to live by; And *law* binds, and leaves us not to live, as we list. And, if that which is *preached* be *law*, it is to be *heard*, as a *law*; *kept*, as a *law*; to be made our *Lex factorum*, as well as *Lex fidei*. If we heare it otherwise, if we heare it not so, if we lose *Legem*; we may let goe *Prædicabo* too, and all.

And here now, we breake. As a *law*? Nay, none of that. The *hearing* we will give Him: but soft, no *law* (by your leave.) Our case is this: So long as it is but *Prædicabo* but *Preaching*, we care not greatly, though we heare it: but, if it once come to *Legem*, to be pressed upon us, as a *law*; farewell our parts: we give him over: for *law* binds, and we will not bee bound. Vpon the point, we are *fast* at *Prædicabo*, and *loose* at *Legem*. Leave *Christ* His *booke* to *preach* by; but keepe the *law* in our owne hands. But (to be short) if we heare it, not as a *law*; heare it not, but as *newes*; if we bring our Sermons to an *end, as a tale, that is told*; if that be all: we forfeit all that followes, all our part and portion in *Filius meus*, and *Hodiè genui* and all.

Psal. 90. 9.

By *legem*, what *law* is meant.

Now, if you aske, what *law* it is, is here meant? No other, but the *law*, of these words, *Filius meus tu*: For, *Filius meus tu*, in the body of it, carrieth the *law*; That containes all *Filiall duties*, which is the perfectest *law*, when all is done.

For, the *law* of a *Son* is more, than all *lawes* besides. For, besides that it is *lex factorum*, that a *Son* will doe any thing that is to be done; he will further doe it, out of *filiall love* and *affection*, which is worth all. And this *law* (indeed) is worth the *preaching*. It is *Exibit de Sion lex, the law that came from Sion.*

Esay 2. 3.

The *Law of Sinai*, that begins with *Ego sum Dominus*; it is a *law* of servitude; a *law* for the *bond-woman*, and her brood. Never *preach* it: at least, not to *children*. That *law* is to give place, and in place thereof, is to come the *law of Sion*, which we *preach*; the *law* of the *free-woman*, and the *children of promise*: the *law* of love, of *filiall love*, proceeding, not from the *Spirit* of *bondage*, but from the *Spirit of adoption.*

Gal. 4. 24.

Gal. 4. 28.
Rom. 8. 15.

There is *lex factorum* in both: But, as *Gregorie* well expresseth it, *Si servus es metue plagas*, if thou be *bond* (as *Ismael*) doe it, out of servile feare, for feare of the whip. *Si mercenarius, expecta mercedem*: if thou be an *hireling* (as *Balaam*) doe it, out of *mercenary* respect. *Sed, si filius meus tu*; then doe it, out of true, naturall affection; performe all duties of a kind *Sonne* to Him, that said, *genui te*, as did *Isaac* the *Son* of the *free-woman*, to *Abraham*, that begot him, *even to the laying downe of his life. None* to *Timothie*, (saith Saint *Paul*) *none like minded to him: for, as a Sonne with his Father, So hath he laboured with me in the Gospell.* So, (that is) so freely, so sincerely, so respectfully, as a loving, kinde, naturall *Sonne* could doe no more. And that is *lex factorum*, indeed. And so much for *lex factorum* on our part: what we doe for Him: the *filiall* duties: the *Law* of this *Gospell.*

Gen. 22. 9.
Phil. 2. 20. 22.

1 The *time.* *Hodiè.*

We lack nothing now, but the *time.* And as *legem*, is the condition; so, *Hodiè*, is the *time.* We are willed by the *Apostle* to insist upon this word, *Hodiè*, to call upon men for this *duty*, while it is called, *To day.* Not to defer, or to put off, or make a morrow matter of it. We are all inclined to be *Crastini*, or *Perendini*, for to morrow, or next day, or, I know not when; but, not to be *Hodierni. Hodiè* is no *adverb* with us: for, where shall we find one, but will take *dayes* for any matter of *duty*? To look to this *Hodiè*, and not deceive our selves: for, no time, but *Hodiè*, hath any *promise*: Witnesse, *Hodiè, si vocem*; *To day if you will heare his voice*; which every day sounds in our eares.

Heb. 3. 13. 15.

Psal. 95. 7. 8.

But,

But, *Hodiè genui*, is more than *Hodiè*: for every *day* in the yeare, while it lasts, is *Hodiè*, *To day*: but every *day* is not *Hodiè genui*. There is but one of them in the whole yeare; and that, is *this day*. This *day* then to take: of all other *Hodie's*, not to let slip the *Hodiè* of *this day*. A *day*, whereon this Scripture was fulfilled: whereon, *Dixit, & factum est, He said it, and did it*; whereon, this *Sonne* was borne, and given us: A *day*, whereon as it is most kindly *preached*; so, it will be most kindly *practised* of all others. And so, I hold you no longer; but end. 2 *Hodiè genui.*

Praying to Him, that was the *Hodiè genitus of this day*, *Him*, that was *begotten*, and *Him*, by whom He was *begotten*; that we may have our parts, as in *Prædicabo*, *preaching*; so likewise in *legem*, the *Law*: in both, *legem fidei*, to beleeve aright, and *legem factorum*, to live according: That we performing the *filiall duties required*, may attaine the *filiall rights promised*, and may be in the number of those, to whom first, and last, *Filius meus tu* shall be said, to our everlasting comfort, and to the praise of the *glory* of His *grace*, through CHRIST our LORD. Ephes. 1. 6.

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Q A SER-

# SERMONS
## PREACHED
### VPON
# Aſh-wedneſday.

# SERMONS
PREACHED
UPON
Ash-wednesday.

# A SERMON PREACHED BEFORE QVEENE ELIZABETH, *AT* VVHITE-HALL, *ON THE* IV. of March, *Anno Domini*, MDXCVIII. being *ASHWEDNESDAY*.

## PSAL. LXXVIII. Vers. XXXIV.

Cum occideret eos, quærebant Eum: & revertebantur; & diluculo veniebant ad Eum.

*When He slew them, then they sought Him: and they returned, and inquired early after* GOD.

THIS *Psalme* is a Calender, or Roll of *reports*, how, from *Moses* to *David*, the *Iews* carried themselves to God, in matter of Religion. And this *verse*, a report, how in the matter of repentance (expressed here, under the termes of *seeking* and *turning* to GOD.) Wherein, this they did, this was their fashion: while He spared them, they sought Him not; *When Hee slew them, then they sought Him. Cum*, &c. These words then are a *report*.

A *report*: but such an one, as when Saint *Paul* heard of the *Corinthians*, he could not commend it: *What shall I say? Shall I praise you in this? No: I praise you not.* Neither He them, for that: Not I these, for this. Rather, as old Father *Eli* said to his sonnes: *Non est bonus Sermo hic, quem audio de vobis*; This is no good report I heare, *Cum occideret*, &c. 1 Cor. 11. 17. 1 Sam. 2. 24.

Whether good or whether evill, it pertaineth to us. For, to us of the *Gentiles*
1 Cor.10.11. hath Saint *Paul* entrailed whatsoever well or ill befell the dissolved Church of the *Iewes*: These, *all these came unto them for example, and are enrolled, to warne us that grew neerer and neerer to the ends of the world.*

Both pertaine unto us; the Scripture hath both: And, in it, draweth out our duetie to us, in both, in good and evill Reports; as it were, in white worke, and blacke worke. And we to have use of both: Yet, not of both reports alike, but diversly, as our instructions upon them are diverse. For we are not so much to regard the bare *Report*, as the instruction of it. For which cause, *Asaph* hath entitled this *Psalme*, not *Asaph's report*, but *Asaph's instruction*.

Now, we have here our *report*: May we finde, what our *instruction* is touching it? We may. *Asaph* expressly hath set it downe at the VIII. *verse* before. That this, and other errors of theirs are here upon the *File*, *Ne fiant sicut Patres eorum*, That we should not be like our *forefathers, a crosse and crooked generation*. Not like them, in other indignities: and among other in this *Cum occideret, &c.* Never to seeke GOD but when He *kills* us.

In which foule indignity, our Age is (certainly) as deepe, as ever was that: And we need *Asaph's instruction*, no lesse than they.

For, as if there were no use of Religion, but onely *Cum occideret*, so spend we all our whole time, in the search of other things. Not caring to aske, or seeke, or conferre about the state of our soules, even till *occideret* come. And then (peradventure) sending for *Asaph*, and hearing him speake a few words about it, which wee would faine have called *seeking of* GOD. I can say little to it: I pray GOD, it
Dan.5.27. prove so: but sure (I feare) it will be found *Minus habens*, farre short of it.

Which is so usually received, that, take a survey, not one of an hundred ever thinke of it, before. So securely practised, as if we had some *Supersedeas* lying by us, not to doe it till then: As if there were no such Scripture as this upon record; *which turned to their destruction*, and must needs lye heavie upon us, when we shall remember it. *Cum occideret*, &c.

Now sure, this course must needs be prejudiciall to our soules: and a number perish in it daily before our eyes. Yet wee sit still, and suffer this custome to grow and gather head. Neither delivering their soules, or (at least) our owne, by telling them seriously, this is not the time: and, then, to *seeke*, is not the *seeking*, GOD will allow. That this is a *Ne fiant*, such a thing, as should not be done in Israel. That it is upon record, εἰς ὑπόδειγμα, to their disgrace and *destruction*: And it cannot be to our comfort or commendation, to doe the like. Out of which their *destruction*, *Asaph* frameth an *instruction* for us: and (as it is well said, and fitly to this day) *ex cinere Iudæorum lixivium Christianorum*, of the *Iewes* ashes maketh a lee for *Christians*, to cleanse us from this foule indignity. *Vt, videntes cadentes, videant ne cadant*, that, heeding their fall, we take heed we fall not: that is, *seeke*, not as they sought, lest we perish, by like example of *seeking* too late.

Therefore, that wee set our selves to *seeke*, before this *Cum* come: that is (in a word) *seeke* GOD, as by repentance and the fruits; so by undelayed repentance, and
Iude 12. the timely fruits of it: and be not like the *Apostle Iude's* δένδρα φθινοπωρινὰ, our *seeking* all Summer, *withered* and drie, and beginning to shoot out a little, about Michaelmasse spring: Of which kinde of shooting, fruit can never come. This is the summe.

*The Division.* The words consist of two parts. Two parts: but, these two evill matched, or
2 Cor.6.4. (as Saint *Paul*) *unequally yoked* together. For, where our chiefe actions (of which I take it, our *seeking* of GOD is one) should have the chiefest time; Here, is the first and best of our actions sorted, with the last and worst part of our time: *Quærebant Eum*, with *Cum occideret*.

And, not onely misse-sorted, but misse-placed. For, *cum occideret*, His *killing* standeth before our *seeking*: whereas our *seeking* should be first, and His *killing* come after. This was never GODS *Fiant*: they must have a *Ne fiant*.

Of

Of theſe two, then. Firſt by way of *Report*, joyntly: that, *de facto* thus it is: thus, they; and thus, we *ſeeke*. I.

Then if we take them in ſunder, and (as *Ieremie* ſaith) * *Separate the precious from the vile*: *Quærebant eum* the flower of our actions, from *cum occideret*, the droſſe, dregges, and very refuſe of our time. Conſider them apart, and ſhew 1. That this *time* is not the time: 2. And that this *ſeeking*, thus ſorted and thus placed, is no *ſeeking*, nor ever ſhall *finde*. Therefore, with *Aſaph*'s inſtruction, to ſettle our *ſeeking* upon ſome other time; and to reſolve, to begin it before. II. * Ier. 15. 19.

## I.

TWo powers there are in *Cum*: 1. A *Privative*, of all times before: 2. A *Poſitive*, of that inſtant time, then. No time, before, we *ſeeke*: At that inſtant time, then, we doe. On which two conſiſteth *Theatrum vitæ*, the very Theater of our life. Our caſe, before that time, is lively expreſſed in the words immediately precedent: *They ſpend their dayes in vanitie, and their yeares in turmoile in the world.* Our caſe, then, at that time, in theſe words, *cum occîderet eos*. Yea, by implication, they are both in this verſe: By what they doe now, is implied what they did before. 1 *Now*, they *ſought Him*: So that, *before*, they loſt Him. 2 Againe, *Then*, they *turned to*: So that, *before*, they turned away, and not once looked toward Him. 3 Now they *roſe up early*: ſo that, before, they put it off till twilight. 4 Now they *remembred*: ſo that, before, they forgate Him cleane; No ſpeech, no queſtion; nay, no thought about Him.

Thus it was (ſaith *Aſaph*) under *Moſes*. While His hand was not vpon them, they regarded Him not, as not worth the *ſeeking*: *Perdebant Eum*, it was their *loſing* time. But, *when He ſlew them*, they fell to *ſeeke*; and well was he that might finde: *Quærebant Eum*, it was their *ſeeking* time.

Before, *Quærebant alia*, they found themſelves other matters more meet to *ſeeke*: Then, *Quærebant Eum*, they gave over all, to ſeeke *Him*, only.

Before, He ſought them; and they gave Him good leave, ſo to doe. Then all is turned out and in: As He, them, before; So they, *Him*, now.

And is it not thus with us, that are now *in theatro* upon the ſtage? Yes indeed: and more, if more may be. This, is but *vetus fabula, per novos hiſtriones*, the ſame *Play* againe by other *Actors*. For, in Publike: when, in the dayes of ſafety, plenty, and peace, we are in the VI. of *Amos*, and are beſt at eaſe when *Quærebant* is fartheſt from us; but, if Warre, Famine, or Contagion come, then we runne to the II. of *Ioel*, *Sanctifie a Faſt, and call for the Arke*, and grow all godly on a ſudden: What is this, but *Cum occîderet?* And, in Private: When while youth, and ſtrength, and health doth laſt, while the evill day is farre off, we are even at, *ceſſare fac Sanctum Iſrael à nobis*, Cauſe the *Holy one* of *Iſrael* to ceaſe from us; But, when diſtreſſe, danger, or death come, when *Rabſaketh* is before the walls, then we cry, *Now is the day of tribulation and anguiſh*; now *the children are come to the birth, and there is no ſtrength to be delivered*; Now, *Send to Eſay*; Now, *lift up thy prayer for the remnant that is left*: What is this, but *Cum occîderet?* Surely, this is our caſe: Our *ſeeking* goeth wholly by our *killing*: waxeth and waineth: is out and in, as that is neere at hand or farther off. I need not tell it, your eares and eyes are daily witneſſes, that this is a true ſaying, *Cum occîderet eos*, &c. No *killing*, no *ſeeking*.

I. Of both *de facto*, joyntly. 1 *Cum occîderet.*

Verſe 33.

1

2

3

Ioel 2. 19.

Eſay 30. 11.

Eſay 37. 3. 1. 4.

4

## II.

*This is a true ſaying*: but, all true ſayings are not *by all meanes* (Nay ſome, not by any meanes) *to be received*. The *report* (indeed) is, Thus it was. But, the inſtruction, is *Ne fiant*, That it ſhould not be. To the end then, we way know, what to receive and what to refuſe, we will take it in peeces, and melt the droſſe from the ſilver metall. *Quærebant Eum*, by it ſelfe is good: Put *occîderet* to it, it is baſe. Of theſe then in order.

II. Of each ſeverally.

Of *quærebant Eum*, we ſhall ſoone agree (if it be *quærebant Eum*) that it is a *Fiat*, a thing

1 *Quærebant Eum*, our *fiat*.

thing to be done. Which, many other wayes might be made to appeare, but by none better than this, here: That, at last, all come to it: Sooner or later, all seeke it: all men, if not before, yet *cum occîderet*, then, certainly.

*Quærebant*, *They* sought: *they*, and *all*. Psal. 24.6.

All *seeke*: And among all, *They* sought: which word is not without his weight here. For, what are these, that *Asaph* here meaneth, by *they*? Not *Saints*: Not, *generatio quærentium*, the *generation of them that* seeke GOD. But, *they*, that (in the *verse* before) *wasted all their dayes in vanitie, and their yeares in turmoyling in the world. They, idle, riotous persons: They* sought.

1. Vers. 33.

2. Vers. 35.

*They*, that (in a *verse* after) *flattered Him with their lips*, and gave Him all the good words that might be, and meant no such thing. The *Hypocrites*: *They* sought.

Vers. 19.

*They*, that (a little before) *grievously provoked the most High* GOD, with speeches little better than blasphemie: *Can* GOD *doe this? Is there a* GOD *amongst us*, or is there none? And so, in stead of *quærebant Deum*, *quærebant*; *An Deus*, made a question, whether there were *any* to *seeke*: That is, even the *very wicked*, and (of all wicked, the worst) the prophane *Atheists*, *They* sought: Even, at last, *They* sought. This, is the triumph of *Religion*: The *Riotous* person, The *Hypocrite*, The *Atheist*, all shall *seeke*.

And herein is folly condemned even of her owne children, and wisdome justified of her very enemies: That *they*, that greedily seeke sinne, at last would be glad to be rid of it: and *they*, that merrily scorne Religion, at last, are glad to *seeke* to it.

*They* shall *seeke*: And, the time is set downe, when they shall seeke; and when you shall not faile, but see them *seeke*, that never sought before. *In diebus juventutis*, not then: *Sanus factus est*, nor then, neither: But, *cum occîderet*, then, certainly. *Cum occîderet*, Marke this *Cum*, when it commeth, and you shall see them, that stood out all their life long, then come in.

1 The Heathen man saw it with his eyes. O (saith the *Persian* Messenger in *Æschylus*) when the Grecian forces hotly pursued our Hoast, and we must needs venter over the great water *Strymon*, frozen then, but beginning to thaw, when an hundred to one, we had all dyed for it (that is *cum occîderet*;) with mine eyes, I saw (faithhe) when Θεὸς ὁ τὰς, *&c.* of those Gallants whom I had heard (before) so boldly maintaine, There was no GOD to *seeke*, τοτ' ἤυχεῖο κἰτιιοι, then every one of them on their knees, and full devoutly praying, the Ice might hold till they got over.

2 *Moses* saw it, with his eyes. *Pharao* (who was at high termes,) *Who is the* LORD Exod. 5. 2. *you talke of?* (and answered himselfe, *he knew none such*, nor nothing would doe for Him:) When *Cum occîderet* came, he tooke notice, here was a LORD higher than he: that, that LORD *was righteous*, and he a wretched sinner, that sought for grace at His hands.

3 Marke but the shutting up of *dixit insipiens* (their owne *Psalme.*) Psa. 53. 1. *When* (saith *David*) they have *in heart* sought to perswade themselves, *Non est: seeke* Psal. 53. 3. none, *None there is*: and thereupon *corrupted themselves*, and became most loathsome

4 in their lives, *eat up their tenants*, as they would doe so many *morsels of bread*; made

5 a mocke of such holy men, as set themselves seriously to *seeke* GOD: When all is done, and *occîderet* come, *trepidabunt timore, ubi non erat timor*, they shall begin to be afraid, where (they held before) no feare needed: And here shall be the last verse

6 of their *Psalme*; *Quis dabit è Sion salutem*, to wish for the salvation of *Sion*, which they have so oft derided. *They shall seeke*; and, *then they shall seeke*. Till then (possibly) you shall, lose your labour, if you tell them of *seeking* of GOD but and how good it is. They are (saith *Ieremie*) *like the Dromedary of the wildernesse*, a beast of Ier. 2. 24. exceeding swiftnesse, (the female specially:) *Over hill and dale shee goeth* (saith the *Prophet*,) *and snuffeth up the aire at her pleasure, and who can over-take her? They, that seeke her, will not weary themselves, till her moneth*: And in her moneth, when shee is bagged, then they will finde her, and deale with her well enough. The case is like. Age, sicknesse, death are farre off: Youth, health, and strength possesse them: there is no comming to them, then. The moneth, *cum occîderet*, is not yet come: But, come that once (as, once it will, to all) you shall finde, *quærebant* will have his place, *Fiat*. It is therefore GOD's owne resolution; Thus He resolveth:

veth: *I will goe* (ſaith He) *and returne to my place, till they acknowledge their faults, and ſeeke me:* And when will that be? He addeth: *In noviſſimo quærent me diligenter*, An end will come: and when that commeth, *they will ſeeke me diligently*, even the beſt of them. And, even ſo we are faine to reſolve: For, our lot, is *Gods* lot, and when He ſought to them, wee goe to our place, and there ſtand, till their moneth, *Expectantes aquæ motum*, waiting till the deſtroying Angell come and ſtirre the water, and then *quærent Eum* will bee worth the *ſeeking* after. Hoſ 5 15. Ioh 5.4.

Then, according to St. *Paul's* disjunctive, we, that all other times *mente excedimus Deo*, at that time *ſobrii ſumus vobis*. Divinitie, which (in our ruffe) is *ſophiſme* and *ſchoole-points*, and (at the beſt) a kind of *extaſie about God*, is and ſhall be, then, *the words of truth and ſoberneſſe*. For, *God*, and His ſeeking will have their time; Before, if it may be: but if not before, then, at the fartheſt. Firſt or laſt; all ſhall confeſſe, by *ſeeking*, *God* is to be ſought. Some, before He *kill*; and happy are they: But, when *He killeth*, all: *Hypocrites*, *Heathens*, *Atheiſts* and all. 2 Cor. 5.13.

And I would pray you (in a word) but to note, in *ſeeking* then, how many things they confeſſe. For, there be (I take it) foure potentiall Confeſſions in it:

That ſuch an one there is to be *ſought*. A Power above us, whoſe being and ſoveraignety, all, firſt or laſt ſhall *ſeeke*. 1

That ſomewhat there is to *be found*: ſome good to be done, in *ſeeking* (as *Eſay* ſaith) *Non fruſtra dixit, He hath not in vaine ſaid to the ſeed of Iacob, ſeeke ye mee*. For were it to no purpoſe, they would not then doe it; but, as at other times they did, ſo let it alone then, too. 2 Eſay 45.19.

That, whatſoever that *good* is, hit upon it, or ſtumble on it, we ſhall not: It will not be had *in parergo*, but *ſeeke* it we muſt. For, without *ſeeking*, it will not be had. If it would they might ſit ſtill, and let it drop into their laps. 3

That, *ſeeking* at this time when He *ſlayeth them*, they that ſhew what that *good* is, they *ſeeke*: Even that, the *Pſalmiſt* ſaith, *ſeeke the* LORD, *and your ſoule ſhall live*: that whatſoever become of their body, at leaſt their *ſoule* may *live*: that we loſe not both; that He *kill not both, and caſt both into hell fire*. And this, even when we come within the hemiſphere of the other life, the ſenſe we then have of ſomewhat that ſhould have beene ſought before; the miſ-giving of our hearts; they ſhall come to a reckoning, for not *ſeeking* ſooner: And this, that not one of us would dye ſuddenly by our good-wills, but have a time to *ſeeke* GOD, before we loſe our ſelves: This, that wee deſire to die *ſeeking*, howſoever we live; all ſhew certainly, it is a *Fiat*, a thing to be done; a good thing to *ſeeke* GOD, even the enemies of it, being Iudges of it. 4 Pſal. 69 32.

So then: *quærebant Eum* is as it ſhould be. But, I adde: [1] If it be *quærebant*, *ſeeking* indeed. [2] And, if it be *quærebant Eum*, and not *aliud in Eo*: *Seeking*, not *Him*, but ſomewhat elſe by Him.

If it be *ſeeking* indeed. For they, to whom the Prophet *Eſay* ſaid, * *Si quæritis, quærite, If yee ſeeke*, why then *doe it*; ſought ſo, as (it ſeemeth) their *ſeeking* deſerved not the name of *ſeeking*. So looſely, ſo ſlightly, ſo ſlenderly, they did it; as if, that, they ſought, were as good loſt as found. So *ſought* the party that ſaid, *In lectulo quæſivi quem diligit anima*, that *lay in bed* and *ſought*. So he that asked our *Saviour*, *quid eſt veritas?* (a very good queſtion:) and when hee had asked it, another thing tooke him in the head, and *up he roſe, and went his way*, before CHRIST could tell him, what it was. Such is our *ſeeking*, for the moſt part. Some idle queſtion caſt: Some table-talke moved: Some *quid eſt veritas*, and goe our way: All by the way, *In tranſcurſu*: and never, as if it were about ſome matter of ſpeciall moment, ſit about it and *ſeeke* it out indeed.

1. They *turned them* (ſaith the Text:) as if, before, they ſought, without ſo much as *turning* them about.

2. They *roſe up*: as though, before, they *ſate ſtill* and ſought.

3. They did it *early*, and did not tarry till *Cum occideret*, the Sunne were ſet, and no light to ſeeke by, but their feet ſtumbled in the *darke mountaines*.

4. They

[1] It muſt be *quærebant*, *ſeeking* indeed

* Eſay 21.12, Cant. 3.1. Iohn 8.30.

4 They *enquired*: So that before, if you had ought to say to them, you might; they had nothing to say to you. To *seeke* then, is To *turne*, To *rise*, To rise *early*, To *enquire* after it. *O Si quæritis, quærite* (saith *Esay*) *the morning commeth, and so doth the night*: that is: our dayes spend apace; and we say, we *will seeke*: If we will *seeke*, let us once doe it indeed.

Esay 21.12.

2 It must be *Eum* Him.

Secondly, if it be *quærebant*, and if it be *Eum*: Another point to be rectified. * *Non vestra, sed vos* (saith the *Apostle*) is the right *seeking*. Not, *seeke Him*, for somewhat we would have of Him: but to seeke *Himselfe*, for *Himselfe*. It is one thing (say the *Schooles*) to *seeke* GOD, *for fruition*: another, to *seeke* Him, *to make use of Him*. One thing (saith CHRIST) to *seeke for the miracle*; another, *for the loaves*. One thing, to *seeke His face*; another, to seeke His fingers ends. One thing to consult with Him onely for conscience, to know and doe; another, to consult with Him, if it hit our humour to make our advantage of it; if it goe against us, to set light by it. Such is our *seeking* for the most part: *Cum occîderet*, to have our turne served; to have our health restored, that wee may seeke Him no longer, but to our former riot againe, and *to morrow may bee as yesterday, and much more*.

* 2 Co. 12.14.

Iohn 6.26. Psal. 105.4.

Esay 56.12.

*Seeke* Him, indeed: Seeke *Him*, for Himselfe. These two points being agreed of, we shall throughly agree of *quærebant Eum*. And, so much for it, and for our *fiat*. Now, to our *Ne fiat*.

2 Our *Ne fiat*: *cum occideret*, the *time*.

For, when we have agreed of our *seeking*, we have not done. With a *diligence*, it would be, and *due respect*. Our *seeking* (as all things, the best things under the Sunne) must have πῶς ποτε καὶ πῶς χρόνον, their due time and place. Wherein appeareth the abating power of *Circumstances*: that they are able to bring down the *substances*. Namely, of the *time*: And that, *misse-timing* marreth not only Musike, but all things else. The thing is right; The *Cum* is wrong; and so, all is wrong.

a Hos. 5.6. Iohn 8.21.

1 Gods *seeking* to have a *time*.

To finde out the *time*, wee agree first, that as every weightie thing hath, so the *seeking of* GOD is to be allowed a time, too.

What time is that? Verily, wee should doe it absolutely, all our life long: *Quærite faciem Ejus semper*. Not, *When?* But, *when not?* without limitation, continually.

Psal. 105.4.

And, in this sense we grant *Cum occîderet*: then, and at other times too. But, not (as *Asaph*) then, and never till then: So, we deny it.

2 A set time, *Cum*.

GOD (indeed) is so to be *sought*: but we cannot so seeke Him: Other our affaires crave allowance out of our time, and we are well content to yeeld it largely. Onely that GOD have a *set time* left, when to *seeke Him*. That is but reason: all will yeeld to it. All grant a *Cum*.

But, come to know, when that *when* shall be; here, we vary, first. We cannot be brought to set downe any certainty, but love to be left at large. Doe it we will; but (indeed) we cannot shew *when*; but even *Felix* his *when*, ὅταν μεταπεμψάμενος, *when wee have leasure*. I cannot now stand to *seeke* (saith he;) I hope one day to be at leasure to doe it: but, that day never came.

Act. 14.26.

Vrge them, presse them, *When?* No other resolution, but, *omnis peccator dicit, Aliquando Deum sequar, Sed non modò: Sometime* still; but, not this time. Never, in the present; but, *sometime* hereafter.

Follow them all along their life, they finde not this *Cum*, but put it from one *Cum* to another, till there be none left, but only *Cum occîderet*, Even that very time, against which GOD layeth His exceptions. Every time before, we say, *Nondum tempus*, it is not time yet: Every houre before, *Nondum venit hora*, the houre is not yet come.

Not to leave GOD's *seeking* thus at randome: But to grow to some certaintie. I demand, Will any time serve? Is GOD at all times to be found? It is certaine, Not. The very limitation (of *dum invenire potest*) sheweth plainly that other times there bee, wherein, *Seeke Him* you may, but finde Him you shall not.

Esay 55.6.

Then

Then, if, at all times, He is not to be found, we are to make choice of a certaine *Cum, Cum inveniri potest*, when He may be found, and then ſeeke Him.

Many returnes there be, in the terme of our life; Many *Cum's*: All are reduced to two: [1] *Cum Servaret*; and [2] *Cum occîderet*. Or (if we will needs be wedded, to a *Cum occîderet*) [1] *Cum occideret hostes eorum*; [2] not, *eos*: When He ſcattereth and ſlayeth our enemies, and ſaveth us. One of theſe two it muſt needs be.

*Cum occîderet*, it is not. CHRIST Himſelfe expreſſely limiteth it, before: * *Dedi ei tempus ad pœnitendum*, (ſaith he) *I gave her a time to repent*. What time is that? Leſt we might miſtake it, to be *cum occîderet*, He addes; If we doe it not, in that time, ſo by Him given, He will *caſt us downe on our beds*, the beds *of affliction* and ſickneſſe, and there *kill us with death*. So that, the time, he alloweth us to repent, is before we come thither. For, thither we come, becauſe we did it not in the time, he gave us to doe it in. Indeed, our *bed* is not the place: *In lectulo quæſivi, I ſought Him in my bed*: *quæſivi, ſed non inveni: I ſought Him, but I found Him not*. The place of *ſlaughter* is not the *place*: Nor, the time of *killing* is not the *time*. We may *take* that time: but it is not *dedi illis*, none of His *giving*. The time, He giveth us, is, before we come there.

It would be [1] *Cum ſervaret*.
* Apoc. 2. 21. Verſ. 22. 23.
Cant. 3. 1.

Then, if *when He kils us*, is not it *when he ſaveth us?* it is. It is indeed: and a *cluſter* of it, an houre of *cum ſervaret*, then, *is better than a vintage*, a whole day of *Cum occîderet*.

Vpon theſe two the whole *Pſalme* ſtandeth: and the part (before) ſheweth, when it ſhould have beene. When *He overwhelmed the Egyptians in the Sea*: When *the Pillar of the cloud was over*: When, He not only ſaved them, but ſerved them, *raining downe Manna*, for their need, *and giving them Quailes for their luſt*: then, was the time with them: and then, is the time with us.

Verſe 13. 14. 24. 27.

For (ſure) as we *ſeeke* GOD, to *ſave* us: ſo, He *ſaveth* us to *ſeeke* Him. If when we *ſeeke* Him, we are *ſaved*; when we are *ſaved*, we ſhould *ſeeke* Him. The time of His *ſaving* is the time of our *ſeeking*: And, one houre, then, is better than foure and twentie.

All that while, what ſeeke we? Why (as *Ieremie* ſaith) we doe then *quærere grandia*. Other *greater matters* we have in hand: Matters of more weight than the *ſeeking of* GOD. As if *His ſeeking* were ſome petie buſineſſe: Slightly to be *ſought*, and lightly to be found. Any time good enough for it.

Ier. 45. 5.

Nay, not that: but, ſo evill are we affected to *ſeeke Him*, then, that *quærebant* is *occîderet*: we indite Him of our death; it is death to doe it: as leefe die, as *ſeeke*: It maketh us old; it killeth us before our time. We digeſt not them, that call on us for it, but ſeeke our ſelves (as the *Apoſtle* ſpeaketh) *Magiſtros ſecundum deſideria*, that may entertaine us with Speculations, of what may be done by miracle, at the houre of death: that may give us dayes and elbow-roome enough, to ſeeke other things, and to ſhrinke up His *ſeeking* into a narrow time, at our *end*; and tell us, time enough then. For, thus (then) we reckon: all the time wee ſpend in it, we loſe the fruit of our life, and the joy of our hearts ſhall be taken from us. As if the fruit of life were not to *finde* GOD; Or, as if any true hearts joy, GOD being not *found*. Call wee this our fruit and joy, not to *ſeeke* GOD? Call it not ſo: *Lætetur cor quærentium Deum* (ſaith the *Holy Ghoſt*) *Let the heart of them rejoyce, that ſeeke the* LORD. Yea, *in lachrymis peccatorum*, in the very teares of a penitent, there is (ſaith Saint *Auguſtine*) more ſound joy, than *in riſu theatrorum*, in all the games, the Theater can affoord: *Da Chriſtianum, & ſcit quid dico*. But, our taſte is turned, and we reliſh not this *Seeking*. By our *fleſh-pots* we have lived, and by them we will dye, and ſo we doe. *Luſt* hath beene our life, and we will be buried in the *graves of Luſt*: And ſo we ſhall, and never know, what that joy meaneth, *Lætetur cor quærentium Deum*.

2 Tim. 4. 3.
Pſal. 105. 3.

*Cum Servaret* then, will not ſerve. Nay, *cum occîderet* will ſcarce ſerve, it hath much adoe: Let Him draw His ſword, and come amongſt us. For if (as, of His goodneſſe, He doth not) Hee ruſh not on us at firſt, but begin with *others*: If it be *cum occîderet alios*: wee *ſeeke* not. See yee the XXXI. Verſe: He tooke away others, before their faces; and thoſe, not *weake* or ſickly perſons, but the *goodlieſt* and *ſtrongeſt*

I [1] *Cum occîderet alios.*

*ſtrongeſt* of all *Iſrael*, and leaſt likely to die. Here is *occîderet*. Now, did this move? No: (See the XXXII. *Verſe:*) for, at this they *ſinned yet more*, and went about their *ſeeking* never the ſooner. It muſt be *cum occîderet eos, themſelves*, their owne ſelves, or it will not doe it.

4 3 Cum *cæderet eos.*

Come then to themſelves, and *ſmite* them with the *edge*, not with the *point*: with the *edge*, to wound; not with the *point*, to diſpatch out-right: will that ſerve? *Cum cæderet eos*, when He *wounded* them, with ſome mortall ſickneſſe the meſſenger of death, would they *ſeeke* Him then? No: not then, not for all that, would they frame to it. For, *Quærebant medicum*, then. I ſay, as *Aſa* ſought *medicos, & non Deum:* Not, GOD and them; but them firſt, and let GOD ſtay till they be gone. And, till they give us over, and tell us plainely, *occîderet* is now come indeed: no *ſmiting* or *wounding* will ſend us to *ſeeke*. So that, it is not either [1] *Cum Servaret eos*, or [2] *Cum Serviret eis*, His *ſaving*, or *ſerving* us: Nay it is not, [3] *Cum occîderet alios*, or [4] *Cum cæderet*, His *killing others*, or *wounding us* with any but our *deaths-wound*, will doe it.

2 Chro. 16, 12.

It is *Cum occîderet*, which is a *Ne fiat.*

*Tandem* then, when we are come to the very laſt caſt, our ſtrength is gone, our ſpirit cleane ſpent, our ſenſes appalled, and the powers of our ſoule as numbe as our ſenſes: when a generall proſtration of all our powers, and the ſhadow of death upon our eyes: Then, ſomething we would ſay or doe, which ſhould ſtand for our *ſeeking*: but (I doubt) it will not ſerve. This, is the time, we allow GOD, to *ſeeke* Him in.

Is this it? would we then *ſeeke Him*, when we are not in caſe, to ſeeke any thing elſe? Would wee *turne* to Him then, when wee are not able to turne our ſelves in our bed? Or, *riſe early* to *ſeeke Him*, when wee are not able to riſe at all: Or *enquire* after Him, when our breath faileth us, and wee are not able to ſpeake three words together? Neither before, nor with, but even at the end of *occîderet*? No houre, but the houre of death? No time, but when He taketh time from us, and us from it, *& tempus non erit amplius*? What ſhall I ſay? Shall I commend this *ſeeking, turning, riſing, enquiring*? No: I cannot commend it, either in it ſelfe, or to any. I commend it not.

Apoc. 10. 7.

That that may be ſaid is this, and it is nothing. True: ſome one or two of a thouſand and ten thouſand, that have. How then? Shall we not therefore follow our inſtruction and *ſeeke* Him before? Nay then, *Some have found and never ſought:* Let us not *ſeeke Him* at all, if that will hold. Thus it is: Some, going a journey, have found a purſe by the way: It were mad counſell, to adviſe us to leave our money behinde, upon hope of like hap in ours. No: this is ſafe and good: Though ſome one or two have *found* and *not ſought*; yet let us ſeeke for all that. Though ſome one or two have, then, ſought, and found, yet let us *ſeeke* before. Though ſome have found a purſe in their way, let us not truſt to like hap, but carry money with us. This is a *privie doore*, on ſpeciall favour open to ſome few. There lieth no way by them. *This is the way*, (you have heard) *Walke in it, and you ſhall finde reſt to your ſoules.*

Eſay 65. 1.

Eſay 30. 21.

1 As not CHRISTS time of ſeeking.

To ſpeake then of ſafe *ſeeking*, and ſure finding, I ſay (as *Aſaph* ſaith) it is a *Ne fiant*. This time is not the time CHRIST giveth us: He aſſigneth us another. Yea, wee condemne our ſelves, in that we would ſeeke to allow it our ſelves. If wee were put to it, to ſay plainely; *Not, till Hee kill mee:* it would choake us. We neither have heart nor face, we would not dare to anſwer ſo; we dare not avow it. And if it be a *Ne dicant*, it is a *Ne fiant*. The time of GODS *quærite* is *Primum quærite*. This *Cum* is the laſt of all our *Cum's*; all other before it. *Firſt*, and *laſt* are flat *ad oppoſitum*. This is not it.

Matth. 6. 33.

2 Not *the acceptable time.*

The time of *ſeeking* GOD muſt be καιρὸς, ſuch as is meet to be *received*. This, is not: Therefore (I hope) we will not offer it GOD. If we doe, take heed He ſcorne not this time, as He doth their *price*, in *Zachary: A goodly time, that I have aſſigned me*. Take heed He ſtand not upon His reputation (as in *Malachi*) and bid us *Offer our ſervice*, at this houre, *to any great man and ſee, whether he will be content with it*, and not reject both us and our *ſeeking*, then. This, is not; cannot be but a great *Ne fiant*; To offer GOD that, no man is ſo meane, but would take in evill part.

Zach. 11. 13.

Mal. 2. 8.

This

This time, is the time, when all *Hypocrites*, *Atheists*, tag, and rag, come in, and *ſeeke Him* in a ſort: And ſhall not be confounded, to ſee our ſelves in their number? Nay, to ſay that muſt be ſaid (for, true it is) it is paſt the *Divels* time. They be his words [*Cur, ante tempus?*] and he ſeeketh to make them ours, that it is ever too ſoone to *ſeeke* GOD. At the hardeſt (I truſt) we will not keepe time with *Him*. Matth. 8. 29.

And, to *ſeeke Him* then, is not to *ſeeke Him*: Not *quærebant Eum*. No: they *ſeeke Him* not, they *diſſemble with him* (ſaith *Aſaph*, in the next verſe.) For, when GOD to trie them, reprived them never ſo little time, they fell to their old byas; and when as he ceaſed *killing*, their *ſeeking* was at an end. So are all *forced Seekings*: like to a bow ſtring brought to his full bent, but remitte you never ſo little, it ſtarteth back againe. 3 No time of *ſeeking*, but of *diſſembling* Verſe. 25.

Nay it is not *quærebant*, no kindly *ſeeking*, but a baſe ignoble creeping to, without all ingenuitie, when wee muſt either die or doe it. Neither χάρις, nor κλέος, to doe it then.

But, in very deed, it is no ſeeking at all, as before wee defined *quærebant* to ſeeke indeed. There is a *diameter* between *occiderunt* and *quærebant*, and therefore, betweene *it* and *quærebant Eum*. Men cannot then ſeeke: If they muſt *riſe up*, and *turne* them that muſt doe it; they are not able for their lives, to *turne* or *ſtir* themſelves to doe it. Nay, nor to *Enquire*. For, what is our *ſeeking*, then? Is it not, to lie ſtill on our bed, and ſuffer a few words to be ſpoken in our eares? Have a little *opiate Divinitie* miniſtred to our ſoules, and ſo ſent away? Sure, this is rather to be *ſought* than to *ſeeke*. There goeth more to *Quærebant*, then thus. We muſt then *ſeeke*, when we are in caſe, to *give ſentence* and *to doe judgement* on our ſelves: When we are able to *take up our croſſe*, before it be laid on us. *Quærebant Eum* muſt ſtand before *cum occîderet*. 4 No *ſeeking* at all.

Laſtly, it would be knowne, What became of this *Quærebant?* What they found that *ſought* thus; and then, and not before? *They found not Him*, the *Prophet* ſaith plainely: They goe then, *with ſheepe and bullocks*, and all manner of ſacrifice, *to ſeeke the Lord, but find Him not; for, He hath withdrawen Himſelfe before.* The *ill ſucceſſe of it.* Hoſ. 5. 6.

And juſtly they find Him not, *ex lege talionis*. *God* Himſelfe anſwers them; nay, their own hearts anſwer themſelves: Go, whom you have ſpent your life in *ſeeking*, ſeek to them now. Let them ſave you, at this, whom ye ſought, at all other times. As for me, it ſhall come to paſſe, as I cryed and you would not heare; So, you ſhall crie and *ſeeke*, and ſhall not find, or be heard (ſaith the Lord.)

Yes: they found Him; but, with a doore ſhut betweene Him and them. But, what found they? The Parable of the *ten virgins* tell us (which is the *Goſpell* for this *Pſalme:*) they found (that, which we, I hope, ſhall never find) a *Neſcio vos*. Where (that we may ſee, that this courſe is folly, and therefore indeed a *ne fiant ſicut*) that which putteth the difference of thoſe that be *wiſe* and *goe in*, is, that they had ſought *and looked to their oyle, yer the Bridegroome came:* And thoſe that were *fooliſh* and ſhut out, when the *Bridegroome* was even comming (that is, *cum occîderet*) were to *ſeeke* their oyle then; had not looked to it, till then. *Neſcio vos* is their anſwer, He *knoweth them* not: they tooke too ſhort a time, to breed acquaintance in. *Neſcio vos* they find, that ſo ſeeke. *Profectò ad hoc tonitru, &c.* At this clap, he that waketh not, is not aſleepe, but dead. Matth. 25. 12. Matth. 25. 4.

To conclude then, with our *Inſtruction*. If this time, and this *ſeeking* have ſo many evill marks: the time ſo unſeaſonable; the *ſeeking* ſo many wayes to ſeeke, If the ſucceſſe to this *ſeeking* be no better, but *Neſcio vos:* Why then *Ne fiat*. If theſe here were not well adviſed: If thoſe *Virgins* were *fooliſh:* why then, *Ne fiant ſicut*, not to be like. Our *Inſtruction*.

Secondly, To ſever the ſilver from the droſſe; The *ſeeking* is good, keepe it: the *time* is wrong, change it; either into *Antequam occîderet*, or into *Cum ſervaret*. *Fiat*, to the *action*: *Ne fiat*, to the *time*. 2

Thirdly, as we confeſſe, that there is one to be ſought: And that, with the turning of a ginne we cannot have Him, when we liſt, but *ſeeke Him* we muſt: That His *ſeeking* is worth the while: And that it is not diſpatched in a minute, but muſt have time: So, 3

to think His *ſeeking* worthy a better, and to allow it a better time than this, to doe it in.

4 Fourthly, ſeeing *yet is the acceptable time*; Yet, *He may be found*; Yet it is *cum ſervaret; occideret* is not yet come; (How neere it is, it is hard to ſay: Our SAVIOUR
Luk.12.46. CHRIST ſaith, it is *quâ horâ neſcis*, it may be neerer than we are aware:) Leſt it come upon us before we *ſeeke*, let us *ſeeke*, before it come upon us. So *ſeeking*, we ſhall ſafely *ſeeke*: Safely *ſeeke*, and ſurely finde *God*; and with *God*, whatſoever is worth the *finding*. But (that which we *ſeeke*) we ſhall, after *occideret* is paſt, find our ſelves in His
Pſal.16.11. preſence, and at his right hand, *In whoſe preſence, is the fulneſſe of joy*; Not as ours here, joyes halfe empty:) and, at *whoſe right hand, there are pleaſures for evermore*; (Not as ours here, for a time, and a ſhort time, GOD knoweth.) That, which here we ſeeke and cannot finde, with him, we ſhall; if we ſhall here, indeed, and in due time *ſeeke Him*, by the timely fruits of an undelayed repentance. Almighty *God* lighten our minds, kindle our affections, ſettle our hearts ſo to *ſeeke*, &c.

(***)

A SER-

# A SERMON PREACHED BEFORE QVEENE ELIZABETH, AT RICHMOND, ON THE XXI. of February, *Anno Domini*, MDXCIX. being *ASHWEDNESDAY.*

At what time the Earle of ESSEX was going forth, upon the *Expedition* of IRELAND.

DEVT. Chap. XXIII. Ver. IX.

Quando egreſſus fueris adverſus hoſtes tuos in pugnam, cuſtodies te ab omni re mala.

*When thou goeſt out, with the Hoſt againſt thine enemies, keepe thee then from all wickedneſſe.*

TO entitle this *time* to this *Text*, or to ſhew it pertinent to the preſent occaſion, will aske no long Preface. *When thou goeſt forth, &c.* This *When*, is *Now*. There be enemies: and we have an *Hoſt*: It is *going forth*. CHRIST's owne application (which is the beſt) may well be applyed here: *This day is this Scripture fulfilled in your eares.* This our *Hoſt* ſo *going forth*, our hearts *deſire and prayer unto God* is, that they may happily goe, and thrice happily come againe; with joy and triumph, to *Her Sacred Majeſtie*; honour to themſelves; and generall contentment to the whole Land. So ſhall they goe, and ſo come, if we can procure the *Lord of Hoſts* to goe forth with, and to take charge of our *Hoſts*. *It is Hee that giveth victorie to Kings* (ſaith *David*:) It is He, that is *Triumphator Iſraël* (ſaith *Samuel.*) Victorie and triumph never faile, if He faile not.

Luk. 4. 21.

Pſal. 144. 10. 1 Sam. 15. 29.

Now then, that GOD may not faile them, but goe in and out before them, and bring them back with victorie and triumph, and that, we all deſire and pray for, may

ſo come to paſſe; *Moſes* doth here, out of his owne experience, beſtow an advice upon us? (And *Moſes* could skill what belonged to war, as one that forty yeares together was never out of campe.) Which advice is: that among our militarie points wee would reckon the *abatement of ſin* for one: That now this time of our *going forth*, we would goe forth againſt ſin too; and keepe us from it, as we would keepe us from our enemie. If we could be but perſwaded to reforme our former cuſtome of ſin, it would (certainly) doe the journey good. That therefore, with other courſes, ſome remembrance, ſome regard behad of this; that, at this time, ſinne doe not ſo overflow among us, be not ſo very fruitfull as before time it hath.

And this is an uſe of *Divinitie* in war. And, as this an uſe of *Divinitie, in war*: So have we withall an uſe of *war, in Divinitie*. For *Moſes* telling us, that *when our forces goe forth againſt the enemie*, that we, *Then*, at that time, are in any wiſe to *keepe us from wickedneſſe*: by ſorting theſe thus together, doth plainly intimate, that when the time of war is, then is a fit time, a very good opportunity, to draw from ſin, and to returne to God. Theſe former yeares, this time of the faſt, and this day, the firſt day of it (both) miniſtred an occaſion to call for an abſtinence from ſin: This day, and this time being ſet out by the Churches appointment to that end. Now, beſides that ordinarie, of other yeares, God, this yeare, hath ſent us another, the time of *War*: and that a very ſeaſonable time too, wherein to repent and retire from ſin. As if he ſhould ſay: If you would forſake ſin, now you may doe it: For behold, *now is an acceptable time*, and a fit ſeaſon. This time to concur with that time; and both to cooperate to the amendment of our lives.

And what ſhall I ſay? O that one of them, the former or the latter, or both might prevaile ſo much with us, that as the forepart, this day is fulfilled in our eares, ſo the latter part might be fulfilled in our lives: that it might not be ſingly regarded, that is thus *doubly* commended: That the faſt at hand might keepe us; or the war at hand might keep us; or both might keepe us; that we might be kept from ſin. That either *Ioel's* trumpe *proclaiming a faſt*; or *Amos* trumpe *proclaiming warre*, might ſerve to ſound this retraite, might ſerve to awake us from that (now) more than *ſleepe*, even almoſt that *Lethargie* of ſin, which the *ſecuritie* of our ſo long peace hath caſt us in.

This is the *Summe*. Theſe, the double uſe: 1 Of *war*, in *Divinitie*: That our *going forth* might procure the giving over ſin. 2 Of *Divinitie*, in *war*: that our giving over ſin might procure good ſpeed to our going forth, even an honorable and happy returne.

*The Diviſion.* The parts are two: (For the verſe parteth it ſelfe by when, and then.) Theſe two:
I. 1 the *Going forth, of the Hoſt*. II. 2 *The keeping from ſin*. To expreſſe them in the termes of the preſent buſineſſe: 1 The former, the *Commiſſion* authorizing to goe. 2 The latter, the *Inſtruction* directing, ſo to goe, that we may proſper and prevaile. In which latter will come to be conſidered theſe three points: 1. The *Conjunction* and *Coherence* of theſe two. 2. The *Conſequence*. 3. The *Contents* of the latter; How to *keepe* us from ſin.

I. *The Commiſſion.* WHen thou goeſt forth, &c. In the firſt is the *Commiſſion*, which is ever the corner-ſtone of all proceedings. If wee take the verſe intire, both parts together, it riſeth thus: If they which goe to Warre muſt *keepe themſelves from ſinne*, then is *Warre* no ſinne, but lawfull; and, without ſinne, to be undertaken. Or, if we take the firſt part by it ſelfe; in ſaying, *when thou goeſt*, he implieth, a time will come, when they may goe forth. For, vaine were the ſuppoſall and far unworthy the wiſdome of GOD's *Spirit* to ſay, *when*; if never any ſuch time would come: if there were no time for *war*, of GOD's allowance. We cannot better patterne it, than by the Goſpell of this day [*When ye faſt, be not like hypocrites*] by all Divines reſolved

Matth. 6. 16.

ved this. *Fast* ye may ſometimes: and then *faſting*, looke you fall not into *hypocriſie*. And as in that, ſo in this: *Goe* ye may, ſometimes: Only, When ye goe, ſee ye *refraine from ſinne*, and then goe and ſpare not. Out of which match of theſe two, *Faſt*, and warre, we may riſe higher.

It is no leſſe uſuall with the *Prophets*, to ſay *Sanctificate prælium* (as *Ioel* 3.) than to ſay, *Sanctificabo jejunium*. (*Ioel* 2.) *Sanctifie a war*, as well as a *faſt*. And in another, *Conſecrate manus veſtras hodiè Domino*, conſecrate your hands this day unto the LORD. Which ſheweth, *war* is not ſo ſecular a matter, but that it hath both his *lawfulneſſe* and his *holineſſe*: and that the very *hands* may be *ſacred* or *hallowed*, by fighting ſome battels. And therefore, in the *Calender of Saints*, we have nominated, not *Abel*, *Enoch*, and *Noe* alone, men of peace and devotion, who ſpent their time in prayer and ſervice of GOD: But *Gedeon*, *Iepthe*, *Samſon*, worthies and men of war, who (ſaith the *Apoſtle*) *through faith were valiant in battell, and through faith put to flight the armies of Aliens*. *Warre* therefore hath his time and *commiſſion* from GOD.

Ioel 3.9. Ioel 2.15. Exod.32.29. Heb.11. Verſ.4.5.7. Verſe 32.34.

Secondly, I adde that this kind of warre; Not only *defenſive war*, but *offenſive* too, hath his *when*. And that, out of this very *Text*: which is (if we marke well) not when they come forth againſt thee, but *when thou goeſt forth againſt them*, (ἐξέλθῃς ſay the *Seventy*) to *invade*, or *annoy* them. Both theſe have their time: The former to *maintaine our right*: the latter, to *avenge our wrong*. By both theſe wayes, doth GOD ſend His people forth: Both have warrant. Before *Moſes*: *Abraham's* warre, to reſcue *Lot* his ally, was *Defenſive* and *Lawfull*: *Iacob's* warre, to win from the *Amorite* by his *ſword* and *bow*, *Offenſive* and *Lawfull* too. Vnder *Moſes*: The war againſt *Amalek*, who came out againſt them: and the warre againſt *Madian*, againſt whom they *went forth*, to *wreake themſelves for the ſinne of Peor*; both lawfull. After *Moſes*: King *David*, in the battell of *Paſ-dammim* keeping the enemie from their gates; In the battell of *Gath*, ſeeking the enemie at his owne gates, and giving him battell in his owne territory. And this, as good *Law*: ſo *Egredere, & compelle eos intrare*; *Goe forth, and compell them to come in*, is good *Goſpell* too. So that, warre, and this kinde of warre hath his commiſſion.

Gen 14.14. Gen 48.22. Exod.17.8. Num.31.2. 1 Chro.11.15. 2 Chron.20.6. Luke 14.23.

Thirdly: And to ſtrengthen the hands of our men of war yet further. As *war*, and *To goe forth to war*; Againſt our enemies, any enemies, whether forren foes, or rebellious ſubjects: So, of all enemies, againſt the latter, againſt them to *go forth*, hath ever beene counted moſt juſt and lawfull. Many *Commiſſions* are upon record in the law, of journeyes in this kind. Againſt the tribe of *Reuben*, for erecting them *an Altar*, beſide that of *Moſes*: And, that have theſe of ours done too. Againſt the tribe of *Benjamin*, for a barbarous, and brutiſh outrage committed at *Gibea*: And, that, have theſe too; And not one, but many. Againſt *Seba*, for blowing a trumpet and crying, *No part have we in David, no inheritance in the ſon of Iſai*: And, ſo far hath their madneſſe proceeded. And the *Goſpell* is not behind neither. Againſt them that ſend word, *Nolumus hunc regnare ſuper nos, producite & occîdite* (ſaith our *Saviour* CHRIST Himſelfe.) In effect, theſe ſay as much as *Nolumus*: and as much may be ſaid and done to them. Nay, if once he ſay, *no part in David*; if he were *Abſalom*, or *Adoniah*, (of the bloud royall) he *hath ſpoken that word againſt his owne life*; Much more, if but ſuch a one as *Seba* the ſon of *Bichri*. And yet, even he was nothing ſo deepe as this. For neither had King *David* vouchſafed him any favour, any time before; neither offered him peace, or to receive him to grace, after he had *lift up his heele* againſt him. But here, here have been divers Princely favours vouchſafed, and moſt unkindly rejected: meanes of Clemencie many times moſt graciouſly offered, and moſt ungraciouſly refuſed: yea, faith falſified, and expectation deluded; contempt upon contempt heaped up, that the meaſure is full. Theſe then are the enemies againſt, and, This the time *when*. When; not only we may, but muſt, and that, not with GOD's leave only, but with His liking and full commiſſion, *Goe forth* in this cauſe. So that, warre is lawfull: and this kinde, *to goe forth*: and againſt theſe enemies, moſt juſt and moſt lawfull. At this time againſt theſe enemies, it is a warre ſanctified, they ſhall *conſecrate their hands*, they ſhall *præliari prælia Domini*, that fight againſt them. So much for the *Commiſſion*.

Iſ.22.12. Iudg.20.1. 2 Sam.20.1. Luke 19.14.27. 1 King.2.23.

II. *The Instruction.*

The *Commission* being had, we are not to *depart*, but ſtay and take our *Inſtructions* alſo with us: Which is the latter part, of *keeping from wickedneſſe*. *Ioſua* had his *Commiſſion* from GOD, to goe up againſt Ai: Yet, for leaving out this latter, and not looking to *Achan* better, had not ſo good ſpeed. This therefore muſt accompanie, and keepe time with the former, as a *Then* to that *When*.

1 *The Conjunction; that it is needfull.*

1 Wherein firſt, of the joyning theſe two, [1] that they muſt goe together; [2] and (of the reaſon) why they muſt goe together.

2 And after, of the manner; how we may and muſt *keepe our ſelves from their wickedneſſe*.

The meeting of theſe two within the compaſſe of one verſe, [1] *Going forth with an armie*, and [2] *Forbearing of ſin*, is worth the ſtaying on.

*Leading an armie*, pertaineth to *Militarie policy*: *Forbearing of ſinne*, is flat *divinitie*.

For, what hath the *leading an armie*, to doe with *forbearing of ſinne?* Yet, GOD hath thus ſorted them, as we ſee. Therefore *Policie of War*, whereto the former; and *Divinitie*, wherto the latter belongeth, are not ſuch ſtrangers one to the other, as that the one muſt avoid while the other is in place. But that, as loving neighbours and good friends (here) they meet together, they ſtand together, they keep time, conſequence, and correſpondence, the one with the other. GOD Himſelfe, in whoſe imperiall ſtyle (ſo oft proclaimed in the *Prophets*) they both meet, *The Lord of Hoſts*, *The holy one of Iſraël*: GOD (I ſay) Himſelfe in the great *Chapter of War* (the *twentieth* of this booke) aſſigneth an imployment to the *Prieſts*, as well as to the *Officers of the Campe*. Even to doe that (which yer while was aſſayed) *to animate the Companies in the Lord, and the power of his might*; letting them ſee the right of their cauſe, and how ready GOD is to receive the right, under the banner and power of His protection. And, from *God* Himſelfe (no doubt) was that happie and bleſſed combination, which in moſt Wars of happie ſucceſſe, we find, of a *Captaine* and a *Prophet* ſorted together: [a] *Ioſua*, with *Moſes* a *Prophet*; [b] *Baruch*, with *Debora* a *Propheteſſe*: [c] *Ezekias*, with *Eſay*: [d] *Ioſaphat*, with *Iaaziël*: [e] *Ioas* with *Eliſha*: And one of theſe doing the other no manner of hurt, but good. *Ioſua* lifting up his hand, againſt *Amalek*: *Moſes* lifting up his hand, for *Ioſua*. The one leading againſt the enemie and annoying him; the other leading againſt *ſin* and annoying it; Againſt ſin (what ſome reckon of it, it skills not, but) certainely the moſt dangerous enemy both of private perſons and of publike States.

a Exod. 17.
b Iud. 4. 9.
c Eſay 37.
d 2 Chr. 20. 14.
e 2 Kin. 13. 14.

Theſe two then, [1] *Going forth with the Hoſt*, and [2] *Departing from ſin*, being thus linked by GOD, our ſuit is, breake not this linke: GOD hath joyned them, that we ſhould joyne them. And this is a needfull ſuit. For, it is one of the *diſeaſes under the ſun*; in Warre, all our thoughts run upon the *Hoſt*; Looking to the *Hoſt* onely, and nothing but the *Hoſt*: and letting *ſinne* run whither it will without any keeper. I know well; I both know and acknowledge, that the *Armies going forth* is mainly to be regarded: It hath the firſt place in the *Verſe*; and it hath it not for nought. *Ioſua* muſt chooſe out men firſt: *Victualls* muſt be ſupplied (*Iudg.* 20.) And *nemo militat ſtipendiis ſuis*, *Pay* muſt be thought of. We muſt *goe forth with our Hoſt*; (They be the words of the *Text*:) *Goe*; not *ſit ſtill*: And, *With an hoſt*; not a heape of naked, or ſtarved men. We muſt *helpe*, and not *tempt* God. To helpe *God*, is a ſtrange ſpeech; yet, ſaid it may be, ſeeing an *Angell* hath ſaid it: *Curſe ye Meroz* (ſaith the *Angell* of the *Lord*) *curſe the inhabitants thereof*; Why? *becauſe they came not to helpe the Lord, to helpe the Lord againſt the mighty*. This muſt firſt be done. But, when this is done, all is not done: We are not at a full point; We are but in the middeſt of the ſentence yet. As that part (of the *Hoſt*) is to be regarded: ſo, this (of *ſins reſtraint*) is not to be neglected. As that hath the firſt place: ſo muſt this have the ſecond, and ſecond the former, or we ſhall have but a broken ſentence without it. There is not, there cannot be a more prejudiciall conceipt, than to ſay in our hearts: If the firſt be well, all

Exod. 17. 9.
Iud. 20. 10.
1 Cor. 9. 7.

Iud. 5. 23.

is

is well; then, ſinne on and ſpare not; it skills not greatly, for the latter. *Si putas, in robore exercitus bella conſiſtere, faciet te Dominus cadere coram inimicis tuis* (ſaith the *Prophet* to *Amazia.*) If this be our conceit, ſo the *Hoſt* be well, all is well: GOD will teach you another leſſon (ſaith he) which I liſt not engliſh, A proofe whereof wee have, before *Gibea.* Where the whole power of *Iſrael* (400000. ſtrong) truſting, in their *going out* ſo ſtrong, fell before a few *Benjamites*, a ſmall handfull in compariſon; and ſhewed plainly to all ages to come, that is but a part, it is not all, to *goe forth with an Hoaſt*, though never ſo well appointed. 2 Cor. 13.7,8. Iud.20.17.

Let us then (as advice leadeth us) make up our period with taking a courſe for reſtraint of *ſin.* For, what ſinne unreſtrained can worke, the valley of *Achor* may teach us; where, the inhabitants of the poore towne of AI, put to flight *Ioſua* with all his forces; and all, becauſe this ſecond point was not well looked to. Iud.7.5.

Now, this ſecond point being within the compaſſe of our profeſſion, and yet having ſo neceſſary an uſe in *War*, as the ſentence is not perfect without it, may ſerve to anſwer the queſtion (more uſually than adviſedly oft caſt out) *What good doe theſe Church-men?* What uſe is there of them (now) at ſuch times as this? Yes, there is an uſe of them; and that in *Warre*, we ſee. The *Campe* hath uſe of this place; and they that ſerve there, of them that ſerve here. Which GOD ſhewed plainly in the firſt field that ever His people fought: and, when he had ſhewed it, cauſed it to be recorded *ad perpetuam rei memoriam* (they be GOD's owne words) that the ſame courſe might be ever after holden in all. Where it is thus written (and, *if we beleeve not, we ſhall not be eſtabliſhed*) that *Ioſua*'s having the better, or going to the worſe, depended not a little on the ſteddineſſe of *Moſe*'s hands: and, that *Moſes*, ſtaying behind and ſtriking never a ſtroke, did his part toward the attaining of the victory, not much leſſe than *Ioſua*, that *went forth* and fought manfully. *Prayer* then is of uſe: and though we be (ſaith Saint *Paul*) armed at all points from *hand to foot*, yet muſt we *ſuper omnia*, over all, draw this; and arme even our very armour with *prayer* and *ſupplications.* Exod.17.14. Ephe.6.18.

But what availeth *prayer*, without *keeping from ſin?* Therefore, to that armour of Saint *Paul's*, we muſt adde St. *Peter's* too, *To arme our ſelves with this mind of ceaſing from ſin, that our prayers may be effectuall.* Therefore *Moſes* himſelfe joyneth not to our *going forth*, his exerciſe of keeping up our hands at prayer; but, this rather *of keeping our feet from ſin.* The King of *Moab* (*Balak*) When he obſerved what prayer had wrought in the battaile of *Amalek*, thought to take the very like courſe, and ſent for *Balaam* into his Campe; to match *Prophet* with *Prophet*, and to oppoſe *Prayer* unto *Prayer.* But, when all his *altars* and *rammes* would doe no good; *Balaam* knowing well, there is, in *ſinne*, a power to defeat any prayer, he commeth to the dangerous counſell of *cauſing Iſrael to ſin with the daughters of Moab:* Which was found too true. For, it *turned to their ruine*, and all their prayers would then doe no good. Here is then another uſe. For, *the chariots and horſes of Eliſha*, the *weapons of our warfare* (as the *Apoſtle* termeth them) though not *carnall* (if God enable them, to caſt down ſuch ſinfull thoughts and wicked deſires, as exalt themſelves daily, and to captivate them to the obedience of CHRIST) have (certainely) their uſe to ſecond the former: and we, in our turnes, ſerviceable, as by crying unto God by prayer, and drawing Him to the Hoſt, who is our chiefeſt and beſt friend; ſo, by crying alſo againſt *ſin*, and chaſing it away, which is our chiefeſt and worſt enemie. Since then theſe two have this mutuall uſe either of other, let this be our petition (and withall, the concluſion of this part) That we ſingle them not, or leane to either alone, but ſuffer them, as they ſtand together in the *verſe*, ſo, in our *care and regard*, joyntly to keep time and goe together. So much for them. 1 Pet.4.1. Num.22.5. 2 King. 13.14. 2 Cor.10.4.

III. 2 The *Reaſon* of the *conjunction.*

And now to enquire into the reaſon of this *coupling*. Why *now?* Why, at this time (in *Warre*) *a giving over ſinne.* For that (indeed) they be not barely joyned; but, ſo joyned, as one is made the *antecedent*, the other the *conſequent.* One, the time, and (as it were) the reaſon to inferre the other. Truly *Moſe's* Word [כי] will beare both either

either *Quando* or *Quia*: *When thou goest, then keepe*; or *because thou goest*, therefore, *keepe thy selfe from sin.* With the same word speaketh the vertuous Ladie to King
1 Sam. 25. 28. *David, Quia præliaris prælia Domini, ideo non invenietur in te iniquitas*, Because thou all fightest the LORD's Battailes, therfore let there not any iniquity be found in thee, thy dayes.

Sinne (certainely) at all times is to be forborne. When it is *War*; and not onely
Luk. 21. 34. when it is War, but when it is *peace* too. *Take ye heed, lest at any time* (saith *Christ*) *Your hearts be overlayd with surfetting, with drinke, &c.* Not allowing us *any time*, to bee wicked in. But, though at *all times* we be to refraine sin: Yet, not at all times *alike* (saith *Moses*) here. For it is, as if he should say: Bee it at other times, sinne may better be borne with; It is lesse perillous: But *when thou goest forth with an Host: Then, then*, with an *high accent*, with an *Emphasis*, (that is) *then* especially; then, above all other times, *then*, if ever, it importeth you to have least to doe with it. Good LORD, how crosse and opposite is mans conceipt to GOD's, and how contrarie our thoughts unto his! For even *ad oppositum*, to this position of His, We see (for the most part) that even they, that are the *Goers forth*, seeme to perswade themselves, that, *Then*, they may doe what they list; that at that time, any sin is lawfull: that, *War* is rather a *Placard*, than an *Inhibition to sin.* A thing so common, that it made the Heathen man hold, that between *Militia* and *Malitia*, there was as little difference in sense as in sound: and the *Prophet David*, to call *Saul's* companies in his dayes, *Torrentes*
1 Sam. 22. 5. *Belial*, the Land-flouds of wickednesse. Which being well considered, we may cease to murmure or to marvell, if *our going forth* have not beene ever with such successe as we wished. God, who should give the successe, commanding then a *restraint*; and man, that should need it, then taking most liberty. Verily, if we will learne of God, if He shall teach us, Sinne is never so untimely, as in the time of War: never so out of season, *as then*: for, that is the time of all times, we should have least to doe with it. To insist then a little upon this point, because it is the maine point, and to shew the vigor of this *consequent*.

1 From the very *nature of war*, first: Which is an act of *Iustice*, and of *Iustice corrective*, whose office is to punish sin. Now then, consider and judge, even in reason; What a thing this is, how great, grosse, and foule an incongruitie it is to powre out our selves into sin, at the very time, when we *goe forth* to correct sinne: To *set forth*, to punish rebells, when we our selves are in rebellion against God, His Word, and *Spi-*
Matth. 12. 24. *rit*. Which, what is it but *to cast out devils by the power of Belzebub?* Sure our hearts must needs strike us in the middest of our sin, and tel us, we are in a great and grievous prevarication, allowing that in our selves, that we goe to condemne and to *stone to death*, in others. Therefore, since to goe to *War*, is to goe to punish sin: certainly, the time of punishing sin is not a time to sin in.

2 Secondly, from *Warre in respect of God*, I know not, what we reckon of War: *Peace* is His blessing (we are sure,) and a speciall favour it is from Him (as the *Prophets* account it;) for a land to spend more iron in scithes, and plough-shares, than in sword-blades or speare-heads. And, if peace be a blessing, and a chiefe of His blessings, we may reduce from thence what War is. To make no otherwise of it than it is, *the rod*
Esay 10. 5. *of* GOD's *wrath* (as *Esay* termeth it:) his *iron flaile* (as *Amos*:) *the hammer of the*
Am. 1. 3. *earth* (as *Ieremie*:) whereby He dasheth two Nations together; One of them must in
Ier. 50. 23. peeces; both, the worse for it. *Warre* is no matter of sport. Indeed, I see *Abner*
2 Sam. 2. 14. esteeme of it as of a *sport*; *let the young men rise* (saith he to *Ioab*) *and shew us some sport*. But I see the same *Abner*, before the end of the same Chapter, weary of his sport and treating with *Ioab* for an end of it. *How long shall the sword devoure*, (saith he) *shall*
Verse 26. *it not be bitternesse in the end?* So, it may be *sport* in the beginning: it will be *bitternesse in the end*, if it hold long. Warre then being GOD's *rod*, His *fearefull rod*, and that so fearefull that *King David* (though a *Warriour* too) when both were in his choice, preferred the *Plague* before it, and desired it of the twaine: When GOD's hand with this *rod*, this His *fearefull rod*, is over us, to be so farre from feare, and all due regard, as then, not to shun sinne any whit the more, but to fall to it as fast as ever: it cannot bee,

but

but a high contempt; yea a kind of defiance and despite, then, to doe it: *Doe we provoke the Lord to anger, are we stronger than He?* Then, since War is *God's rod*, choose some other time: under the rod, sin not; then, forbeare it. Certainly, that time is no time to sin. a 1 Cor. 10. 22.

3 The rather, for that, *sin* it is, and the *not keeping from sin*, but our keeping to it and with it, that hath made this *rod*, and put it into his hand. For, sure it is, that *for the transgression of a people*, GOD *suffereth these divisions of Reuben within*; *God* stirreth up the spirit of Princes abroad, to take peace from the earth: thereby to chasten men, by paring the growth of their wealth, with this his *hired razor*; by wasting their strong men (the hand of the enemies eating them up;) by making widdowes and fatherlesse children; by other like consequents of War. If then our sins (common unto us, with other nations) and that our Vnthankfulnesse (peculiar to us alone) have brought all this upon us; if this enemie have stirred up these enemies; if War be the sicknesse, and sin the surfeit; should we not (at least-wise now, while the shivering fit of our sins is upon us) diet our selves a little and keepe some order? but *drink iniquitie as water*, and distemper our selves as though wee were in perfect state of health? Shall we make our disease desperate, and hasten our ruine by not containing from sin, that hath cast us in it? Know we, what time this is? Is this a time of sin? Certainely, we cannot devise a worse. In the time of War, it is high time, to *keepe us from sin*.

4 But, above all (which will touch us neerest, and therefore againe and againe must be told us over,) that the safe and speedie comming againe of them that *now goe forth* (whose prosperity wee are to seeke with all our possible endevours) that their good speed dependeth upon *God's going forth with them*: And *God's* going, or staying dependeth very much upon this point. Most certaine it is, the event of War is most uncertaine. When *Benhadad* went forth with an armie, that *the dust of Samaria was not enough to give every one in his Campe a handfull*, it was told him (and hee found it true) *Ne glorietur accinctus*, &c. *Hee that buckleth on his armour must not boast, as hee that puts it off.* They that fight can hardly set downe, what name the place shall have that they fight in: It may be the valley of *Achor* (that is, *sorrow*) by reason of a foyle; as that of *Iosua*; It may bee the valley of *Beracha* (that is, *blessing*) by meanes of a victory, as that of *Iosaphat*. All is, as GOD is, and as He will have it. [a] Once, [b] twice, and [c] thrice, by *David*, by *Salomon*, by *Iosaphat*, we are told it, that, *It is neither sword nor bow; It is neither Chariot nor horse; It is neither multitude nor valour of an Host will serve: But that the battaile is* GOD's, and He giveth the upper hand. We need not be perswaded of this; we all are perswaded (I hope;) and we say, with *Moses, If thy Presence goe not with us, carrie us not hence.* Then, if we shall need *God's* favour and helpe in prospering our journey, and to make that sure which is so uncertaine; it will stand us in hand, to make sure of Him, in this, this needfull time; and to keepe Him sure, if it may be. For, if He keepe with the Host, and take their parts, (*Rebelles tui erunt quasi nihil* (saith *Esay*;) and *these smoking tayles of firebrands* shall quickly bee quenched. But, if GOD either goe not with them, or retire from them; If there were among them but naked or wounded men; (what speake I of men? If but *Froggs* or *Flies*) they shall be sufficient to *trouble* them.

1 King. 20. 11.
Ios. 7. 26.
2 Chr. 20. 26.
a Psal. 44. 6. 20 7.
b Pro. 21. 31.
c 2 Chr. 20. 15.
Esay 41. 11. Esay 7. 4.

Now then, we are at the point. For, if we will have hold of *God*, make Him sure, be certaine of Him; we must breake with *sin*, needs. *Sin* and *Satan* are His *enemies*, and no *fellowship, nor communion*, no *concord*, no agreement, no part, no portion between them. If we will draw Him into league, we must professe our selves enemies unto his enemies, that he may do the like to ours. At one and the same time enter, as an outward war with wicked rebels, so an inward hostilitie with our wicked rebellious lusts. For that if we keep our selves from the one, He will keep us from the other; and these being suppressed, those shall not be able to stand. Thus doing, *the sword of the Lord shall be with the sword of Gedeon*: GOD shall be with us, *Ittiel*; and we shall prevaile, *Vcal*. For where *Ittiel* is, *Vcal* will not be away. But if we will needs hold on our

2 Cor. 5. 15.
Iud. 7. 20.
Pro. 30. 1.

league

league with hell, and continue our wonted entercourse with wickednesse still, and goe forth unto it when it beckens or calls, and be so farre from *keeping from it*, that we keepe it as the apple of our eye, and cherish it betweene our breasts: if we retaine the *marke* of it in our very *fore-heads*, and the *price* of it in the *skirts of our garment*: for not keeping from it, He will keepe from us, and with-draw His helpe from us, and put us cleane out of his protection.

Therefore, without *keeping from sin*, there is no keeping GOD; out of whose keeping, there is no safety.

3 *The Contents of the Instruction, to keepe from sinne.*

This advice being so full of behoofe, so agreeable to reason and religion both, so every way for their and for our good; it remaineth, we set our selves to thinke of it and keepe it. * *Every owne returning to his owne heart, to know there* (as *Salomon* saith) *his owne plague*, even the *sinnes* wherewith he hath grieved GOD, and to make a covenant with Himselfe, from henceforth more carefully to stand upon his guard, and not to *goe forth* to sin, or entertayne it as a friend, but to repute it as an enemie, and to *keepe* him from it.

* 1 King. 8. 38.

First, for the terme of *keeping*. *When thou goest forth against thy enemy*, goe forth against sin. We should indeed goe forth against sin; and practise those military impressions, that are done in campe against the enemie: Give it the assault, annoy it, pursue it, never leave it till we have driven it away. These we should doe against it. But, the Scripture *offereth more grace*; and bids us (if we list not *goe forth against it*, only not to goe forth to it) but *keepe our selves* (that is) stand upon our defence, to keepe good watch, that it surprise us not, that it *get not dominion over us*: doe but this against sin, and it shall suffice.

Rom. 6. 12.

Rom. 8. 19.

But, this must extend to *all wickednesse*. Wherein yet, we doe *humanum dicere, propter infirmitatem nostram*, speake after the manner of men, because of our infirmitie: reaching this [*All*] no further, than humane infirmitie, than the frailty of our nature will beare; than this corruptible flesh wherewith we are compassed, and this corrupt world in the middest whereof we live, will suffer and give us leave. In the body, we put a difference betweene the soyle, which, by insensible evacuations goeth from our bodies, keepe we our selves never so carefully; and that, which is drawne forth by chafing or sweat, or otherwise gotten by touching such things wherewith we may be defiled. That, cannot be refrained; This, falleth within restraint. And even so, there is a soyle of sin, that of it selfe vaporeth from our nature (let the best doe his best:) I say not, we should *keepe* our selves from this: But, from provoking it, by suffering our minds to wander in it; by not keeping our eares from such company, and our eyes from such occasions, as will procure it (as the *Prophet* speaketh) *by putting the stumbling blocke of iniquitie before our faces*. From that, by the helpe of GOD, we may *keepe our selves* well enough. From sin's lighting upon our thoughts, it is impossible; it cannot be: but from making there a nest, or hatching ought; that we are willed to looke to, and that (by GOD's grace) we may. And the word that *Moses* useth here דבר רע is not without a *Dixit* (at least) *in corde*; not without a *saying within us*, This, or that, I will doe. It must be *dictum*, or *condictum*, sayd to; and sayd *yea* to; or else it is not דבר רע. The heart not resolving or saying, *content*; but keeping it selfe, from going forth to any act: though *wickednesse* be not kept from us, because of the *temptation*; yet we are kept from it, because of the *repulse*: and with that, will *Moses* be content at our hands, as our estate now is.

Ezek. 14. 3.

But, with these provisoes. We say generally, *They that goe forth, keep from all*: from all such both deeds, and words, as justly may be censured to be wickedly, eyther spoken, or done. *Words* (I say) as well as deeds. For the word דבר beares both. And indeed, if in *good words* (as in prayers) there be force to helpe: I make no question, but in *wicked words* (as *blasphemies*, irreligious sayings, *Iocis fulmine dignis*) there is force also, to doe mischiefe. Therefore *keepe from all*: All those especially (as very reason will lead us) which have bin the ruine of armies in former times: a view whereof we

may

may take, when we will, out of *Liber Bellorum Domini*, the booke of *God's* battailes.

*Wicked Words* first. Presumptuous termes of trust in our own strength: *I will goe: I will pursue and overtake: I will divide the spoile: Pharao's* words, the cause of his perishing and all his host (*Exod.*15.) To keep them from that. *Rabsakeh's* blacke mouthed blasphemie: *Let not Hezekiah cause you to trust in God over much*: the eminent cause of the overthrow of the host of *Asshur* (*Esay.*36.) to keepe them from that. Exod.15.9. Esa.36.15.

And if from words; from *wicked workes* much rather. *Achan's* sin, that is, Sacrilege: *Anathema in medio tui, non poteris stare coram hostibus tuis* (GOD's owne words to *Iosua*) The cause of the armies miscarrying, before *Ai*. To *keepe* them, from that *wickednesse*. Such shamefull abuses as was that at *Gibea*: the expressed cause of the destruction of a whole Tribe. To keepe them from that. Prophaning *holy vessels* or *holy places* with unholy usage: the ruine of *Balthasar*, and with him of the whole *Chaldæan* Monarchie. To keepe themselves from that. *Corrupting our compassion*, and *casting off pitie quite*, and spilling bloud like water: the sin of *Edom*, and the cause he took such a foile, as he was never a people since. To keep them from that wickednes From these and from the rest; you shall have a time to read them, I have not to speake them. *Arming* themselves with a *mind to cease from sin, keeping their vessels holy: having pay wherewith they may be content, and being content with their pay: Et neminem concutientes* (saith S. *Iohn Baptist:*) not being *Torrentes Belial*, land-flouds of wickednes. Or, if this will not be, that *private conformity* will not keepe them; at least, that *publike authoritie* doe it: that *kept* they may be, one way or other from it. If *Achan* will so far forget himselfe, as *to sin in the execrable thing*: Or *Zimri*, to play the wretch, and abuse himselfe in the campe: Let *Iosua* find out *Achan*, and see him have his due; and *Phinees* follow *Zimri*, and reward him for his desert. That the ravine of the one, and the villanie of the other be removed, as it is committed; and so kept from polluting and pulling downe GOD's wrath upon the whole host. For, sure it is, *Phinee's standing up and executing judgement*, hath the force of a prayer, no lesse than *Mose's standing in the gap* to make intercession. and both alike forcible, to turne away *God's* anger, and to remove evill from the midst of *Israël*. Iud.19. Dan.5.2.. Amos 1.11, Luk.3.14. Psal.106 30. 100.23.

This advice is to take place, as in them *that goe* (as before hath beene touched) so, in us likewise *that stay at home*: that what the one build, the other destroy not. Not, by *Mose's* exercise of *prayer*, and uncessant prayer; or *Iosaphat's* exercise of *fasting* and abstinence, 2 *Chro.*20. (both, are out of the compasse of the *text*:) but (that which is in it) by *turning from sin to God*, and that, with a serious, no shallow; and an inward, not hollow repentance. Not confessing our sinnes to day, and committing them to morrow: But every one saying, *Dixi Custodiam, I have sayd, I will* henceforth more narrowly *look to my wayes*; at least, while the sound of war is in our eares. Thinking with our selves, it is now war, it is now no time to offend God, and separate between Him and us, in this needfull time of His helpe and protection: By entring into that good and vertuous consideration of *Vria's*: *The Arke of the Lord and all Israel and Iuda dwell in Tents, Ioab and the servants of our Soveraigne abide in the open fields, and shall we permit our selves as much as we would, in the time of peace*, and not conforme our selves, in abridging some part of our wonted libertie, and forbearing to enjoy the *pleasures of sin for a season?* To conclude, if we shall, or when we shall be tempted to any of our former sins, to think upon *God's* own counsell, even GOD's owne counsell from GOD's owne mouth, *Memento belli & ne feceris*: To remember the *Camp*, and not to doe it: To thinke upon them in the fields, and their danger; and for their sakes, and for their safeties to forbeare it. 2 Chro. 20.3. Psal.39.1. 2 Sam. 11.11. Iob 40.27.

Thus, if we shall endevour our selves, and eschew our own wickednesse, our hosts *shall goe forth in the strength of the Lord*, and the *Lord* shall goe with them and order their attempts to an happie issue.

He that made our forreine enemies *like a wheele*, to goe round about us, and not to come neere us; shall make these *as stubble before the wind*: causing *feare* and *faintnesse of heart* to fall upon them as upon *Madian*: sending an *evill spirit* of dissension among them as upon *Abimelech*, and the men of *Sichem*: causing their owne *woods* to devoure Psal.83.13. *Ibid.* Num.22.3. Iud.9.23.

voure them, as rebellious *Abſalom*; and their owne waters to ſweepe them away, as it
Iudg. 5. 20. did *Siſera:* Yea, *the ſtarres of Heaven, in their courſes, to fight againſt them, as under Debora's conduct*, He did. Many ſuch things are with Him; many ſuch Hee hath done, and can doe againe, if, to *our going forth*, we joyne *a going from ſin.*

Even ſo Lord, ſo let it be. Thoſe whom thou now carrieſt forth by thy mercie, bring them back: by thy might, in this place, the place of thy holy Habitation. That
Iudg. 5. 2. 9. *Debora may praiſe thee for the avenging of Iſrael, and for the people that offer themſelves ſo willingly:* For letting her eare heare, and her eye ſee the fall of the wicked that riſe
Pſal. 18. 46. up againſt her: that ſhe may praiſe thee, and ſay, *The Lord liveth, and bleſſed be my ſtrong helpe, and praiſed be the God of my Salvation.*

47. *Even the God that ſeeth I be avenged, and ſubdueth the people unto me.*
48. *It is He that delivereth me from my cruell enemies, and ſetteth me up above all my adverſaries.*

50. Great proſperity giveth He unto His Hand-maid, *and ſheweth ſtill, and continually His loving kindneſſe to His Annointed:* Praiſed be the LORD for evermore.

To this GOD, glorious in Holineſſe, fearefull in Power, doing Wonders, the FATHER, SON, and HOLY GHOST, *&c.*

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A SER-

# A SERMON PREACHED

before QUEENE ELIZABETH, at *White-hall*, on the XVII. of February, *Anno Domini*, MDCII. *being* ASH-WEDNESDAY.

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IEREM. Chap. VIII. &c.

4. *Thus ſaith the* LORD: *Shall they fall and not ariſe? ſhall he turne away, and not turne againe?*
5. *Wherfore is this people of Ieruſalem turned back by a perpetual rebellion? they gave themſelves to deceit, and would not returne.*
6. *I hearkned and heard, but none ſpake aright: no man repented him of his wickedneſſe, ſaying, What have I done? Every one turned to their race, as the horſe ruſheth into the battell.*
7. *Even the Storke in the aire knoweth her appointed times; and the Turtle, and the Crane, and the ſwallow obſerve the time of their comming; but my people knoweth not the judgement of the* LORD.

THE *Apoſtle*'s counſell is, *Qui ſtat, videat ne cadat, He that ſtands, let him take heed leſt he fall.* And, there is (ſaith *Eſay*) *a voice behind us* that crieth, *Hæc eſt via, this is the right way*, keepe it, turne not from it. Good counſels, both; to thoſe, *Quorum vita, via vitæ*, whoſe life is a journey, and a journey to another, a better life: To looke to their *feet*, they *fall* not; to looke to their *way*, they *erre* not. Good counſels indeed; but, of which, we muſt ſay (with CHRIST) *Qui poteſt capere capiat*; Follow them that may. 1 Cor.10 12. Eſay.30.12. Mat.19.12.

For, true it is, that, Not to fall nor erre; nor doe amiſſe at all, is an higher perfection, than our nature (in ſtate it is) can attaine to. Being men (ſaith *Chryſoſtom*) ἀνθρωποι ὄντες, and παθήματα τῆς σαρκὸς

σαρκὰ φορέσλες bearing about us this bodie of fleſh, the ſteppes whereof are ſo unſtayed; Καὶ τὸν κόσμον οἰκέσλες, and walking in this world, the wayes whereof are ſo ſlipperie.

Iam. 3. 2. It is an *Apoſtle* that ſaith it, *In multis, omnes, &c. In many things we offend, all:* and it is another that ſayth, that, *whoſoever ſayth otherwiſe* (not, he is *proud*, and there is no

1 Ioh. 1. 8. *humblenesſe*; but) *he is a lyar, and there is no truth in him.*

Iam. 4. 6. Our eſtate then (as it is) needeth ſome *Scripture*, that *offereth more grace:* And ſuch there be (ſaith St. *Iames*) and, this, is ſuch. That they which have not heard the *Apoſtle* and his counſell. *Qui ſtat, &c.* May yet heare the *Prophet* here and his *Qui cecidit*, let *him up* againe. That they, which have not heard *Eſaie's* voice, *Ambulate; You are in the way, turne not from it*; May yet heare *Ieremie's* voice, *Qui averſus eſt, &c. He that is out, let him get into it againe.*

*The Summe.* So that, this is the ſumme of that I have read. If we have not beene ſo happie, as to *ſtand* and keepe our way; let us not be ſo unhappie, as not to *riſe*, and *turne* to it againe. Beſt it were, before we ſin, to ſay to our ſelves, *Quid facio*, What am I now about to doe? If we have not that, yet it will not be amiſſe, after to ſay: *What have I done?* God will not be pleaſed, to heare us ſo ſay. We ſhould not *follow thoſe foules*; we ſhould have no wings, to fly from God: but if in *flying away*, we have followed them; then, that we follow them too, in the *retrive* or ſecond flight. In a word: *Yeſterday*, if

Pſal. 95 7. 8. we have not heard His voice, *To day if we will heare His voice, not to harden our hearts*, when He calleth us to repentance.

2 This is the ſumme. The manner of the delivery is not common, but ſomewhat un-uſuall and full of *paſſion*. For ſeeing, plaine *pœnitentiam agite* doth but coldly affect us, It pleaſeth God, *hâc vice*, to take unto him the termes, the ſtyle, the accents of

1 *paſſion*; thereby to give it an edge, that ſo it may make the ſpeedier and deeper impreſſion.

2 And, the *Paſſion*, He chooſeth, is that of *Sorrow:* For, all theſe verſes are to be pronounced, with a ſorrowfull key. *Sorrow* (many times) worketh us to that, by a melting compaſſion, which the more rough and violent paſſions cannot get at our hands.

3 This ſorrow He expreſſeth, by way of *complaint:* (For, all the ſpeech is ſo) Which kind of ſpeech maketh the better nature to relent; as mooved, that by His meanes any ſhould have cauſe to complaine, and not find redreſſe for it.

4 That, He *complaines* of is (not that we fall and erre, but) that we riſe not, and *returne* not; that is, ſtil delay, ſtil put off our *repentance*. And that 1. Contrarie to our own

Verſe 4. courſe and cuſtome in other things: We doe it every where elſe; yet here we do it not. 2. Contrarie to GOD's expreſſe pleaſure. For, glad and faine He would *heare*, we do

Verſe 8. it, yet we doe it not. 3. Contrarie to the very light of nature. For, the *fowles* here *fly before us*, and ſhew us the way to doe it, yet we doe it not for all that.

Which three He uttereth by three ſundry wayes of treatie: 1. The firſt, by a gentle yet forcible expoſtulation (*Ver.* 4.) *Will you not?* Why will ye not? 2. The ſecond by an earneſt proteſtation (*Ver.* 5.) *How greatly He doth hearken after it.* 3. The third, by a paſſionate *Apoſtrophe* (*Ver.* 7.) *by turning Him away to the fowles of the ayre, that doe that naturally every yeare, which we cannot be got to, all our life long.*

Of which *Paſſions*, to ſay a word: It is certaine, the immutable conſtancy of the *Divine nature* is not ſubject to them, howſoever here or elſewhere he preſenteth himſelfe in them. I adde, that as it is not *proper*, ſo neither it is not *fitting* for God, thus to expreſſe himſelfe. But that He (not reſpecting what beſt may become Him, but what may beſt ſeeme to move us and doe us moſt good) chooſeth of purpoſe that *dialect*, that *Character*, thoſe termes, which are moſt meet and moſt likely to affect us.

And becauſe good morall counſell plainly delivered enters but faintly, and of paſſionate ſpeeches we have a more quick apprehenſion, He attireth His ſpeech in the habit, uttereth it in the phraſe, figure, and accent of *anger*, or *ſorrow*, or ſuch like, as may ſeeme moſt fit and forcible to prevaile with us.

2 *Att. Mar.* 1 *Tertullian* ſayth, the reaſon (this courſe is uſed) is *ad exaggerandum malitiæ vim*, to make the hainouſneſſe of our *contempt* appeare the more. GOD (indeed) cannot

*com-*

*complaine:* it falleth not into His nature to doe it. But, if He could; if it were poſſible by any meanes in the world, He might; ſuch are our contempts, ſo many, and ſo mighty, that we would force Him to it.

2. But, S. *Auguſtine*'s reaſon is more praiſed: *Exprimit in Se, ut exprimat de te,* In Himſelfe He expreſſeth them, that from us He may bring them: Sheweth Himſelfe in *paſſion*, that He may move us; and even in that *paſſion* whereto He would move us. As here now: As in *griefe*, He complaineth of us, that we might be grieved and complain of our ſelves, that ever we gave Him ſuch cauſe: And ſo conſequently, that we might bethink our ſelves to give redreſſe to it; that ſo, His complaining might ceaſe.

And from the complaint, it is no hard matter to extract the redreſſe. 1. To yeeld to but even as much, for Him (for Him? Nay, for our ſelves) as, every where elſe, we uſe to doe. 2. To ſpeake that, which GOD ſo gladly would heare. 3. To learne that, which the poore fowles know, the ſeaſon of our *returne*; and to take it, as they doe. Three wayes to give redreſſe to the three former grievances: (Theſe three:) and the ſame the three parts of this Text, orderly to be treated of. *The Diviſion.*

TO make His motion the more reaſonable, and His complaint the more juſt, He makes them *Chancellors* in their owne cauſe: And, from their owne practice otherwhere, GOD frameth and putteth a *Caſe*; and putteth it in queſtion-wiſe: and therefore queſtion-wiſe, that they may anſwer it, and anſwering it condemne themſelves by a verdict from their owne mouth. *Will they* (this people) *themſelves fall*, &c. Is there any, that if he *turne*, &c.? In effect, as if He ſhould ſay: Goe whither you will, farre or neere, was it ever heard or ſeene, that any man, if his foot ſlipped and hee tooke a fall; that hee would lye ſtill like a beaſt and not up againe ſtraight? Or if hee loſt his way, that hee would wittingly goe on, and not with all ſpeed get into it againe?

I proceed then. *Men riſe, if they fall:* and *ſin* is a *fall*. We have taken up the terme our ſelves, calling *Adam*'s *ſin*, *Adam*'s *fall*. A *fall*, indeed; for it *foules* as a fall; for it *bruiſes* as a fall; for it bringeth *downe* as a fall; downe, from the ſtate of *Paradiſe*, downe to the duſt of *death*; downe to the barre of *judgement*, downe to the pit of *hell*. 2

Againe: *Men turne, when they erre*; And, *ſinne* is an *errour*. *Nonne errant omnes*, &c. (ſaith *Salomon*) make you any doubt of it? I doe not: No ſure, an errour it is. What can be greater, than to goe in the *wayes* (of *wickedneſſe*) they ſhould not, and come to the *end* (of *miſery*) they would not. It is then a *fall* and an *errour*. Prov. 14. 22.

Vpon which he joyneth iſſue, and inferreth the *fifth verſe*, *Quare ergo?* and why then? If there be no people ſo ſottiſh, that when they fall will lye ſtill, or when they erre, goe on ſtill, why doe this people that, which no people elſe will doe? Nay, ſeeing they themſelves, if they be *downe*, get *up*; and, if *aſtray*, *turne* backe; how commeth it to paſſe, it holds not here too? That (here) they *fall*, and riſe not? *ſtray*, and returne not? *Fall* and *ſtray* (*peccando*) and not *riſe* and *returne* (*pœnitendo?*) Will every people, and not they? Nay, will they, every where elſe, and not here? Every where elſe, will they *riſe*, if they *fall*; and turne againe, if they turne away; and here, only here, will they *fall*, and not *riſe*, turne away and not *turne* againe? In every fall, in every errour of the feet, to doe it, and to doe it of our ſelves; and in that fall, and that errour, which toucheth GOD and our *ſoules*, by no meanes, by no entreatie to be got to doe it? What dealing call you this? Yet this is their ſtrange dealing (ſaith the LORD.) Both theirs and ours: Which GOD wonders at and complaineth of; and who can complaine of His wondering, or wonder at His complaining? 3

But what ſpeake we of a *fall*, or an *errour*? There is a word, in the *fifth verſe*, (the word of *rebellion*) maketh it more grievous. For it is (as if he ſhould ſay) I would it were nothing but a *fall*, or *turning away*: I would it were not a *fall*, or *turning away* into a *rebellion*. Nay, I would it were but that; but *rebellion*; and not a *perpetuall rebellion*: But, it is both: and that is it which I complaine of.

There is *Sinne, a fall:* men fall againſt their wills: that, is ſinne of *infirmitie.* There is *Sinne, an Errour:* men erre from the way, of ignorance: that, is ſinne of *ignorance.* The one, for want of power; The other, for lacke of skill. But *rebellion:* the third kinde (that hatefull ſinne of *rebellion*) can neither pretend *ignorance*, nor plead *infirmitie*; for, wittingly they revolt from their knowne allegiance, and wilfully ſet themſelves againſt their *lawfull Soveraigne:* That is the ſinne of *malice.*

Take all together. *Sinne*, a *fall*, an *errour*, *a rebellion:* (We ſee, *ſinne aboundeth:* will you ſee, how *grace over-aboundeth?*) Yet, not ſuch a *fall*, but we may be *raiſed*; not ſuch a *departure*, but there is place left to *returne*; no, nor ſuch a *rebellion*, but (if it ſue for) may hope for a *pardon.* For behold: Hee, even Hee, that GOD, from whom wee thus *fall*, depart, revolt, reacheth His hand to them that *fall*; turneth not away from them, that turne to Him; is readie to receive, to grace them; even them, that *rebelled* againſt Him. It is ſo: for Hee ſpeaketh to them, treateth with them, asketh of them, why they will not *riſe, retire, ſubmit* themſelves.

Which is more yet. If ye marke, He doth not complaine and challenge them, for any of all thoſe three; for *falling, ſtraying*, or for *rebelling*: The point He preſſeth, is not, our *falling*, but, our lying ſtill: not our departing, but our *not returning*; nor our *breaking* off, but our *holding out.* It is not: why *fall*, or *ſtray, or revolt?* But, why *riſe* yee not? *Returne* yee not? *Submit* yee not your ſelves? Thus might Hee have framed His interrogatories; Shall they *fall* and not *ſtand?* Hee doth not; but, thus: ſhall they *fall* and not *riſe?* Shall they *turne from* the right and not *keepe* it? No: But, ſhall they *turne from* it, and not *turne to* it? As much to ſay as; Be it you have *fallen*, yet lye not ſtill; *erred*, yet goe not on; Sinned, yet continue not in ſinne, and neither your *fall, errour*, nor *ſinne, erunt vobis in ſcandalum*, ſhall be your deſtruction, or doe you hurt.

Nay, which is farther, and that beyond all. It is not theſe, neither; (though *this* be wrong enough, yet upon the point, this is not the very matter.) Neither our *lying ſtill*, nor our *going on*, nor ſtanding out, ſo they have an end, they all, and every of them may have hope. *Perpetuall* is the word, and *Perpetuall* is the thing. Not, why theſe, any of theſe, or all of theſe; but, why theſe *perpetuall?* To doe thus; to doe it and *never leave doing* it; To make no end of ſinne, but our owne end; To make a *perpetuitie* of ſinne; Never to *riſe, returne, repent*, (for *Repentance* is oppoſite, not to *ſinne*, but to the *continuance* of it:) that is the point.

In *ſinne* are theſe: [1] The *fall*, [2] The *relapſe*, [3] The *wallow:* it is none of theſe. It is not *falling*; not, though it be *recidiva peccati*, often relapſing. It is not *lying ſtill*; not, though it be *Voluntabrum peccati*, the *wallow:* It is none of all theſe: It is τὸ ἀϊδιαπαυϛὸν, the never ceaſing, the *perpetuitie*, the *impenitencie* of ſin. To ſpeake of ſin, *that is the ſinne out of meaſure ſinfull*; that, is the offence, that not onely maketh *culpable*, but leaveth *inexcuſable.* That fall, is not, *Adam's*, but *Lucifers fall*; not to *erre*, but *to periſh from the right way*; not *Shemei's* rebellion, but the very *Apoſtaſie* and *gain-ſaying of Coreh.*

This then, to adde ſin to ſin, to multiply ſin by ſin, to make it infinite, to eternize it as much as in us lyeth; that, is it, to which GOD crieth, *O quare? Why* doe you ſo? Why *perpetuall?*

Why *perpetuall?* Indeed, why? For, it would poſe the beſt of us to finde out the *Quare?* a true cauſe or reaſon for our doing?

Before, ſhew but an *example:* Now here, ſhew but a *reaſon*, and carry it. But they can ſhew no reaſon, why they will not. It were to be wiſhed, we would repent or ſhew good cauſe to the contrary.

But as (before) we violate our owne *cuſtome*, ſo (here) we abandon *reaſon*; we throw them both to the ground (order, and reaſon) and ſtampe upon them both, when we make *perpetuities.* Verily, true cauſe, or good reaſon there is none. Being called to ſhew cauſe why? They tell not: we ſee, they ſtand mute; they cannot tell, why: GOD Himſelfe is faine to tell them. Why, all the cauſe that is, is in the latter part of

of the verſe *Apprehenderunt*, &c. that is, ſome *Non cauſa pro cauſâ*, ſome lye or other they lay hold of, or elſe they would *returne*, and not thus continue in it. To flatter it ſelfe that it may not repent, *Mentita eſt iniquitas ſibi*, ſaith the *Pſalmiſt*. Sinne doth even cooſen it ſelfe, telling a faire tale to it ſelfe, which is (in the XI. *Verſe*) *Pax, Pax*; *Peace*, well enough; and that is a lye: for, there is no peace for all that. It is (ſaith the *Apoſtle*) the *deceitfulneſſe of ſin*, that hardeneth men in it; that is, if there were not ſome groſſe errour, ſtrong illuſion; notable, *faſcinatio mentis*, it could not be, that ſinne ſhould prove to a *perpetuitie*. There is ſome errour ſure. Pſal. 26. 12. Heb. 3. 13.

But why is not that errour removed? GOD anſwereth that, too. But, the errour hath not taken hold *of them*, for then it might be cured; but, *they have taken hold of it*; faſt hold; and will not let it goe. That is: it is not in the weakneſſe of their *wits*, but in the ſtubborneneſſe of their *will*. For, ſo is His concluſion. Not, *Non potuerunt*, they *could not*: but, *Noluerunt*, they *would not returne*. So ſaith *David*: *It is a people that doe erre, in their hearts*: Their errour is not in their *heads*; but in their *hearts*; and if it be there, *forty yeares* teaching will doe them no good. If they had a heart to underſtand, they might, ſoone: but, they aſſot themſelves; they will not conceive aright of their eſtates. If they did, they could not chooſe but returne: But now, returne they will not: that, is reſolved: therefore they get them ſome *lewd, irreligious, lying poſitions*, and with them cloſe up their owne eyes; even hood-winke themſelves. Is it not thus? Yes ſure: Rather than returne, *to apprehend* a *lye*. This is a woefull caſe: but let it be examined, and thus it is. It is a *lye*, they *apprehend*; that maketh, they *lye* ſtill. Peradventure; That errour, *inter alias*, may be ſuch an illuſion as this: that if they ſhould make meanes, it would be to no purpoſe; GOD would ſtop His eares, He would not heare of it. May it not be this? Deſpaire of pardon hath made many a man deſperate. Yes ſure. And if that were it; if they would, and GOD would not, they had ſome ſhew of reaſon, to abandon themſelves to all looſeneſſe of life. But it is contrary: *they would not returne*. For, I for my part faine would (ſaith GOD:) It is their *Not*: and not mine. My *Nolo* is, *Nolo ut moriatur*: My *Volo* is, *Volo ut convertatur*, I *will not* their *death*; I will *their converſions*: This is my *Volo*. Nay, *quoties volui? How often would I? Et noluiſtis*, and *ye* would not. Pſal. 95. 10. Verſ. 6. Ezek. 18. 32. 33. 11. Matth. 23. 37.

My outward calling by My *Word*, inward movings by My *Spirit*, My often exhortations in your eares, My no leſſe often inſpirations in your hearts; *Tactus Mei & tractus*, My touches and My twitches; My benefits not to be diſſembled, My gentle chaſtiſements, My deliverances more than ordinary, My patience while I held My peace; ſuch periods, as this, when I ſpeake; My putting you to it by *Quid debui facere?* to ſet downe, what I ſhould have done and have not: theſe ſhew, *Quoties volui*, that many times I would, when you would not. The two *verſes* paſt, His compaſſionate complaint in them: And, Is there no hope? Will you not? O why will you not? Other where you will, and not here; why not here? You have no reaſon, why you will not. Why will you not? If not, why *fall*, or *erre*, or *revolt*, yet onely, why *perpetuall*? Theſe are evidences enough, He is willing enough therewithall. But (to put it out of all doubt) we ſee. He breaketh out into a proteſtation, that *if this be the lye, we lay hold of*, we may let it goe when we will. And ſure, how earneſtly GOD affecteth the ſinner's converſion, we might be thought to miſ-informe, and to blow abroad our owne conceits, if this and ſuch places were not our warrant. I not heare? Why, I ſtand *wiſhing*, and *waiting*, and *longing*, and *liſtening* to heare of it. *Wiſhing, O that my people! Waiting, Expectat Dominus ut miſereatur*; *Longing*, even *as a woman, that is great, after greene fruit* (*Mic.* 7. 1.) *Liſtening*, that I might but heare two good words from them, that might ſhew, that they were but thus forward as to thinke of this point. It is not all one; it is not neither here nor there with me, whether you doe it; it is a ſpeciall thing, I hearken after: No Merchant, for his commoditie; no *Athenian*, for his newes, more oft or more earneſt. Eſay 30. 18. Mic. 7. 1.

Then, lay not hold on that *lye*, that *I would not heare*. Be your errour what it will be, let it not be, that; let not the charge be mine, but yours, if you will needs caſt away that; I would have ſaved.

Should not this move us? Now truly, if all other regards failed, and men for them would not *returne*; yet, for this, and this onely, we ought to yeeld to it, that GOD ſhould be *liſtening* ſo long for it, and in the end be deluded.

2 GOD *hearkeneth* and *liſteneth*: and (after) there is a kinde of pauſe, to ſee what will come of it. And loe, this commeth of it, this unkinde, unnaturall effect: After all this, not ſo much as *locuti ſunt rectè*, a good honeſt confeſſion. Nay, not ſo little as this, *Quid feci?* What have I done? Hee expecteth no great matter; no long proceſſe; but two words, but three Syllables: and thoſe, with no loud voice, to ſpend their ſpirit or breath; but, even ſoftly ſaid, for He layeth His eare and *liſteneth* for it.

Thus *ſaith* the LORD. But, what ſay they? None of them, either audibly (for, I *hearkened*;) or ſoftly (for, I *liſtened*,) ſaid (no long ſolemne *confeſſion*, but not this) *Quid feci?* GOD wot, this is not *repentance*: erre not, this is farre from it.

From whence yet, this we gaine: What God would heare from us, and what
Mica 7. 11. we ſaying, may give Him ſome kinde of contentment. This, is but *Mica*'s fruit (we ſpake of:) which yet, He ſo much deſired, that He will take it, *greene* and *unripe* as it is. This is but a ſtep unto a proffer; but yet begin with this. Say it; *Dic, dic* (ſaith Saint *Auguſtine*) *ſed, intus dic*: ſay it, and ſay it from *within*; ſay it as it ſhould be ſaid: not for forme, or with affectation, but, in truth and with affection. Doe but this onward, and more will follow. Indeed as (before) we ſaid of the *Quare*; ſo (here) wee may ſay, of the *Quid*: If either of them; If but this latter were well weighed, rightly thought on, or rightly ſpoken, there is much more in it than one would thinke. *What have I done?* 1 What, *in reſpect of it ſelfe*: What a foule, deformed, baſe, ignominious act! which we ſhame to have knowne; which we chill upon, alone and no body but our ſelves. 2 What, *in regard of* GOD, ſo fearefull in power, ſo glorious in Majeſty! 3 What, *in regard of the object*: for what a trifling profit; for what a tranſitory pleaſure! 4 What, *in reſpect of the conſequent*: To what prejudice of the ſtate of our ſoules and bodies, both here and for ever! O what have we done? How did we it? Sure, when we thus ſinned, we did *we knew not what*.

Sure, to ſay it with the right touch; with the right accent, is worth the while. Say it then: ſay this, at leaſt. Leſt, if you will not ſay, *Quid feci?* What have I done? When He *hearkens*; you may come into the caſe, you know not what to doe; and ſay to Him, *What ſhall I doe?* And, if you heare not, when Hee complaines; one day, when you complaine, He refuſe to bow downe His eare and hearken to you, at all.

Yet one ſtep further. Nothing they ſaid: Is that all? have we done? Nay: He
3 heares and ſees (both) a worſe matter. For, in ſtead of this, He ſees and heares, that forth they runne to their careleſſe courſe of life, *tanquam equus ad prælium*. We ſaw (before) their flowneſſe, in that: Now ſee we their vigour, in this. Wherein obſerve: Here, they *goe* not; It is no ſoft pace; they *runne*: Not, as men; but, as *horſes*: And, not every kinde of them neither; but, as the *barbed horſe for ſervice*: and hee, not every way conſidered; but when he is enraged by noiſe and other accidents of *warre*, שׁוּשׁ rather ruſheth, like a violent breach of waters (from whence it is taken) than runneth: ὡς ἵππος κεκοπιακὼς (ſaith the *Seventy*) *as a horſe all of a white ſome, into the battell*, where a thouſand to one, he never commeth out againe. That is, with as *great fury*, and as *little conſideration*, as a warre-horſe *runneth* upon his owne deſtruction. And all this, when GOD *hearkeneth* and *liſteneth* to heare and receive them; even then, and at no other time; then, ſo fling they from Him. All *returne* to ſin is
Prov. 26. 11. 2 Pet. 2. 22. brutiſh: *Recidiva peccati*, that, is *tanquam canis ad vomitum*: *Volutabrum peccati*; that,
Verſe 7. is *tanquam ſus ad lutum*: But, this fury and fierceneſſe of ſinne is *tanquam equus ad prælium*. Should there be no more regard in the rider, than, in the beaſt, he rides on? Should ſuch a minde as this, be in men?

No, verily, we be now gone from men: We be come among beaſts. And, thither, doth GOD follow us. And, even among them (if we will but looke to the leſſe brutiſh ſort) He hopes to doe it: even among them, to point us to thoſe, that, if we will

will learne, it will teach us as much as this commeth to. This is His *Apoſtrophe* of the laſt *verſe*. Where breaking off (occaſioned by their abrupt breaking off) Hee even ſets downe Himſelfe upon the light of Nature, *Well yet, the Storke*, &c.

Two kindes of forcible reaſons (or *Apoſtrophe's*) there are to move us. 1. One, To ſend the people of GOD, to *heathen* men, that would ſhame to deale with their *Idols*, as we doe daily with the GOD *of heaven: Get you to Chittim and to the Iſles*, (ſaith *Ieremie*, 2. *chap.*) See, if the like meaſure be offered by them, to their gods. Then, the Concluſion is, *Quis audivit talia?* GOD's people, worſe than the Heathen? This is ſuch a thing, as the like was never heard. This was done in the firſt verſe, *If any fall*, &c: Ier. 2. 10.

2 Yet, more effectuall is it, when He goeth yet further; thus farre. That, not finding, among men, with whom to ſort them, becauſe they keepe no rules of men, He is forced, to a ſecond *Apoſtrophe*, to ſeeke among beaſts, with whom to ſuit them.

3 But then, if it come to this, that the beaſts be not onely compared with us (as in the laſt *tanquam equus*;) but preferred before, as better adviſed or diſpoſed, than we (as in this, *the ſwallow* doth know, my people doth not:) that we, in the compariſon, goe not even with them, but are caſt behind them; that, is ὡς ἐυδόντως (indeed) a foule checke to our nature. And, to that the *Prophet* crieth, *Audite cæli*, Heare yee heavens, and be aſtoniſhed at it. O the dampe and miſt of our ſinnes! ſo great, that it darkeneth not only the light of religion, which GOD teacheth; but even the light of nature, which her inſtinct teacheth, even the reaſonleſſe creature it ſelfe. With a very patheticall concluſion doth the *Pſalmiſt* breake off the XLIX. *Pſalme: Man being in honour*, &c. but *becommeth meet to be compared to the beaſts that periſh*. Which is no ſmall diſgrace to our Nature, ſo to be matched. *Profectò* (ſaith *Chryſoſtome*) *pejus eſt comparari jumento, quam naſci jumentum*, Now (ſure) it is farre worſer to be matched with a beaſt; than to be borne a beaſt. To be borne, is no fault: we, nor they, make our ſelves. But, to be borne a man, and to become matchable with beaſts, that is our fault; our great fault: and therefore, the worſe certainly. Isa. 12. 12. Pſal. 49.

Well; this *Interrogate Iumenta*, in the Old; this *Reſpicite Volatilia*, in the New; this *Apoſtrophe*, thus ſending us to *beaſts*, and *fowles* to ſchoole; ſetting them before us, as *patternes*; ſetting them over us, as *Tutors*, to learne of them how to carry our ſelves, is (certainly) a bitter *Apoſtrophe*, a great upbraiding, to us; a great aggravating our ſinne, or our folly, or both. Iob 12. 7. Matth. 6. 26.

Eſpecially in them, who (as, in the next *verſe* he ſaith) would hold it great ſcorne, to be reputed of, otherwiſe than as *deepe wiſe men*; that they, ſhould paſſe their lives, with as little conſideration (not, as *Heathen men*, for they be *men*; but, with as little) yea, leſſe, than the *beaſts* in the field, or the *fowles* in the aire. Thus ſpeaketh GOD, often, and with diverſe. The *ſlothfull* body He ſetteth to ſchoole, to the *Ant* (*Prov.* 6.) The *unthankfull* perſon, to the *Oxe*: the *diſtruſtfull* man, to the *young Ravens*: the *Covetous wretch*, to that beaſt *which reproved the madneſſe of the Prophet, who for the wages of unrighteouſneſſe, was ready to make ſale of his ſoule* (that is) *Balaam's* beaſt, the *Aſſe* (2 *Pet.* 2. 16.) And, here now in this place, the *wilfull impenitent ſinner*, one ſo farre gone, as He appointeth him not one (as to all the former) but, no leſſe than foure at once. Be like, either the number is great, that ſo many *Vſhers* need (and ſo, it is:) Or, their capacitie very dull and hard to take, that no fewer will ſerve them (and ſo, it is too:) Or, He ſorteth them thus, that every countrey may be provided for, of one to teach in it. For though, in ſome places, all are not; yet, in all places, ſome of them are to be found. Verſe 8. Prov. 6. 6. Eſay 1. 3. Luke 12. 24. 2 Pet. 2. 15. 16.

The leſſon, with theſe foure (all of them, from the *Storke* in the top of the Firre tree, to the *Swallow* that buildeth under every pent-houſe) would take us forth, is, that which they themſelves are ſo perfect in, that they may be profeſſours of it. And, it is of foure ſorts: 1. *They have a time, to returne in.* 2. *That time, is certaine and certainly knowne.* 3. *They know it.* 4. *They obſerve it.*

*They have a time.* The place, the Climate, which the cold of the weather maketh them to leave, they faile not but finde a time to *turne* backe thither againe.

This they teach us, first: Who, in this respect lesse carefull, and more senseless than they, finde a time and times many, oft and long, to take our flight from GOD; occasioned, by no cold or evill weather (for commonly, we doe it *when times are best and fairest:*) But we can finde no time, not so much as *halfe a time*, to make our *returne* in. This must be learned. Sure, we must (saith Saint *Paul*) σχολάζειν τῇ νηστείᾳ, take some time of vacancie and leasure: we must (saith Saint *Peter*) χωρῆσαι εἰς μετανοίαν, take some severall retiring place, where and when to doe it to purpose; and intend it not as a slight matter, but as one of the chiefest and most important affaires of our life. Sure, this adoe that GOD keepes about it, these *passions, complaints, protestations, apostrophes* give it for no lesse.

2 Cor. 7. 5. 2 Pet. 3. 9.

2 *They have a time certaine:* When if you wait for them, you shall be sure to see them come; and come at their appointed season: they will not misse. It will not be long, but you shall see the *Swallow* here againe. This they teach us, second: Vs, who have sometime, some little perswasions, *In modico (like Agrippa's)* to doe as Christian men should doe, but (as *Felix*) we can never εὐκαιρῆσαι, find a *convenient* set time for it. *Returne* we will, that we will; but, are still to seeke for our season: and ever, we *will* doe, and never we *doe* it. Verily though no time be amisse (but [a] *at what time soever we repent*, that is *the acceptable time*, that *the day of Salvation:*) yet, *Esau's* [b] teares when the time was past; and the [c] *five Virgins* that came too short, and but a little too short; and that very word of GOD to *Saul*, [d] *Now was the time, Now*, if thou hadst taken it: these plainly shew, that (as, for [e] *all things under the Sun*, so) for this great and weightie businesse, there is not only עֵת but מוֹעֵד; not only χρόνος but καιρός, not only a time, but a set season. Which *season* is in *time*, as the *joynt*, in a *member:* If you hit on the joynt, you may easily divide; if on this side or beyond, you shall not doe it, or not doe it so well; therefore, to discerne it, when it is.

Act. 26. 28. Act. 24. 26.

[a] Ezek. 18. 21. [b] Gen. 27. 38. Heb 12. 17. [c] Matt. 25. 11, 12. [d] 1 Sam 13. 13. [e] Eccles. 3. 1.

3 They have their certaine time, *and they know it.* What time of the yeare the time of their *returne* is, is commonly knowen: who knowes not, when *Swallowes* time is? And our ignorance, in not discerning this point, doth GOD justly upbraid us withall; and bids us, if we know not what time to take, to get us to these fowles, and to take their time, the time they *returne* at; (that is) now, even this time, this season of the yeare; to *returne* with the *Swallowes*, and to take our flight backe, when they doe theirs. Rather doe thus, than waste our lives (as we doe) and take none at all; neither *faire* nor *foule*, neither *hot* nor *cold*, neither *Fall* nor *Spring*, to doe it in. This is the third they teach us.

4 The last lesson is, *to observe it.* Opportunity (it selfe) is a great favour, even to have it; but a second grace it is, to discerne it when we have it: and, a third (better than both) when we discerne it, to observe and take it. And many are the errours of our life, but all the errours of our *repentance* come from one of these: either, our *ignorance*; that while we have it, *discerne it not:* or our *negligence*, that when we discerne it, *observe it not.* The one (our *ignorance*) CHRIST with bitter teares lamenteth: the other (our *negligence*) doth GOD (here) complaine of. This is the last lesson.

Luke 19. 41, 42.

There want not, that stretch it farther: that by these foure fowles, there is not only taught the *time*, but even the *manner* also, how to performe our Repentance.

1 That *vox turturis*, which is *gemebam*, a mournefull note: 2. That the very name and nature of the *Storke* חסידה of חסד full of *mercy* and *compassion:* 3. That the *Swallow's nest, so neere the Altar of* GOD, (*Psal.* 84.) 4. That the painfull *watching*, and abstinence of the *Crane*, specially when they take their flight, so credibly recorded in the Naturall *Histories:* That these (*Embleme-wise*) teach us the [1] *mournefull bewailing* of our life past; [2] *the breaking off our former sins, by works of mercy*; [3] *the keeping neere this place*, the house, and *Altar of* GOD; [4] the *abstinence* and *watching* to be performed, during this time of our *returne:* That is, that all these are allyed to the exercise of our *Repentance*, and are meet vertues to accompany and attend the practice of it.

Psal. 84. 3. Dan. 4. 24.

This, the *Turtle-dove* mourneth; the *Swallow* chattereth: this, all of them sound as well as they can: This, if they serve not (as Masters) to teach us, they shall serve (as

(as a *Queſt*) to condemne us, whom neither our owne *cuſtome, reaſon, religion*, before, nor (now) the *light of Nature* can bring to know ſo much as they: either to learne it our ſelves, or to be taught it by others. This we ſhould learne, but this wee doe not; therefore He taketh up His laſt complaint, *But my people*, &c.

The word *Iudgement* receiveth two conſtructions: For, either by *Iudicium Domini* is meant that *within us*, which is anſwerable to that ſecret inſtinct, whereby the fowles are inclined to doe this, which is, the pricke and *dictamen of our conſcience*, τὸ ἐνδὸν δικαστήριον, (the impreſſion whereof is apparant in the moſt miſcreant on earth; in whom Nature it ſelfe ſhrinketh and ſigheth, when it hath done amiſſe; and joyeth and lifteth up it ſelfe, when it hath well done: and by which we are moved inwardly, as they by their inſtinct, to *returne*, but that the motion (with us) paſſeth, and with them, not:) And then, the complaint is, that their *parva naturalia* carry them further, than our great *judicials* doe us in this point.

Or elſe, by *Iudicium Domini*, is meant His viſitation hanging over our heads; (called therefore *Iudgement*, becauſe it commeth not *caſually*, but *judicially* proceedeth from GOD; (that is) when GOD calleth to judgement by invaſion, by ſcarcity, by gentle, generall diſeaſes, and ſuch like: and then the complaint is, that where wee ſhould imitate theſe *fowles*, and returne againſt the ſweet ſpring, and faire time of the yeare (that is, while the dayes of peace and proſperity laſt) we are ſo farre behind them, as, not againſt faire, nay, not againſt foule (againſt neither) we can be brought to it: Not in the dayes of adverſitie, no, not againſt the winter of our life.

That *they* regard *Natures* inclination, ſo as, every ſpring, ſure to come: We have loſt our regard ſo even of *judgement* and all, as neither *vernall* nor *hibernall repentance* we bring forth. Nay, not the everlaſting *judgement* of the LORD doe we regard; to which, ſooner or later, we muſt all come, and there receive the ſentence (under execution whereof we ſhall lye eternally.

Πάντα λέγομαι (ſaith Saint *Chryſoſtome*) I embrace both ſenſes: Both be good and profitable to men: Take whether you will, or both, if you will, you ſhall not take amiſſe: and if both, you ſhall be ſure to take right. Regard *judgement*, when, either it awaketh from within, or when it threatneth, from without. And when any of theſe ſummons us before the great Iudge, know (for a certainty) that, *the time of returning is come*: the *Angell is deſcended, the water is moved*, let us have grace to goe in; Even then, *ad aquæ motum*: We know not how long it will be, or whether ever it will be *ſtirred* againe. Ioh. 5. 3.

And thus we be come to an anchor, at this laſt word *judgement*. A word, which if with *judgement* wee would but pauſe on, and rowle it a while up and downe in our thoughts, duely weighing it and the force of it, it would bring us about, and cauſe this whole Scripture to be *fulfilled*; make us *fly as faſt backe*, as any fowle of them.

For indeed, the not *judiciall apprehending* of this one word; the ſhallow conceiving and ſleight regard of it is the cauſe, we foreſlow the time. The foreſlowing, the time, the cauſe, we come not to *Quid feci?* the not comming to that, the cauſe, why we run on ſtill *tanquam equus*; why we *riſe* not, *returne* not, yeeld not, but ſtand out in *perpetuall rebellion*. Did we heare this word; heare it and regard it aright; and *ſcire terrorem hunc*, know the terror of it; that God hath fearefull *judgements* in ſtore, even here, to meet with us: Or (howſoever, here, we ſcape) He hath (there) a *perpetuall judgement* behind; and that, ſo ſtraight, as the *righteous ſhall ſcarce eſcape it*; ſo heavie, as the mightieſt ſhall not endure it: Did we regard this one Point, we would find a *with-drawing time*, for this ſo ſerious a work; we would ſay, and ſay that God ſhould *heare* it, *what have I done?* We would *riſe, returne, repent*; and ſo, His whole complaint ſhould ceaſe. *O Iudgement!* of the very mention of this word *Iudgement*, if a perfect view were taken of it, that only were enough. But without judgement or regard, we heare it; and therefore the complaint continueth ſtill. 1 Pet. 4. 18.

To conclude: We ſaid at the beginning, GOD therfore ſheweth Himſelfe in paſſion, that He might moove us; and in that paſſion, whereto He would move us: Thus complaineth GOD, that we might thus inferre, and ſay: And doth GOD thus complaine?

Iob 22 3. complaine? Why it toucheth not GOD, it toucheth mee; *Hee needeth not our repentance,* and our *unrighteousnesse hurteth Him not.* It is I, that shall win or lose by it; even the best thing I have to lose, my soule: He is in no danger; it is I, the hazard of whose eternall weale, or woe, lyeth upon it. And yet doth GOD shew Himselfe sorry for me, and shall not I be sorry, for my selfe? Doth GOD thus complaine of my sinne, and shall not I be moved, to doe as much for mine owne sinne? From this meditation to proceed, to propound the same questions, which GOD here doth, and to aske them of our selves. What then, shall I continually *fall* and never *rise? turne away* and not once turne *againe?* Shall my *rebellions* be *perpetuall?* Doe I this any where else? can I shew any reason why not to doe it, here? Shall these *Swallowes* fly over me and put me in minde, of my *returne*; and shall not I heed them? Shall GOD still, in vaine, *hearken* for *quid feci?* and shall I never speake that, He so faine would heare? Shall I never once seriously set before me, the *Iudgements* of the *Lord?* Aske these: aske them and answer them, and upon them, come to a resolution, saying: I will *rise*, and *returne*, and *submit* my selfe, and from my heart say, *quid feci?* I will consider *volatilia cæli*; I will not see them fly, but I will thinke of the season of my *returning*: but, above all, I will not be without regard of GOD's *judgement*, than which, nothing (in this world) is more to be regarded.

Because the *time*; the *time* is the maine matter, and (ever) more adoe about it, than the thing it selfe; to have speciall care of *that*: knowing, that it was not but upon great cause, that our SAVIOUR complaining of this point cried: *ô if thou hadst but knowne, that this day had beene the day of thy visitation!* and so was faine to breake off, the teares comming so fast, that Hee was not able to speake out, but forced to weepe out the rest of His sentence. O those teares shew, what *time* is; shew that *opportunitie* it selfe is a grace, even *to have it*; that it is a second grace, *to know it*; and a third better than them both, *to lay hold of it*, and use it. That the greatest *errours* in this matter of repentance come from our ignorance, in not *discerning* of the *time*, when we may have it; or our negligence, in not *using* it, when we discerne it. Therefore, rather than faile, (or rather, that we may not faile) to take the *time* of the *Text*. And that *time*, is at this *time, now*: Now, doe these fowles *returne*: Who knoweth whether he shall live to see them *returne* any more? It may be the last *Spring*, the last *Swallow*-time, the last *Wednesday*, of this name or nature, wee shall ever live, to heare this point preached. Why doe we not covenant then with our selves, not to let this time slip? Surely, lest no time should be taken, the *prophet* pointeth us at this; and (ensuing the *Prophet*'s minde) the Church hath fixed her season at it. And nature it selfe seemeth to favour it, that at the *rising of the yeare*, we should *rise*; and *returne*, when the *Zodiake* returneth to the first signe.

Luke 19 41, 42.

Let the *Prophet*, let the *Church*, let *Nature*, let something prevaile with us. *Et Dominus qui sic instat præcepto, præcurrat auxilio*, and Almightie GOD, the *upholder of them that stand*, the *lifter up of those that be downe*; that GOD, who is thus instant upon this point by his complaint, prevent us with His gracious helpe, that we may redresse it. Following, with His Spirit, where his word hath gone before, and making it effectuall to our speedie conversion.

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A SER-

# A SERMON PREACHED

before KING IAMES, at *White-hall*, on the X. of February, *Anno Domini.* MDCXIX. *being* ASH-WEDNESDAY.

IOEL Chap. II. Verſ. XII, XIII.

Nunc ergo dicit DOMINUS: Convertimini ad me in toto corde veſtro, in jejunio, & in fletu, & in planctu.

Et ſcindite corda veſtra, & non veſtimenta veſtra, & convertimini ad DEUM veſtrum.

*Therefore alſo, now (ſaith the* LORD;*) Turne you unto Me, with all your heart, and with Faſting, and with Weeping, and with Mourning.*

*And rend your heart, and not your cloaths, and turne unto the* LORD *your* GOD.

FOR *this time* hath the *Church* made choice of this Text. The *time*, wherein, howſoever we have diſpenſed with it all the yeare beſide, ſhee would have us ſeriouſly to entend, and make it our time of *turning to the* LORD. And that, *Now* (the firſt word of the *Text.*)

For, ſhee holds it not ſafe, to leave us wholly to our ſelves, to take any time, it skils not when; leſt we take none at all. *Not now* (ſaith *Felix*) *but when I ſhall finde a convenient time*; and he never found any: and many (with him) periſh, upon this *not now*. Take heed of ὅταν εὐκαιρήσω, *when I ſhall finde a convenient time*: It undid *Felix*, that. Acts 24.25.

She hath found, this ſame keeping of *continuall Sabbaths and Faſts*, this keeping the memory of CHRIST's *Birth* and *Reſurrection* all the yeare long, hath done no good: hurt, rather. So, *it hath ſeemed good, to the Holy Ghoſt*, and to *Her*, to order, there ſhall be a *ſolemne ſet returne*, once in the yeare at leaſt. And reaſon: for, *once a yeare*, all Acts. 15.28.

things

things turne. And, that once is *now* at this *time:* For, now at this time, is the *turning* of the yeare. In *Heaven*, the *Sunne* in his *Equinoctiall line*, the *Zodiaque*, and all the *Constellations* in it, doe now turne about to the first point. The *earth* and all her plants,
Ier.8.7. after a *dead Winter*, returne to the first and best season of the yeare. The creatures, the Fowles of the *Aire*, the *Swallow* and the *Turtle*, and the *Crane*, and the *Storke know their seasons*, and make their just *returne* at this time, every yeare. Every thing now *turning*, that we also would make it our *time* to *turne* to GOD in.

Then, because we are to turne *cum jejunio, with fasting*; and this day is knowen by the name of *Caput jejunii*, the *first day of Lent*; it fits well, as a welcome into this *time:* a time *lent* us (as it were) by GOD, set us by the *Church*, to make our *turning* in.

And, besides the *time, Now*; the *manner (How)* is here also set downe. For, as it
2 Tim.2.25. is true, that *repentance* is the *gift* of GOD, (*Si quo modo det Deus pœnitentiam*, saith the *Apostle*) and we by *prayer* to seeke it of Him, that it would please him to grant us
Heb.6.1. *true repentance*; So, it is true withall, there is a *Doctrine of Repentance from dead works* (as saith the same *Apostle*) and that is here taught us.

The *Church* turnes us to these words here of the *Prophet Ioel*; Which, though they be a part of the *old Testament*, yet, for some speciall vertue in them (as we are to beleeve) She hath caused them to be read, for the *Epistle* of this *day*.

And surely, had there beene a plainer than this, wherein the nature of *true repentance* had beene more fully set forth, it behoveth us to thinke, the *Church* inspired by the wisdome of GOD, would have looked it out for us, against this time, the time sacred by her to our *turning*.

Againe, that the *Church* carrying to her children the tender heart of a *mother*, if there were a more eāsie or gentle *repentance* than this of *Ioel*, She would have chosen that rather. For, this we are all bound to thinke, She takes no pleasure to make us sad, or to put upon us more, than needs She must. Which in that Shee hath not, we may well presume, this of *Ioel* is it, She would have us hold our selves to: and that this is, and is to be, the *mold* of our *Repentance*.

I wot well, there is in this *Text*, somewhat of *Sal terræ*, something of the *graine*
Mat.5.13. 13.31. of *Mustard-seed* in the *Gospell:* The points be such as we list not heare of. *Fasting* is
Io.6.60. *durus Sermo*, an *unwelcome point* to flesh and bloud: but, as for *weeping* and *mourning*,
Vers.11. and *renting the heart, who can abide it?* The *Prophet* (it seemes) fore-saw, we would say as much: and therefore hee takes up the word before us. They be the words next before these, *Who can abide it? Abide what?* These *dayes*, the *abstinence* in them? No, but the *great and fearefull Day of the* LORD. If you speake of *not abiding*, who can *abide that?* As if he should say, If you could *abide* that *Day* when it comes, I would trouble you with none of these. But, no *abiding* of that. *Turne* it away you may: *turne* it into a *joyfull day*, by this *turning to the* LORD. Thus you may: and, but thus, you cannot. Now therefore you see, how *therefore* comes in. *Here* is our choice: One of them we must take. And, better thus *turne unto* GOD in
Mat.8.12. some of these little *dayes*, than be *turned* off by Him in *that great Day*, to another manner *weeping* than this of *Ioel:* Even to *weeping, and wailing, and gnashing of teeth.*
2 Cor.10.11. *Scientes igitur terrorem hunc*, knowing therefore this *feare*, and that upon this *turning*, *Cardo vertitur*, the *hinge turnes* of our well or evill doing for ever; to be content to come to it, and to turne the Heathen mans *Non emam*, into *emam tanti pœnitere*. To this *turning* then. Our charge is to preach to men, *non quæ volunt audire, sed quæ volunt audisse*, not, what for the present they would heare; but, what another day, they would wish they had heard.

*Repentance* it selfe is nothing else, but *redire ad principia*, a kind of circling; to *returne* to Him by *repentance*, from *whom*, by sinne, we have turned away. And much after a *circle* is this *text:* beginnes with the word *turne*, and *returnes* about to the same word againe. Which *circle* consists (to use the *Prophet's* owne word) of *two turnings*; (for, twice he repeates this word;) which two must needs be two different motions. 1 One, is to be done with the *whole heart:* 2 The other with it *broken* and *rent:* So as one and the same it cannot be.

First,

First, a *turne*, wherein wee looke forward to GOD, and with our *whole heart* resolve to *turne* to Him. Then, a *turne* againe, wherein we looke backward to our *sins*, wherein we have *turned* from GOD; and with beholding them, our very *heart breaketh*. These two, are two distinct, both in *nature* and *names*: One, *Conversion from sinne*; the other, *Contrition for sin*. One, resolving to amend that which is to come: the other, reflecting and sorrowing for that which is past. One, declining from evill to be done hereafter: the other, sentencing it selfe for evill done heretofore. These two betweene them, make up a compleat *repentance*, or (to keepe the word of the Text) a *perfect revolution*.

And this and none other, doth *Ioel* teach the *Iewes*; and this, and none other doth *Ionas* teach the *Gentiles*. None other, the *Prophets*; nor none other the *Apostles*: For Saint *Iames* comes just to this of *Ioel*, Enjoyning sinners to *cleanse their hands*, and to *purge their hearts*; which is the former: and then withall, to *change their laughter into mourning*, and *their joy into heavinesse*: Where πενθησατε and κλαυσατε are as full for the New, as *Planctus* and *Fletus* are for the Old. These two: both these, and neither to spare: and we have not learned, we hold not, we teach not any other *repentance*. I speake it for this. There is a false imputation cast on us, that wee should teach, there goeth nothing to *repentance* but *amendment of life*: that these of *fasting* and the rest, we let runne by, as the *waste* of *repentance*: Nay, that (for *fasting*) we doe *indicere jejunium jejuniis*, we proclaime a *fast* from it; and teach a *penitence* with no *penall* thing in it. That therefore, this Text by name, and such other, we shun and shift, and dare not come neere them. Not come neere them? As neere as wee can, by the grace of GOD, that the world may know, and all here beare witnesse we teach and we presse both.

Iames 4.8.9.

Indeed (as *Augustine* well saith) *Aliud est quod docemus, aliud quod sustinemus*. What we are faine to beare with, is one thing; What we preach, and faine would perswade, is another. *Et væ tibi flumen moris humani* (saith he, and we both) Woe to the strong current of a *corrupt Custome*, that hath taken such a head, as doe what wee can, it carries all head-long before it. But, whatsoever wee *beare*, this wee *teach*, though.

I forget my selfe. I intend to proceed as the words lye. [1] To *turne*, first: [2] and to GOD; [3] To GOD, *with the heart*; [4] and with the *whole heart*. Then the *Manner*, with these foure: [1] *Fasting*, [2] *Weeping*, [3] *Mourning*, [4] and a *Rent heart*. Of which, the two former are *the bodies* taske; *Fasting and weeping*: the two latter, *the soules*; *mourning*, and *renting the heart*. The former (*mourning*) the affection of *sorrow*: the latter (*renting*) from anger, or *indignation*: Of both which affections, *Repentance* is compound, and not of either alone. This for the *manner, how*. Then last, for the *time*, when: *Now* to doe it; *Now therefore*.

*The Division.*
I.
II.
III.

DIversly, and in sundry termes doth the Scripture set forth unto us the nature of *repentance*. Of *renewing*, as from a *decay* (*Heb.6.6.*) Of *refining*, as from *drosse* (*Ier.6.29.*) Of *recovering*, as from a *maladie* (*Dan.4.24.*) Of *cleansing*, as from soile; Of *rising*, as from a *fall* (*Ierem.8.4.*) In no one, either for sense more full; or for use more ofter, than in this of *turning*.

I.
Repentance a *Turning*.
1 *Turne*.

To *turne* is a *counsell* properly to them that are out of their right way. For, *going on* stil, and *turning*, are motions opposite. Both of them with reference to a *way*. For, if the way bee good, wee are to *hold on*: if otherwise, to *turne* and take another.

Whether a way be good or no, we principally pronounce, by the end. If (saith *Chrysostome*) it be to a *Feast*, *good*; though it be thorow a *blinde lane*: if to *execution*, not *good*, though thorow the *faireſt ſtreet* in the Citie. S. *Chrysostome* was bidden to a

marriage dinner; was to goe to it thorow divers lanes, and alleyes; croſſing the high ſtreet, he met with one led thorow it to be executed: he told it his Auditory, that *Non quà, ſed quò* was it.

If then our *life* be a *way* (as a *way* it is term'd, in all Writers both *holy* and *humane*, *via morum* no leſſe, than *via pedum*;) the end of this way is to bring us to our end, to our *ſoveraigne good*, which we call *Happineſſe*. Which *happineſſe*, not finding here, but full of flawes, and of no laſting neither, we are ſet to ſeeke it, and put in hope to find
Pſal.16.11. it with GOD, *in whoſe preſence, is the fulneſſe of Ioy*, and *at whoſe right hand, pleaſures for evermore*.

From GOD then, as from the *journeyes end* of our *life*, our *way*, we are never to
Gen.5.22. *turne* our ſteps, or our eyes, but with *Enoch* (as of him it is ſaid) *ſtill to walke with* GOD, all our life long. Then ſhould we neuer need to heare this *convertite*.

We are not ſo happy. There is one that maligneth, we ſhould goe this way, or come to this end: and therefore, to divert us, holdeth out to us ſome *Pleaſure*, *Profit*, or *Preferment*; which to purſue, we muſt ſtep out of the way, and ſo doe, full many times; even *turne from* GOD, to ſerve our owne *turnes*.

And this is the way of ſinne, which is a *turning from* GOD. When having in chaſe ſome trifling tranſitory I wot not what; to follow it, we even *turne* our backes upon GOD, and forſake the *way of His Commandements*. And here now we firſt need His counſell of *Convertite*.

For, being entred into this *way*, yer we goe too farre in it, wiſdome would, we ſtayed and were adviſed, whither this way will carry us, and where we ſhall find our ſelves at our journeyes end. And, reaſon we have to doubt: For, after we once left our firſt
1 Sam.25.31. way, which was *right*, there takes us ſometimes that ſame *Singultus Cordis* (as *Abigail*
Rom.1.15. well calls it) a *throbbing of the heart*; or (as the *Apoſtle*) certaine *accuſing thoughts* preſent themſelves unto us, which will not ſuffer us to goe on quietly: our mindes ſtill miſ-giving us, that we are wrong.

Beſides, when any danger of death is neere: Nay, if we doe but ſadly thinke on it, a certaine *chilneſſe* takes us, and we cannot (with any comfort) thinke on our journeyes
Eſay.30.21. end: And heare (as it were) a voyce of one crying behinde us, *Hæc eſt via*; that, is not the way, you have taken; this, that you have loſt, is your way, *walke in it*. Which voice if we heare not, it is long of the noiſe about us. If we would ſometimes go aſide into ſome retired place, or in the ſtill of the night hearken after it, we might peradventure heare it.

A great bleſſing of GOD it is; for, without it, thouſands would periſh in the *errour*
Eſay.46.8. *of their life*, and never returne to their right way againe. *Redite prævaricatores ad cor*, that ſinners would turne to their owne hearts. And this is the firſt degree, to helpe us a little forward to this *turning*.

Being thus *turned to our hearts*, we *turne* againe, and behold the Ἔχος γενέσεως (as *Saint*
Iames 3.6. *Iames* termeth it) the *wheele of our nature*, that it *turneth* apace, and *turnes* off daily ſome, and them younger than we; and that within a while, our *turne* will come, that our breath alſo muſt goe forth, and we *turne* againe *to our duſt*.

Pſal.94.15. And when that is paſt, another of the Prophet, That *Righteouſneſſe ſhall turne againe*
Pſal.9.18. *to judgement*: *Mercy* that now ſits in Throne, ſhall riſe up and give place: *Iuſtice* alſo ſhall have her *turne*. And then comes the *laſt turne*, *Convertentur peccatores in infernum*, the ſinners ſhall be turned into hell, and all the people that forget, in time, to *turne* unto GOD. There was wont to be a *ceremony* of giving *aſhes* this day, to put us in minde of this *converteris*. I feare with the *ceremony*, the *ſubſtance* is gone too. If that *converſion into aſhes*, be well thought on, it will helpe forward our *turning*.

This *returning* to our heart, the ſad and ſerious bethinking us there, of *Natures converſion into duſt*; of *ſinnes* into *aſhes* (for, *aſhes* ever preſuppoſe *fire*:) that the *wheele* turnes apace, and if we turne not the rather, theſe *turnings* may overtake us: GODS *Spirit* aſſiſting, may ſo worke with us, as we ſhall thinke *Ioels counſell* good; that, if we have not been ſo happy, as to keepe the *way*; yet we be not ſo *unhappy*, as not to *turne* againe from a way, the iſſues whereof ſurely will not be good.

And

And would GOD these would serve to worke it. If they will not, then must *Conversus sum in ærumnâ, dum configitur spina*; some *thorne* in our sides, some *bodily* or *worldly griefe* must come and procure it. But, that is not to *turne*, but, to be *turned*: And, there is great odds betweene these two. As, one thing it is, *to take up the crosse*; another, *to have it laid upon us*. Psal. 32. 4.

*To be turned* I call, when, by some crosse of body or mind (as it were, with a ring in our nose) we are brought about, whether we will or no, to look how we have gone astray.

To *turne* I call, when the world ministreth unto us no cause of heavinesse; all is *ex sententiâ*: yet, even then, the *grace of* GOD moving us, we set our selves about; and representing those former conversions before us, we worke it out, having from without, no heavy accident to force us to it.

We condemne not *Conversus sum in ærumnâ*: Many are so *turned*; and GOD is gracious and rejects them not. But, we commend this latter, when (without wrench or skrew) we *turne*, of our selves. And that man, who being under no arrest, no bridle in his jawes, shall in the dayes of his peace, resolve of a time to *turne* in, and take it; that man hath great cause to *rejoyce*, and to *rejoyce before* GOD. And thus much for *Convertite*, or (if it may not be had) for *Convertimini*.

2

*Turne*, and *turne to Me*: and He that saith it, is GOD. Why, whither should we turne from *sin*, but to GOD? Yes, we may be sure, it is not for nothing, GOD setteth downe this. In *Ieremy*, it is more plaine: *If ye returne, returne to Me, saith the* LORD: Which had been needlesse, if we could *turne* to nothing else; were it not possible, to find divers *turnings*; leaving one by-way to take another; from this extreme, *turne* to that, and never to GOD at all. They that have been *fleshly* given, if they cease to be so, they *turne*: but, if they become as *worldly* now, as they were *fleshly* before, they *turne* not to GOD. They, that from the *dotage* of *superstition*, runne into the *phrensie* of *prophanenesse*: They, that from *abhorring Idols*, *fall to commit sacriledge*; howsoever they *turne*, to GOD they *turne* not. *To Me*, that is, GOD. Ierem. 4. 1. Rom. 2. 22.

And this is even the *motus diurnus*, the common *turning* of the world (as *Moses* expresseth it) to *adde drunkennesse to thirst*: from too *little* to too *much*; from one *extreme* to runne into another. Would GOD it were not needfull for me to make this note. But, the true *turne* is *ad Me*: So *from sinne*, as *to* GOD. Else, in very deed, wee *turne* from *this sinne*, to *that sinne*; but, not *from sinne*: Or (to speake more properly) we *turne sinne*, we *turne* not *from sinne*, if we give over one evill way to take another. Deut. 29. 19.

3

*To me* then: and *with the heart*. And, this also is needfull. For (I know not how, but) by some, our *conversion* is conceived to be a *turning* of the *braine* only (by doting too much on the word *resipiscere*) as a matter meerly *mentall*. Where before, thus and thus we thought, such and such positions we held; now, we are of another mind than before; and there is our *turning*. This of *Ioel's* is a matter of the *heart*, sure. This? Nay (to say truth) where is *conversion* mentioned, but it is in a manner attended with *in corde*? And so requireth not only an alteration of the *mind*, but of the *will*: a change, not, of certaine *notions* only in the *head*, but of the *affections* of the *heart* too. Else, it is *vertigo capitis*, but not *conversio cordis*. *With the heart.*

Neither doth this [*in corde*] stand onely against the *braine*; but is commonly in opposition to the whole *outward man*. Else, the *heart* may be fixed like a *Pole*, and the *body* (like a *sphære*) *turne* round about it. Nay, *heart* and all must *turne*. Not the *face*, for shame, or the *feet*, for *feare*; but the *heart*, for very *hatred of sinne* also. *Hypocrisie* is a sinne: being to *turne* from *sinne*, we are to *turne* from *it* also; and not have our *body* in the right way, and our *heart* still wandering in the *by-paths of sinne*. But, if wee forbeare the *act*, which the eye of man beholdeth, to make a *conscience* of the *thoughts* too; for unto them also, the eye of GOD pierceth. Thus it should be: Else, *Conversion* it may be, but *heart* it hath none.

4
With the *whole heart.*

*With the heart*; and *with the whole heart.* As, not to divide the *heart* from the *body*; So, neither to *divide the heart* in it selfe. The divell, to hinder us from true *turning*, turnes himselfe (like *Proteus*) into all shapes. First, *turne* not at all, you are well enough. If you will needs *turne*, *turne* whither you will, but not to GOD. If to GOD, leave your *heart* behind you, and *turne* and spare not. If with the *heart*, be it *in corde*, but not *in toto*; with some *ends* or *fractions*, with some few *broken affections*, but, not entirely. *In modico* (saith *Agrippa*) *somewhat*; there is a peece of the *heart*. *In modico & in toto* (saith S. PAUL) *somewhat* and *altogether*; there is the *whole heart*. For which cause, as if some converted with the *brimme*, or upper part only, doth the *Psalme* call for it, *de profundis*; and the *Prophet*, *from the bottome of the heart*.

Act. 26. 28. 29.

Psal. 130. 1.

To *rend the heart* in this part, is a fault; which is a *vertue* in the next. For, it makes us have *two hearts*, hovering (as it were) and *in motu trepidationis*: and faine we would let goe *sinne*, but not all that belongs to it: And *turne* we would, from *our evill way*; but not from that which will bring us backe to it againe, the *Occasion*, the *Object*, the *Company*: from which, except we *turne* too, we are in continuall danger, to leave our way againe, and to turne backe to our former folly; the second ever worse than the first.

When the *heart* is thus parcell'd out, it is easily seen. See you one would play with *fire*, and not be *burned*; *touch pitch* and not be *defiled* with it; *love perill*, and *not perish in it*; dallying with his *conversion*; turning, *like a doore upon the hinges*, open and shut, and shut and open againe; with *vult & non vult*, hee would, and yet he would not? Be bold to say of that man, he is out of the compasse of *conversion*: backe againe he will *ad volutabrum luti*.

Eccl. 13. 1. Eccl. 3. 27.

And as easily it is seene, when one goes to his *turning* with his *whole heart*. He will come to his *Quid faciemus?* Set him downe, what he should doe, and he will doe it. Not come neere the place where sinne dwelleth: Refraine the *wandering* of his *sense*, whereby sinne is awaked; *fulnesse* and *idlenesse*, whereof sinne breedeth: but chiefly, *corrupt company*, whither sinne resorteth. For, *conversion* hath no greater enemy, than *conversing* with such, of whom our *heart* telleth us, there is neither *faith* nor *feare of* GOD in them. To all these he will come. Draw that mans *apologie*, pronounce of him, he is *turned*, and *with his whole heart turned to* GOD. And so may we *turne*: and, such may all our *conversion* be: [1] *Voluntary*, without *compulsion*: [2] *To God*, without *declining*: [3] *With the heart*, not in *Speculation*: [4] *With the whole heart* entire, no purpose of recidivation.

Luk. 3. 10.

II.
The *manner* of it.

All this shall be done: we will *turne*, *with the heart*, *with the whole heart*. Is this all? No; heere is a *Cum*, we must take with us; *Cum jejunio*, *With fasting*. Take heede of turning *Cum* into *sine*: To say, with it, or without it, we may *turne* well enough: Since, it is GOD Himselfe, that to our *turning* joyneth *jejunium*, we may not *turne* without it. Indeed (as I told you) this is but the *halfe-turne*. Hitherto, we have but looked forward, we must also *turne* backe our eye, and reflect upon our *sinnes* past, be sorry for them, before our *turning* be, as it should. The *Hemisphere* of our *sinnes* (not to be under the *Horizon*, cleane out of our sight) must ascend up, and we set them before us; and we testifie by these *foure* that follow, how we like our selves for committing of them.

I know, we would have the sentence end here, the other stripped off; have the matter betweene *our hearts* and *us*, that there wee may end it, within, and no more adoe: and there, we should doe well enough. But the *Prophet* tells us farther (or GOD Himselfe rather; for, *He* it is that here speaketh) that our *repentance* is to be incorporate into the *body*, no lesse than the *sinne* was. Her's hath been the *delight* of *sin*, and, *shee* to beare a part of the *penalty*: that the *heart within*, and *the body without* may both *turne*, since both have gone astray. It is a taxe, a tribute, it hath pleased GOD to lay upon our sinnes, and we must beare it.

I speake it for this. It is a World, what strange conceits there are abroad, touching this

this point. To the *animalis homo*, fleſh and bloud reveales a farre more eaſie way, not encombred with any of theſe. To *turne*, and yet not loſe a *meale* all the yeare long; and not ſhed a *teare*; and not *rent*, either *heart* or *garment*: and yet doe full well. And with this conceipt, they paſſe their lives; and with this they paſſe out of their lives; as it ſeemes, reſolved to put their ſoules in a venture, and to come to heaven after their owne faſhion, or not come there at all: Change *Ioel* into *Iael*; take a draught of *milke out of her bottle*, and *wrap them warme*, and *lay them downe*, and never riſe more. Iud. 3.4.17.

And (that which is worſe) they would not, by their good-will, have any other ſpoken of. For, this is a diſeaſe of our nature: Looke how much we are (of our ſelves) diſpoſed to doe, juſt ſo much, and no more, muſt be *preached* to us. For, more than we have a liking to performe, we cannot at any hand abide, ſhould be urged as needfull. But theſe conceipts muſt be left, or elſe we muſt tell IOEL, we can *turne to* GOD; without any of theſe, But, it is not IOEL; GOD it is, that ſpeaketh, who beſt knoweth, what *turning* it is, that pleaſeth him beſt: and whom we muſt needs leave to preſcribe the manner, how He would have us to *turne* unto Him.

To ſpeake after the manner of men, in very congruity, when after a long *averſion*, we are to *turne* and preſent our ſelues before GOD, there would be a forme ſet down, how to behave our ſelves, in what ſort to performe it. This is it; how for our *cheare*, our *countenance*, how for our *carriage* every way. Very duty will teach us, if we will not breake all the rules of *Decorum*, we ſhould doe it ſuitably to ſuch as have ſtood out in a long rebellion, and being in juſt diſgrace for it are to approach the higheſt MAIESTY upon earth. Now, would they (being to returne) make a *feaſt* the ſame day they are to doe it, with light *merry hearts*, with *cheerefull lookes*? and not rather, with *ſhame* in their *countenance*, *feare* in their *hearts*, *griefe* in their *eyes*? As they would, ſo let us. Still and ever remembring what the *Prophet* ſaith, *Magnus Rex* IEHOVAH, GOD *is* a more *High* and *mighty Prince* than any on earth: ſtands on His *State*, will not be thus *turned to*, thus ſlightly; with, or without, it skills not. But, we in our *turning*, to come before *Him*, all abaſhed and confounded in our ſelves; that, for a trifle, a matter of nothing, certaine *caracts* of *gaine*, a few *minutes* of *delight* (baſe creatures that we be) ſo and ſo often, *Sic & ſic faciendo*, by ſuch and ſuch ſins, have offended ſo *preſumptuouſly* againſt ſo *Glorious a* MAIESTY; ſo *deſperately* againſt ſo *Omnipotent a* POVVER; ſo *unkindely* againſt ſo *Sovereigne a* BOUNTY ſo gracious a GOD and ſo kind and loving a SAVIOUR.

To take them as they ſtand. *Faſting*: Which, were there nothing elſe but this, that the *Church* maketh this time of our *returne* a *time of faſt*, it ſhewes plainely, in her opinion, how neere theſe two are allyed, how well they ſort together. Which *Faſt*, the Church preſcribeth, not onely by way of *regiment* to keepe the *body low*, that it may be a leſſe mellow ſoile for the ſinnes of the fleſh, (for, this pertaineth to the former part) ſo to prevent ſinne to come; but awards it, as a *chaſtiſement* for ſinne already paſt. For, to be abridged, whether by others or by our ſelves, of that which otherwiſe we might freely uſe, hath in it the nature of a *puniſhment*. They be the words of the *Pſalme*, *I wept and chaſtned my ſelfe with faſting*: *Chaſtned* himſelfe; So, a *chaſtiſement* it is. With *Faſting*. Pſal. 69.10.

And thus preach we *Faſting*: [1] Neither as the *Phyſitians* enjoyne it in their *Aphoriſmes*, to digeſt ſome former *ſurfet*. [2] Nor, as the *Philoſophers* in their *Moralls*, to keepe the *ſenſe ſubtile*. [3] Nor, as the *States politike* in their *Proclamations*, to preſerve the *breed of Cattell*, or *increaſe of ſtrength* by Sea. But as the *holy prophets* of GOD, as *Ioel* ſtraight after, we doe *Sanctificare jejunium*, preſcribe it, and that to a *religious end*: Even to *chaſten* our ſelves for ſinne by this forbearance. So, no *Phyſicall*, *Philoſophicall*, *Politicall*; but a *Propheticall*, yea an *Evangelicall faſt*. For, if in very ſorrow, we are to *faſt*, when the *bridegrome is taken away*; Much more, when we our ſelves by our ſinnes committed, have been the cauſe of His *taking*, nay, of His very *driving* away from us. Verſe 15. Matt. 9. 15.

And must we then *fast*? Indeed we must, or get us a new *Epistle* for the day, and a
Mat.6.16. new *Gospell* too. For, as GOD here (in the *Epistle*) *commands* it; So CHRIST (in the *Gospell*) *presupposeth* it with His *Cum jejunatis*, taking it as granted, We will *fast*. That sure, *fast* we must, or else wipe out this *cum jejunio*, and that *Cum jejunatis*, and tell GOD and CHRIST they are not well advised; we have found out a way beyond them, to *turne* unto GOD without any *fasting* at all.

But, how *fast*? To relieve all we may: When we speake of *Fasting*, *Humanum dici-*
Rom.6.19. *mus propter infirmitatem vestram*; we intend not, mens *knees* should *grow weake with*
Psal.109.24. *fasting*. *Two* kinds of *fasting* we find in Scripture: 1 *David's*, who fasted, *tasting neither*
2 Sam. 3.35. *bread* nor ought else, till *the Sun was downe*: No meat at all: That is too hard. 2. What
Dan.10.3. say you to *Daniel's fast*? *He did eate and drinke*, but not *cibos desiderij*, no *meates of de-*
Matt.19.12. *light*, and (namely) eat no *flesh*. The *Church* (as an *indulgent mother*) *mitigates* all she may: Enjoynes not for *fast*, that of *David* (and yet, *qui potest capere capiat*, for all *that*:) She onely requires of us that other of *Daniel*, to forbeare *cibos desiderii* (and *flesh* is there expressely named) *Meates* and *drinkes provoking the appetite*, *full of nourishment*,
Rom.13.14. *kindling the bloud*: Content to sustaine Nature, and *not purvey for the flesh*, *to satisfie the lusts thereof*. And thus (by the grace of GOD) we may: if not *David's*, yet *Daniel's*. For, if *David's* we cannot, and *Daniel's* we list not, I know not what *fast* we will leave: for, a third I find not.

1 Tim. 5.23. And yet, even this also doth the *Church* release to such as are in *Timothe's case*; have *crebras infirmitates*. It is not the *decay* of *nature*, but the *chastisement* of *sinne* she seeketh. But, at this doore, all scape through: we are all *weake* and *crasie*, when we
Matt.16.22. would *repent*; but, *lusty* and *strong*, when to *commit sinne*. Our *Physitians* are easie to tell us, and we easie to beleeve any that will tell us, *Propitius esto tibi*, *favour your selfe*, for it is not for you.

Take heed, GOD *is not mocked*, who would haue *sinne chastened*. Who sees (I feare) the *pleasing* of our *appetite* is the true *cause*; the not *endangering our health* is but a *pretence*. And He will not have His Ordinance thus dallyed with, fast or loose. Said it must be, that *Ioel* here saith: *Turne to* GOD *with fasting*, or be ready to shew a good cause why: And to shew it to GOD. It is He (here) calls for it (the pen is but *Ioel's*:) He best knowes, what *turning* it is will serve our *turne*, will *turne* away *Ira ventura*, which *Quis poterit sustinere*, who is able to abide? And, take this with you: when
Verse 14. *fasting* and all is in, if it be, *Quis scit*, *si convertatur Deus*? If we leave, what we please out, then it will be *Quis scit*? indeed.

2 The next point (and GOD send us well to discharge it) is *Weeping*. Can we not
With *Weeping* be dispensed with that neither, but we must *weepe* too? Truly, even in this point, somewhat would be done too: Else *Ioel* will not be satisfied, but call on us still. There
Psal.56.8. is (saith the *Psalme*) a *flagon* provided by GOD of purpose for them: Therefore, some would come; some few droppes at least. Not, as the *Saints* of old: No; *humanum dicimus* here too. [a] *Iob's eyes powred forth teares to* GOD: [b] *David's* eye *gushed*
a Iob 16.20. *out with water*, Hee all to *wet his pillow*, with them: [c] *Mary Magdalen* wept
b Psal.119.136 enough to have made a *bath*. Wee urge not these. But if not *powre out*, not
c Luk.7.38. *gush forth*, *Nonne stillabit oculus noster* (saith *Ieremy*) shall not our eye afford a *droppe* or
Ier.13.17. twaine?

Stay a little, *turne* and looke backe upon our sinnes past: it may bee, if we could get our selves to doe it in kind, if set them before us and looke sadly, and not glance
Esa.38.15. over them apace: Thinke of them not once; but (as EZEKIA did) *recogitare*, thinke them over and over; consider the motives, the base motives; and weigh the
4 circumstances, the grievous circumstances; and tell over our many flittings, our often relapsing, our wretched continuing in them: It would set our sorrow in passion, it would bring downe some; Some would come: our bowels would turne, our repentings rowle together; and lament we would the death of our *soule*, as we doe otherwhile the death of a *friend*; and for the unkindnesse, we have shewed to GOD, as, for the unkindnesse we doe, that man sheweth us.

But,

But, this will aske time. It would not be posted through, as our manner is: we have done straight. It is not a busineſſe of a few minuts: It will aske Saint *Peter's* χωρίον, *retired place*, and Saint *Pauls* σχολάζειν, *vacant time*. It would aske a *Nazarites vow*, to doe it as it ſhould be done: Even a ſequeſtring our ſelves for a time, as they did: In other reſpects (I grant;) but, among others, for this alſo, even to performe to GOD, a *Votive repentance*. This (I wiſh) we would trie. But, we ſeeke no *place*; we allow no *time* for it. Our other affaires take up ſo much, as we can ſpare little or none for this; which, the time will come, when we ſhall thinke it the weightieſt affaire of all. 2 Pet. 2.9. 1 Cor. 7.5.

And yet it may be, when all is done, none will come though. For, who hath *teares* at command? Who can *weepe* when he liſts? I know it well, they be the *overflowings of ſorrow*; not of *every ſorrow*, but of the *ſenſuall parts*: and being an act of the *inferiour parts*, reaſon cannot command them at all times, they will not be had.

3 With *mourning*.

But, if they will not, the *Prophet* hath here put an ἀντικατηγόρημον in ſtead of it (for, ſo doe the *Fathers* all take it:) *Mourne*. If *weepe* we cannot, *mourne* we can: and *mourne* we muſt. *Et vos non luxiſtis* (ſaith the *Apoſtle*:) He ſaith not, *Et vos non fleviſtis*, and you have not *wept*; But, and *you have not mourned*; as if he ſhould ſay, that you ſhould have done at the leaſt. *Mourning* they call, the ſorrow which *reaſon* it ſelfe can yeeld. In *Schooles*, they terme it *Dolorem appretiativum*, valuing what ſhould be; rating what the *ſinnes* deſerve, though we have it not to lay downe: yet what they deſerve, we ſhould; and, that we can. *Theſe*, and *theſe* ſinnes I have committed, ſo *many*, ſo *heynous*, ſo *oft* iterate, ſo *long lyen* in: theſe deſerve to be bewailed even with teares of bloud. 1 Cor. 5.2.

2 This we can: and this too, *wiſh* with the Prophet (and ſo let us wiſh) *O that my head were full of water*, and *my eyes fountaines of teares*, to doe it as it ſhould be done! This we can. Ier. 9.1.

3 And *pray* we can, that He which *turneth* the *flint ſtone* into a *ſpringing well*, would vouchſafe us (even as dry as *flints*) *gratiam lachrymarum* (as the *Fathers* call it) ſome ſmall portion of that *grace* to that end. Though *weepe* we cannot, yet *wiſh* for it, and *pray* for it we can. Pſal. 114.8.

4 And *complaine* we can, and *bemone* our ſelves (as doth the *Prophet*) with a very little variation from him: *My leanneſſe, my leanneſſe* (ſaith he) *woe is me: My drineſſe, my drineſſe* (may each of us ſay) *woe is me. The tranſgreſſors have offended, the tranſgreſſors have grievouſly offended. Grievouſly offend* we can; *grievouſly lament* we cannot; My *drineſſe, my drineſſe*, woe is me. Nay, we need not vary, we may even let *leanneſſe* alone, his owne word. For, *dry* and *leane* both is our *ſorrow* (GOD wot) GOD helpe us, This *mourne* we can. Eſa. 24.16.

5 And laſtly, this we can: even humbly beſeech our mercifull GOD and *Father*, in default of ours, to accept of the *ſtrong crying* and *bitter teares*, *which in the dayes of His fleſh, His bleſſed* SONNE, *in great agony ſhed for us*: for us (I ſay) that ſhould, but are not able to doe the like for our ſelves: that what is wanting in ours, may be ſupplied from thence. Theſe (by the *grace* of GOD) we may doe, in diſcharge of this point. Theſe let us doe, and it will be accepted.

4 With *renting your hearts*.

And ſo now to the laſt: *Rent your hearts*; You ſee, firſt and laſt, to the *heart* we come. For indeed, a *meale* may be miſſed, a *teare* or two let fall, and the *heart* not *affected*, for all that. [a] *Eſau wept*; [b] *Ahab gave over his meat*; their *hearts* (both) *ſwelling* and *apoſtumate* ſtill. To ſhew, that though theſe be requiſite (all;) yet that the paſſion of the *heart* is *caput pœnitentiæ*: to the heart He commeth againe alwaies, to verifie, that, in both and in all, *quod cor non facit non fit*; if it be *not done with the heart*, *if the heart doe it not*, *nothing is done*. As in *converſion*, the *purpoſe of amendment* muſt proceed from the *heart*: So in our *contrition*, the *ſorrow*, the *anger*, for our *turning* away muſt pierce to the *heart*: Some *cardiaque paſſion* to be; the *heart* to ſuffer.

a Gen. 27. 38.
b 1 King. 21. 27.

And, what must it suffer? *Contrition*: It should even *conteri*, be *ground to powder*. *A contrite heart*, it should be: If not that, not *contritum*, yet *cor confractum*, a *broken heart*, broken in peeces, though not so small. If neither of these; yet with this qualifying here, *cor con-scissum*, with some *rent*, or *cleft*. *Solutio continui*, somewhat there is to be opened; Not onely that the *apostumate* matter may breathe forth, but much more (which is the proper of this part) that feeling the smart there, we may say, and say it with feeling, *Quòd malum, & amarum*, that an *evill thing* it is, and a *bitter*, to have *turned* away and forsaken the LORD. Some such thing is the *heart* to feele, or else nothing is done.

Psal. 51. 17.

Ier. 2. 19.

Now, this *renting* (if we marke it well) doth not so properly pertaine to the *passion* of *sorrow*: but rather to another; even, to that of *anger*. [a] *Their hearts rent for anger* (it is said *Acts* 7) And, it easily appeareth; For we use *violence* to that we *rend*. [b] *Ephraim's smiting his thigh*, [c] the *Publican* his *brest*: both, the acts of *anger*, rather than *heavinesse*. The *Apostle* puts into his repentance, *indignation* and *revenge*, no lesse than he doth *sorrow*.

[a] Act. 7. 54.
[b] Ier. 31. 19.
[c] Luk. 18. 13.

2 Cor. 7. 11.

To say truth, they are to goe together. *Sorrow*, if it have no power to *revenge*, growes to be but a heavy dull *passion*: But, if it have *power*, *indignation* and it go together. One cannot truly be said to be *grieved* with the thing done, but he must be *angry* with the *doer*, And we, if we be sory indeed for our sin, will be angry with the sinner. So was *Iob*: *Therefore I abhorre my selfe*, *My selfe* (saith he:) Not so much the *sinne*, which was done and past, and so uncapable of *anger*; as *my selfe*, for the *sin*. Which if it be *indignation* indeed in us (and not a gentle word) will seeke *revenge* some way or other: *Grind to powder*, *breake in peeces*, at least make a *rent*. *Contritio*, *Confractio*, *Conscissio*, *Compunctio*, Some what it will be.

Iob 42. 6.

But, when we returne to enquire, whether and which of these two acts hath in it the the very true essence of *Repentance*? In *conversion* I finde it not: Why? For, *after I converted*, *I repented* (saith *Ieremy*;) and *Nihil prius aut posterius seipso*, Nothing is after it selfe. *Conversion* then, is not it. And, when we seeke for it in this latter: First, in *Sorrow* it is not: Why? for *tristitia operatur pœnitentiam* (saith the *Apostle*) Marke that [*operatur*;] *workes* it, therefore is not it: For, *nihil sui causa*. It remaines then, of force, that it is in this now of *indignation*. So that now, (and not before) are we come to the *essence* of it indeed. And, set downe this: that ἀγανάκτησις, *indignation* is the *essentiall passion*; and ἐκδίκησις, *reveng* (or this *renting* here) the principall and most proper *act* of a true *turning unto* GOD.

Ier. 31. 19.

2 Cor. 7. 10.

Now, if you aske, how or which way we can come to make a *rent* in the *heart*, since no hand may touch it and we live? the meaning is not literall: but that, the *heart* by reflecting on it selfe, is able to make such an impression on it, as the *Prophet* may well call a *rent in the heart*. As first, even by good morall respects, wherewith the very heathen set themselves in passion against vice. That it is a *brutish thing*; So against the *nobleness of reason*: that a *shamefull*; So, against *publike honesty*: that, *ignominious*; So, against our *credit* and *good name*: That *pernitious*, as shutting us out of *heaven* (whither we would come) the greatest losse, and *pœna damni*; and pressing us downe to *hell* (which we faines would flie) the greatest torment, and *pœna sensus*: (For, even the heathen beleeved the *joyes* and *paines* of another world:) And yet we for all this, so evill advised as to commit it.

But, these are but κατ' ἄνθρωπον, drawne from man: the Christian man's is to be εἰς θεὸν his eye to GOD. Who, with great *indignation*, cannot but abhorre himselfe, for the manifold indignities offered to GOD thereby. To the *Law* of His *Iustice*, to the *aw* of His *Majesty*, the *reverend regard* of His *Presence*, the *dread* of His *Power*, the *Long-suffering* of His *Love*: That (being a creature of so vile and brittle consistence) he hath not sticked, for some lying vanity, some trifling pleasure or pelting profit, to offend so many wayes at once; all, odious in themselves and able to make a *rent* in any *heart*, that shall weigh them aright.

Sure, if we take the impression right, So GOD may *worke with us*, as these may *worke in us*, a *just indignation*: which, if once it be in fervor, what the hand can come

to,

to, it will ſmite; and would the *heart* alſo, if it could reach it. And, if it be in kind, it will award the body to *faſt*, and the mind to ſpend ſome time, in theſe meditations. And, this is the Act of *renting* (as the *Prophet*;) of *revenge* (as the *Apoſtle*:) And, theſe two, betweene them both, in *Ioel* and in *Paul*, make up the full power and *conſummatum eſt* of our *Converſion* and *Contrition* both.

It remaines, that we ſet not the *Church* to teach us that, which we never meane to learne: but, that we intend and endevour to doe, as we have been taught.

III. The *Time*, *Now therefore*

And, to doe it *now*. For (as in a *circle*) I returne to the firſt word [*Now*] which giveth us our *time*, when we ſhould enter our firſt *degree*: *Now therefore*. And, when all is done, we ſhall have ſomewhat to doe, to bring this to a *Nunc*, to a *time preſent*. But beſides that, now at this *time*, it is the *time* that all things *turne*; *Now*, is the onely ſure part of our *time*. That which is *paſt*, is *come* and *gone*. That which is *to come*, may peradventure *never come*. Till to morow, till this Evening, till an houre hence, we have no aſſurance. *Now therefore*. Or, if not *now*, as neere *now*, with as little diſtance from it, as may be; If not this *day*, this *time* now enſuing.

For, though no time bee amiſſe, to *turne* in; yet ſeeing many times goe over our heads, and ſtill we cannot find a time to doe it in, the *Church* (as I ſaid) willing to reduce the diffuſedneſſe of our *repentance* at large, to the certainty of ſome one *ſet time*, hath placed this [*now*] upon the time now begun, and commends it to us for the time of our *turning to* GOD.

And we, by a kinde of forme which we performe, by the altering of our *diet* to a leſſe *deſirefull*, by oftner reſort hither to Sermons, than at other times (every weeke twice;) theſe make, as if we did agree; ſeeme in a manner to promiſe, as if we would performe ſomewhat *now*, that we have not all the yeare before.

Sure, the *Chriſtian Church* ever looked otherwiſe, had another manner face: going in the ſtreet, you ſhould have ſeen by mens countenances, what time of the yeare it was: more grave, more compoſed, than at other times.

Performe it then: And when our *turne* is done, GOD ſhall begin His, *Et pœnitentiam ſuam gratificabitur noſtræ*, *Our repentance ſhall beget His*. If we *turne* from the evill we have done, He will *turne* from us the *evill* that ſhould have been done to us. Where there was *Commination* read, with many *curſes*; He ſhall *turne* them away, and in ſtead of them, ſhall leave a *bleſſing* behind *Him*. We ſhall *turne* His very ſtile, which at firſt was, *ad Me*, and in the end is, *ad Dominum Deum veſtrum*: and ſo make a change in *Him*.

*In nullo detrimentum patiemini* (ſaith the *Apoſtle*) we ſhall be no loſers by it. A leſſe ſorrow ſhall turne away a greater, by a great deale. Weigh the endleſſe ſorrow we ſhall eſcape by it, it admits no compariſon. The *Contriſtation* is but ὥρας πρὸς ὥραν (ſaith he) for *an houre*; the *Conſolation* is, for *ever* and *ever*. 2 Cor. 7. 9. 2 Cor. 7. 8.

To this *lugentes* there belongeth a *Beati*, *Bleſſed they that thus mourne*. To this *hunger* and *thirſt*, a *ſaturabimini*. It is ſo ſet by the *Church* (the time of it) that our *Lent* ſhall end with an *Eaſter*, the higheſt and moſt ſolemne Feaſt in the yeare; the memory of CHRIST'S *riſing*, and the pledge of our *bleſſed and joyfull Reſurrection*. Mat. 5. 4, 5.

To which, &c.

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A SER

# A SERMON PREACHED BEFORE KING *IAMES*, AT VVHITE-HALL, *On the* XIIII. *of* February, *A.D.* MDCXXI. *being* ASH-WEDNESDAY.

MATTH. Chap. VI. Ver. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; Exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem ſuam.

* Or *be not like ſowre hypocrites.*

*Moreover, when you faſt,* look not ſowre as the hypocrites; for they diſfigure their faces, that they might ſeeme unto men to faſt: Verily I ſay unto you that they have their reward.*

Ioel. 2. 12.

THE *Leſſons*, which this day have beene, and yearely, as upon this day, are read in our eares, doe all ſpeake to us of *Faſting*. The *Leſſon* of the *Old Teſtament*: *Turne to me with faſting*. The *Leſſon* of the *New*, as you have heard: *When you faſt, &c.* All, either (as the *Epiſtle*) telling us, what wee ſhould doe (*Faſt:*) Or (as the *Goſpell*) taking it for granted, that *we will faſt*, and teaching us, *how to faſt*, ſo as wee may receive a reward for it at GOD's hands.

These being the *Leſſons*, this the tenor of them; by them there is intimation given us, that the matter of theſe *Leſſons*, that a *Faſt* is at hand: that, this *When* is *now*. How in our practice it will fall out I know not; but certainly, in the Churches meaning, *now*. Who would not (we may be ſure) looke out an *Epiſtle* for us beginning with *Turne to me*, *Cum jejunio*, with *faſting*; and a *Goſpell* beginning with *Cum jejunatis*, *When ye faſt, &c.* but when She preſumeth, we meane to *faſt*, to diſpoſe our ſelve

ſelves that way. It were all out of ſeaſon to ſeeke and ſelect Scriptures, what to avoyd, how to behave our ſelves in our *faſting*, if we meane no ſuch matter; if it ſhall be with us, as *yeſterday* and the *day* before it was, and no otherwiſe.

This being the *Churches* intent; this, *her Time*; and this *her Text*; What She commends to us, we commend to you, that you would take notice of it, and prepare your ſelves, for it accordingly: that the *Epiſtle* be not ſent, and the *Goſpell* brought you, and both, in vaine.

The *Church* thus reaching it forth, I tooke this Text: And I tooke it rather (if it might be) to ſtoppe the mouthes of them that maligne it; at leaſt to remove from it the ſlander of any untrue imputation. They preach it, they print it, and (no remedy) ſo they will have it, that the *Locuſts* (*Apoc.* 9.) muſt needs meane us here. Why? *The Locuſt* is all *belly*, and we all for the *belly*; *hoſtes jejuniorum*, the *profeſt enemies* of *faſting* and of all abſtinence. That we (the Preachers) entertaine you with nothing but with diſcourſe about the *myſtery of godlineſſe*: but never with exhortation to the *exerciſe* of it. That, you (the Hearers) fall ſadde, and (as the *hypocrites* here in the Text) looke *ſower*, not at the *act*, but at the very *name* and mention of *faſting*, at the reading of a Text that tends but that way, as it might be, of this, now.

Sure, for *Faſting*, how we practiſe it, every one is to anſwer for himſelfe: But, that we preach it, I take, this day, you all to witneſſe. *Ioel* ſhall beare record with his *Cum jejunio*; And now CHRIST, with his *Cum jejunatis*, that we call for it. If it come not, it is not our fault, it is not for want of calling for. We ſpeake to a thing that hath no eares; but, we ſpeake though: *Liberamus animas noſtras*, we deliver our owne ſoules, and we deliver our *Church* from that falſe ſlander of theirs. Ezek. 3.19.

*The Summe.*

To follow then, whither the Scripture leads us, we are to underſtand, that as the *Morall Law* of GOD (in the Chapter before;) and as *Almes* and *Prayers* (in this *Chapter.*) going through the *Phariſe's* hands, had gathered much droſſe; So had the exerciſe of *faſting*, likewiſe. It is the manner of the world, and ſo it is of the *Prince of the world*, to *ſophiſticate* ever the beſt things with *hypocriſie*, with *ſuperſtition*, with a thouſand devices more. Our SAVIOUR then, as He had done to the other of the *Law*, to *Almes* and *Prayer*; So, here now He coms to *faſting*: and coms *with his fan in his hand*, to doe to it, as He had done to them before: to ſever the *precious from the vile*; the *corne* in his *floore*, from the *chaffe*. *Cum jejunatis*, is his *floore*; *nolite*, his *fan*; *hypocriſie*, the *chaffe* to be blowen away. Cha. 3. ver. 12.

His purpoſe is, He would have all ſtand and continue in force; as the *Law* it ſelfe, ſo the *lawfull* and *laudable practice* of *almes*, *prayer*, and *faſting*, all three. And it is, as if He ſhould ſay: That you give *almes*, *pray* and *faſt*, I like it well: doe ſo ſtill. Onely, take this *Caveat* from me, *When ye faſt, beware of the ſower leaven of hypocriſie in your lookes*, and of the love of *videamini ab hominibus*, to be ſeen of men, in your hearts, and all is well: *Faſt* on and ſpare not. To GOD it is, you *faſt*; and GOD *your heavenly Father ſhall ſee it in ſecret, and ſhall reward you for it openly.* Luk. 12. 1. Ver. 5.

*The Diviſion.*

The parts ariſe of their owne accord; and, at the firſt view, give forth themſelves, *two.* 1 For *faſting*, one: 2 Againſt *hypocriſie*, the other. As it were a *blaſt* of the trumpet of *Sion*, to the former: A *retreit*, from the latter. *Cum jejunatis* is ſet downe, to be kept: *Nolite eſſe ſicut* is fanned away, to be left; the *leaven of the Phariſes* (which is *hypocriſie*) is caſt out.

In the former, we are to doe two things, to ſettle the duty in both words, 1. *In jejunatis* (firſt) *faſting* it ſelfe: 2. After, in *Cum*, the *time* when. I. II.

In the latter, two things more: 1. The *act* of ſeparation and caſting out the *old leven*, firſt. 2. And then the *danger*, if we doe it not. The *Separation: that we be not like the hypocrites*, or, not *like ſower hypocrites*. *Not like* them in two things. 1 Not in making it our *labour* to *compoſe* our outſide or countenance. 2 Not, in making it our *end*, *Vt videamini, to be ſeene of men.* I.

But,

But, what if we doe? Then followeth the *punishment*: *You have received your reward.* A *gentle punishment* (one would thinke) to *receive* a *reward*: but a *Punishment*, and a *grievous* one, when we shall weigh, how silly a thing it is, they *receive*, *Men's breath*: and how great a one they lose by it, GOD's *reward.*

Thus stand the parts. Of which, the former (I feare) will take up this time, *Cum jejunatis* onely, and no more.

L *Jejunatis*, The duty of *fasting.*

*CVm jejunatis.* Two questions there be: [1] One, about *jejunatis*; whether we will *fast* at all: [2] The other, about *Cum*, *When* we will doe it. Best get us a *fast* first; and get us a *time*, after. If the thing, if *fasting* it selfe be loose, the time will be to seeke: GOD knowes, *when.* The first thing then we are to doe, is to possesse mens minds with a true conceit touching it. Men seeme but faintly perswaded of it, as it were no needfull part of a Christian mans duty. *When yee fast*: yea *when we fast*: What make you of this? This leaves us to our selves: *When*, is no *precept*, to

2 *Commanded.* enjoyne it. Take it right: Here is *Cum jejunio*, in the *Epistle*: *Cum jejunatis*, in the

Ioel.2.15. *Gospell.* The *Precept* is in *Ioel*, *Turne to Me with fasting*: And (within a verse after) *Sanctifie Me a fast*: That, is a Precept (I am sure.) Here, it stands thus: What *Ioel imposeth*, CHRIST *supposeth*; implies the thing out of the *Prophet*, and supplieth the manner *how*, from himselfe.

1 *By the Lawe.* Esa. 8.20. But, if we stand upon a *Precept*, we may goe higher than *Ioel*: Even *ad Legem* (saith *Esay*) Goe to the *Law* it selfe, and there is *one.* Nay, there are more than *one.*

Num.29.7. *One, for a standing fast* every yeare, enjoyned with a severe paine: he that *fasted it not*

30.2.13. was to be cut *off from the people of* GOD (*Numb.* 29.) *One*, for a *voluntary fast* (*Num.* 30.) For, whatsoever is *votive*, is *voluntary* of it selfe, but who so tooke it on him by

a Levit.16.29. *vow*, was bound to performe it. *One* for (both) *Integrale*, an entire *fast* from all, upon

b Num.6.3.4. the *Kipparim day* ([a] *Levitic.*16.) And *another for Portionale*, *Iejunium*, the *Nazarites fast*,

c Exod.24.18. 24.18. from some and not from other ([b] *Numb.*6.) [c] The *Law* will be for it: The *Law* it selfe was given at a *fast* to *Moses*, *a fast of forty dayes.*

1 *By the Prophets.* The *Prophets* are for it too: Vnder them, and by their direction, to the *standing fasts*

d Est.4.16. in the *Law*, you have *five* more added. *One*, in [d] *Ester*: *foure* in [e] *Zacharie*: all en-

e Zac.7.5. 8.19, &c joyned.

Amo.8.11. If went then, as now it does; The common sort (by their good wills) would neither have *holy day* nor *fasting day.* In *Amos* they complaine of the *Sabboth*, *Quando transibit? When will it be over?* They thought it as long as any *two dayes*, that they

Zac.7.3. might be at *vendamus merces*, opening their shops and selling their wares. In *Zacharie*, they shrugge at their *fasts*, *What* and *must we fast still*: *Yet more fasting?* have we not *fasted* enough, and have done it thus and thus long? A signe, they would have been ridde of their *fasting.* Willingly, had the *shambles* open, as well as the *shops.* But it would not be, they could not obtaine it: The *Prophet* held them to it, and would not release them.

3 *By* CHRIST *himselfe.* But, this is *Old Testament*: When the *New* came, what then? I had rather you heard Saint *Augustine* than my selfe: *Ego* (saith he) *animo revolvens, &c. I going over in my mind, the writings of the Evangelists and Apostles in the New Testament* [*video jejunium esse præceptum,*] *see fasting is commanded*, there is a *precept* for *fasting.* So,

Mark.2.20. *fasting* is in *precept* there, if we will trust Saint *Augustine's* eyes. And we may: He that (in this place) saith [*Cum jejunatis*] when ye *fast*: saith, in another, *Tum jejunabunt*, Then they shall *fast*: and that amounts to a *Precept* (I trow.)

Here you see *Cum jejunatis* a part of the *Gospell*, a *head in* CHRIST's first and most famous *sermon*, His *sermon* in the mount.

So that, if there should be a *meeting* about it (such as happened in the *holy mount at the transfiguration of* CHRIST) of *Moses* for the *Law*, *Elias* for the *Prophets*, CHRIST for the *Gospell*, famous all three for their *fasts*, and for one kind of *fast*, all (the *fast* we now

now begin) all would be for it: at no time to be left, but, in all three *estates* to be retained; to have the force of a precept in all.

But *lawes* and their *precepts* doe often sleepe and grow into disuse. How is *jejunatis* for practice? Hath it beene used, and when hath it? The *fast* of [a] *Ai*, under *Iosua*; [b] At *Gibea*, under the *Iudges*; At [c] *Mizpa*, under *Samuel*; [d] At *Hebron*, under *David*; [e] Of *Ieremie*, before the *Captivity*; [f] Of *Daniel*, under it; Of [g] *Zachary*, after it; [h] At *Ieruſalem*, of the *Iews*, at the *preaching* of *Ioel*; [i] At *Ninive*, of the *Gentiles*, at the *preaching* of *Ionas*: All of these shew *when*, and that it was no stranger with Gods people, so long as the *Law* and *Prophets* were in force.

And what was it, when the *Gospell* came in? At [k] *Antioch* (where the *Disciples were first called Christians*) we finde them at their *fast*: the *Prophets* of the *New Testament* there, as well as the *Prophets* of the *Old*. Our *Saviour* said to them, [l] *When Hee was gone they should fast*. So they did. St. *Paul* for one; [m] he did it *oft* (2 *Cor*. 11.) And for the rest they approved themselves CHRISTS *Ministers* (*inter alia*, by this proofe for one) [n] *by their fasting* (2 *Cor*. 6.) And, what themselves did they advised others to doe; even to [o] σχολάζειν, to make them a vacant time to fast in. So that, where the *Church* for this day (otherwise than her custome is, on other *dayes*) hath sorted us an *Epistle* out of the *Old Testament*, and a *Gospell* out of the *New* (both use to be out of the *New*.) *Shee* did it for this end, to shew, that *fasting* hath the wings of both *Cherubins* to cover it: both *Testaments*, *Old* and *New*; *Ioel*, for the one; *Christ*, for the other. So at all hands to commend it to us.

Sure, in the *prime* of *Christianitie*, it cannot be denied, it was in high esteeme (*fasting*) in frequent practice, of admirable performance. Which of the *Fathers* have not *Homilies* yet extant in the praise of it? What Story of their lives, but reports strange things of them, in this kinde? That, either we must cancell all *Antiquity*, or we must acknowledge the constant use and observation of it in the *Church of Christ*: That *Christ* said not here [*Cum jejunatis*] for nothing. They that were under *Grace*, went far beyond them under the *Law*, in their *Cum*, and in their *jejunatis*, both.

*b* And practised.
*1 Vnder the Law.*
*a* Ios. 7. 6.
*b* Iud. 20. 26.
*c* 2 Sam. 3. 35.
*d* 36.
*e* Ierem. 36 9.
*f* Dan. 1. 8 10. 3
*g* Zach. 7 5.
*h* Ioel. 1. 14.
*i* Ion. 3. 5.
*2 Vnder the Gospell*
*k* Act. 13. 2, 3.
*l* Mar. 2. 10.
*m* 2 Cor. 11 27.
*n* 2 Cor. 6 5.
*o* 1 Cor. 7. 5.

*Precept* then, or *Practice* it wanted not. Neither did they want a *ground*. It was then holden (and so may yet, for ought that I know) that, when we *fast*, we exercise the *act* of *more vertues than one*. First, an *act* of that branch of the vertue of *Temperance* that consists (not in the *moderate using*, but) in *abstaining wholly*. *Abstinence* is a vertue. Sure I am, the *primordiale peccatum*, the *primordiall sin* was * *not abstaining*. Secondly, an *act* or fruit of *repentance*: there is *pœna in pœnitentia*, in the very body of the word; something *penall* in *penitence*. And of that *penall* part is *fasting*: And so an *act* of *Iustice corrective*, reduced to St. *Pauls* * *vindicta*, or his * *Castigo corpus meum*. Thirdly An *act* of *humiliation*, to humble the soule which is both the first and the most usuall terme for *fasting*, in the *Law* and *Prophets*. For sure, *keepe the bodie up*, you shall but evill, you shall have much adoe to bring or keep the *soule downe*, to *humble* it. Fourthly, *They that are* CHRISTS (saith the *Apostle*) *have and doe crucifie the flesh with the lusts of it*. *Fasting*, is one of *the nailes of the Crosse*, to which the *flesh* is fastened, that it rise not, lust not *against the spirit*: At least, *fasting*, *we fulfill not the lusts of the flesh*. Fifthly, Nay, they goe further, and out of *Ioel's Sanctificate jejunium*, and out of *Luke* 2.37. Where the good old *Widow* is said to have *served* GOD (and the word is λατρεύω) by *fasting* and *prayer* (not by *prayer* onely, but by *fasting* and *prayer*) they have not doubted, but that there is *Sanctitie* in it, nor to entitle it *an act of the service of* GOD: that we *serve* GOD by it. Sixthly, And serve Him with the *chiefe service* of all; even of *Sacrifice*. For sure, they are all of one assay (these three) *Almes*, *Prayer*, and *Fasting*. If the other *two*, if *Almes* bee a *Sacrifice* ([a] *with such Sacrifices* GOD *is pleased*;) If Prayer be one (one, and therefore called [b] *the calves of our lips*;) no reason, to deny *Fasting* to be one too. If [c] *a troubled spirit* be *a Sacrifice to* God, why not a *troubled body* likewise? (And it troubles us to *fast*, that is too plaine:)

The ground of it.

1

* Gen. 3 6.

2

* 2 Cor. 7. 11.
* 1 Cor. 9. 27.

3

4

Gal. 5. 24.

5

6

*a* Heb. 13. 16.
*b* Hos. 14. 2.
*c* Psal. 51. 17.

d Rom. 12. 1. Since we are to d *offer our bodies* as well as our *ſoules*, both a *Sacrifice to God*: As our *ſoule* by *devotion*, So our *body* by *mortification*. And theſe *three*, to offer to *God our* 1 *ſoule* by *prayer*, 2 our *body* by *abſtinence*, 3 our *goods* by *almes-deeds*, hath beene ever counted *tergemina hoſtia*, the *triple* or *threefold Chriſtian Holocauſt* or whole *burnt offering*. Seventhlie, and laſt, the *exerciſe* of it, by enuring our ſelves to this part of *true Chriſtian Diſcipline*, ſerves to enable us to have *ventrem moratum*, the *maſtery of our belly* againſt need be: The *Fathers* call it ἄσκησις and thoſe that uſed it ἀσκήτας. St. *Paul* gave it the word firſt (*Act.* 24. 16.) and ſaith, he tooke it himſelfe, (1 *Cor.* 9. 27.)

Vſe is much; for, if before we need, we be not uſed in ſome ſort, at times, to abridge our ſelves, but ſtill fill and *farce* our bodies, weekes, moneths, yeares together; *habituate* our ſelves in it; what need ſoever there ſhould be, what occaſion though never ſo preſſing (ſuppoſe GOD ſhould call us to *faſt*, as *Eſay* 22. 12. Say, the *dayes* ſhould come, of the *loſſe* of the *Bridegroome*) we ſhould not be able for our lives, to breake our ſelves of that, which all our lives long we have beene accuſtomed unto. But, as it is ſaid of *Dionyſius* lying at a ſiege and forced to keepe *order*, he *fell ſicke* becauſe he kept *order* and *ſurfeited not ſtill* (that, having beene the corrupt cuſtome of his former life) So ſhould we. Or, for lacke of it, grow as *impatient* as *Eſau*, rather than loſe our *broth*, ſell our *birth-right*. Or, as they in *Numb.* 11. 5. not part with our *fleſh-pots* to die for it, but fit by them, and die by them, and ſo with them alſo be buried *in the graves of luſt*.

Chap. 9. 14. Gen. 25. 30.

The want of which enuring, you ſee what it hath brought us to. We are ſo evill able to *doe* it, as we are ſcarce able to heare of it. Our *Saviour*, when He ſpeakes of *faſting*, points at this: Having beene ſo long at our *old wine*, we cannot away, nor reliſh *new*. We ſee the experience, in our preaching it. Our *bottles* are ſo uſed to the *old*, that they *leake* with the *new*; as faſt as we powre it in, it runs out againe. We muſt provide us new *veſſels*: Elſe, all we ſpeake of this theme, will be ſpoken into the aire. But, I forget my ſelfe.

Chap. 9. 17.

1 To come to the Text: *Cum jejunatis*, *When ye faſt*: To worke out of it a little. I ſay firſt, this very *when* ſhewes CHRIST'S *liking* of it; that there is a *time allowed*. Elſe would He allow it no *Cum*, no *When*, no *time* at all. For, *videte ne quando*, not a *moment* for *ryot*, or for any thing, GOD hath not required. And, if for no *idle word*, for no *idle act* (we may be ſure) is there any *Cum* allowed.

Luk. 21. 34.

2 Againe, *When ye faſt*: *This when*, is a preſuppoſing at leaſt: and *qui ſupponit*, *ponit*. For, can any man phanſie, that *Chriſt* would preſuppoſe ought that were not required of us by *God*? to be asked by the *Prophet* (or rather by *God* Himſelfe, *Quis iſta quæſivit de manibus veſtris*? Who ever required of you to doe any ſuch thing?

Eſay 1. 12.

3 Nay, His manner of the delivery, thus breaking into it with a *Cum autem*, *But when you faſt* (as *faſt* you will, I make no doubt;) here, *But when*, is *plaine poſitive*: Nay, it is of the nature of a *Poſtulatum*; takes it as *granted*, layes it for a ground. This (ſay I) is a *precept*, and more than a *precept*; more *binding*. Ever more *forcible* is that which is *preſumed*, than that which is *enjoyned*. One, we are confident, will be yeelded to ſtraight; needs no injunction. The other, we muſt uſe our authoritie, and well if we ſo get it.

4 The very things he conſorts it with (to wit) *Almes* and *Prayer* (for, them and this He *marſhals* in one and the ſame rank, cares for them all alike, *rewards* them all alike:) and they (I truſt) are in *precept*: Yet, they are no otherwiſe but *preſuppoſed*, even as this is, *When ye give Almes*, *When ye Pray*.

5 Then, the paines He takes with it, to *fanne* it, to *purge the old leven* from it, to *rectifie* and *reduce* it to the *right manner and end*: He would never have taken theſe paines, but that he held it worth His paines; but that He would have us uſe it, and uſe it not ſeldome. For, things ſeldome to happen the *Law* takes no order for.

6 The parties to whom He ſpeakes this; *they be his Diſciples*. Whereby it will fall out to be, not a *dutie* only, but a *Chriſtian dutie*; becauſe they were *Chriſtians*, the *firſt Chriſtians* of all, to whom this *Cum jejunatis* here is ſpoken. It is for them too; *they* are not exempted from it.

Nay,

Nay, He likes it ſo well, as he goes about to prepare even *hypocrites*, and to frame them fit for it. A ſigne, it was not their double *faſt*, but their *double face* (that is) their *diſſembling* firſt, and then their *diſdaine* of other, He found fault with. 7

And (to conclude) the double *promiſe* He annexeth: Firſt, to anſwer their complaint (*Eſay* 58.3.) *Why doe we faſt and thou ſeeſt it not, puniſh our ſelves and thou regardeſt it not?* That they ſhall neuer need to feare, their *faſting* ſhall be begged for *concealed*; though it were never ſo ſecret done, though not a man on earth ſee them, He from *heaven* will caſt His eye on them and regard them. 8

And ſecond, as He ſhall not want an eye to ſee, ſo neither ſhall He a *hand* to *reward* them for it: They ſhall not *faſt* for nothing. *His heavenly Father that ſees them in ſecret, ſhall reward them openly*: the upſhot of all. 9

All theſe, 1 The *manner*, He *delivers it in*, 2 The *Parties*, He *delivers it to*, 3 The *things*, he matches it with, 4 The *honour*, He doth it, 5 The *Care*, He ſhewes of it, 6 That He frames his *Diſciples*, 7 That He frames even *hypocrites* for it, 8, 9 The double *promiſe*, he aſſureth upon it: All theſe are as ſo many paſſings thorow the furnace. Would He do all this and not hold it a *dutie* required by *God*, and *acceptable to Him?* Have we a *Precept*, a *Practice*, a *Promiſe*; a flat precept, conſtant Practice, and an ample *Promiſe*, and doubt we yet whether we ſhould doe it or no? No ſure. As long as theſe words ſhall ſtand in S. *Matthew*, *Iejunatis* muſt ſtand, and have a *Cum*, a *time when* allowed for it. And now to that *Cum* let us come.

## II.

Cum, *The time for faſting.*

* Eccleſ. 3.1.

Allowing *jejunatis*, the thing, we cannot but allow it a *time, when*. For,* there is *a time when*, for *every thing under the Sun*. Only, *when* that *when* ſhall be, we ſhall not ſo eaſily agree. We would faine have our *faſt, looſe*; be *left* to our ſelves for the *time*: This *when* to be, *when* our ſelves pleaſe. And, *when* will it be? Indeed, the practice of the world would make one thinke, this *when* to be without a *then*; a *time* (as they ſay) *in nubibus*. A *caſe* but put; *When* (that is) *when we liſt*, and if we *liſt*, and not elſe. As if CHRIST had ſaid; If ever you doe, if at any *time* you feele your ſelfe diſpoſed, *then* to obſerve this caution. Otherwiſe, left to our owne liberty, *when that ſhall be*, and *whether it ſhall be, or no*.

If this ſhould be ſo, I have hit upon a very happy Text. For, if this bee all; It is no ſooner ſaid than done; done every where all this Land over. Nay, we may ſay with the *Young-man* in the *Goſpell*, *All this have we done from our youth up*. For, *when we faſt*, we *looke not ſowre*, we *disfigure* not our *faces*, we *never ſeek to be ſeene of men*. I ſay, *when we faſt*: for, the truth is, we *faſt* not at all: But *when we faſt*, all this is kept. That if this ſhould be the meaning, we have done, before we begin. Luke.18.21.

To *deſtroy* a Text, is not ſo evill, as to make a Text *deſtroy* it ſelfe; which, by this ſenſe, will come to paſſe. But, if this *ſenſe* be *ſenſeleſſe*, this *gloſſe* (as a *viper*) eats out the *bowels* of the *Text*. We muſt then reſolve, this is no caſe put; it is a ground laid. No *Hypotheticall faſt, If you ſhall*; but *Categoricall, When you doe*. For, except it be, all that followes is to no purpoſe. To what purpoſe is it, to direct what *not to doe*, what *to doe* is our *faſt*, if we never meane to *faſt*? for CHRIST to ſet us downe inſtructions how to carry our ſelves, in that, we never meane to goe about? Plaine dealing were, to tell Him, we will uſe His counſell in ſome other matter: as for *faſting*, we finde our ſelves no wayes diſpoſed to it. But, by the grace of GOD, we are not ſo far gone yet. We ſee, His will is, we ſhould doe it; and take a time to doe it wee will, and *when* is that? *When ye faſt?* when *faſt ye?* A *time* (we ſaid) there is, if *for all things under the Sun*, then for *that*.

Let us ſpeake but after the manner of men, goe to it but *naturâ tenus* (as ſaith *Tertullian*) and Nature it ſelfe will teach us *when*. Marke but *when* Nature will yeeld to it; *when* and in *what caſe*, the *naturall man* will *faſt*, without eye to *God*, or *Chriſt*, or *Religion* at all. So ſhall we be within the *Apoſtle's*, *Doth not nature it ſelfe teach you?* 1 Cor.11.14

1 *Natures* time.

1 When *in* feare.

The time of *feare*, is a *time* of *faſting* with the naturall man, *Nec eſt cibi tempus in periculo*

*periculo*, for in time of danger men have no minde of meat. They in the *ship* with St. *Paul*, when they looked every houre to be caſt away (the tempeſt was ſuch, there was
Act. 27. 21. 33. (ſaith St. *Luke*) πολλὴ ἀτιτία, no *ſpending* of *victuals*, all that while. Will we naturally *faſt* for *feare* of the *wracke* of our *ſhip*, and not be afraid as much of the *wracke* of our *ſoules* by ſin, and *faſt* for that? Doth not Nature teach us this? There is one *when*.

2 When *in griefe*. When the naturall man is in any inward griefe of heart, it will take away his ſtomacke, he will *faſt*; *Semper mœroris ſequela jejunium, ut lætitiæ acceſſio ſagina* (ſaith *Tertullian*) *faſting* followeth *mourning*, as *feaſting* doth *mirth*. The [a] *time of mourning*
a Eccleſ. 3. 4. b Ioel 2. 12. is one of *Salomons* times: Why that is our time of *faſting*. [b] *Faſting and mourning*, *Ioel* joynes them both. The *afflicted ſoule*, in his *prayer* (*Pſal.* 102. 4.) *My heart was ſmitten with heavineſſe*, how then? *So that I forgat to eat my bread*. Our *Saviour Chriſt* ſhewes it beſt: He was asked, *Why faſt not your Diſciples?* He anſwers not, how can
* Chap. 9. 14. &c. they *faſt*? (as He ſhould, for that was their queſtion:) but, how * *can they mourne, while the bridegroome is with them?* As much to ſay as, if they could *mourne*, they
c 1 Sam. 1. 10. 15. would not faile but *faſt* certainly. So (we ſee) did *Anna*, [c] *Flebat, & non capiebat cibos*.
d 2 Sam. 1. 12. 25. So (we ſee) did [d] *David*, for the death of *Ionathan*: and againe when his *childe* lay a dying; *mourned* and *faſted* for both. Vpon *ſorrow* for the death of a *friend*, or a *childe*, can we *faſt* then, *dictante naturâ*; and can we not doe as much for our ſins, the death of our *ſoules*? Doth not Nature teach us that? Nor, for the *death* of CHRIST neither, which our *ſins* were the *cauſe* of? There is another, a ſecond *when*.

3 When in *Anger*. Thirdly, *Anger* him throughly, the *naturall* will to his *faſt*: * *Ahab*, for *curſt heart* that he could not have his will, *Naboth* would not let him have his *Vineyard*: to *bed* he goes, and *no meat* would downe with him. Could he, out of his pure naturalls, for
* 1 King. 21. 4. *curſt heart*, leave his meat and *faſt*, and cannot we doe the like for *juſt indignation* at our ſelves; for *provoking* Gods *anger*, with the curſed *thoughts* of our *heart*, and *words* of our *mouth*, and *deeds* of our whole body? cannot we be got to it? Will not Nature teach us, this? A third *when*.

4 When in a *onging Deſire*. Fourthly, The naturall man, when he is in the *fervor* of his *deſire* (if it be an *earneſt deſire*) he will purſue that he deſires ſo hard, as he will forget his *meat* quite. Not
1 Sam. 14. 24. a man ſo hardy as to *eat any thing till Sun ſet*, ſaith *Saul*, when he had his enemies in chaſe: Such was his deſire of *victory*.

What ſpeake we of *victory*? we ſee, *Eſau* ſo eager in following his *ſport*, that he came home at night ſo faint, and he paid deare for his *Supper*; yet felt it not all day, while he was hot on his game.

Did we hunger and thirſt for the recovery of GODS favour (as did *Saul* for his *victory*, or *Eſau* for his *ſport*) we would not think it much to *faſt* as they did. Will not Nature teach us this neither? A *fourth when*. Put the naturall man into any of theſe paſſions kindly, you ſhall need proclaime no *faſt* for him, he will doe it of himſelfe.

Now mark theſe foure well: [1] *Feare*, [2] *Sorrow*, [3] *Anger*, and [4] *Deſire*, and look into 2 *Cor.* 7. 11. if they be not there made (as it were) the *foure elements* of *repentance*, the *conſtitutive cauſes* of it. [1] *Feare*, the *middle* point, the *center* of it. [2] *Sorrow*, that workes it. And if *ſory* for *ſin*, then of *neceſſity*. [3] *Angry* with the *ſinner* (that is our ſelves) for committing it. It is there called *indignation*, and no *ſleight* one, but proceeding *ad vindictam*, to be wreaked on our ſelves for it. [4] And *Deſire* is there too, and *Zeale joyned* with it to give it an *edge*. Theſe *foure*, the proper paſſions all of *repentance*, and theſe foure carry every one (as we ſay) his *faſt on his backe*. Much more, where they all meet, as, in true earneſt *repentance*, they all ſhould.

It is ſure, *God* planted theſe paſſions in our nature, to be beſtowed chiefly upon their *chiefe objects*. And their *chiefe objects* are: [1] Of *feare*, that wch is moſt *feareſull*, *the wrath of God*. [2] Of *anger*, that which moſt certainly procureth it (that is) our *ſin*. [3] Of *Deſire*, that, than which nothing is more to be deſired, *Gods favour*. [4] Of *Sorrow*, that we have moſt cauſe to be *ſory* for, the *loſſe of it*. There then to ſhew them, there to beſtow them: which if we did in kind, we need never take thought for a *Cum* to our *jejunatis*.

For *griefe of hart*, for *worldly loſſe*, for *bodily feare* of *drowning*, for *bitter anger* we can do it: why not, for the *griefe* of our *grievous offences*? for *feare* of being *drowned* in perdition

dition eternall? Why not, for *indignation* of our many indignities offered GOD? Alas, it but ſhewes our affections of *ſorrow, anger, feare, deſire,* are quicke, have life, are very *affections* (indeed) in ſecular matters: but, *dead* and *dull*, and indeed, no *affections* at all, but plaine *counterfeits*, in things pertaining to GOD, or that concerne the eſtate and hazard of our ſoules.

To take downe a *peccant humour* (as wee call it) in our body, whereby we *feare* impaire of our *health*, we can and doe enter into a ſtrict and tedious *diet*, and hold out well: We can forbeare this and that, as we are bidden (though we love it well) if we be but told, it will doe us hurt. If for the *health* of our *body*, we will doe that, which, for our *ſoules health*, we will not, I cannot tell what to ſay to us.

What ſpeake I of *health?* To win but a *prize*, at a *running*, or a *wreſtling*, *Abſtinet ſe ab omnibus* (ſaith the *Apoſtle*, 1 *Cor.* 9.) *They will abſtaine from all things*, and undergoe a ſtrict regiment for a long time before: and all is but for a poore *Silver game*. What ſhall I ſay then, if we cannot be got to endure ſo much, to obtaine the *heavenly prize*, which is in part done (as there he ſaith) by *caſtigo corpus meum?* This for the naturall mans *Cum*, when he will *faſt*. 1 Cor. 9. 25. *Ibid* Ver. 27.

Will 'ye now ſee the Scriptures *When, when* that ſets us out our *time?* They bee in a manner the very ſame: *Scripture* and *Nature* vary not, dictate to us the ſame *time*, both. *The Scriptures. When.*

Our firſt *When*: What time any great *danger* hangs and hovers over our heads; that, is *Gods time* (ſaith *Eſay* 22. 12.) GOD Himſelfe doth then call us to *faſting*. No time then, to kill oxen, or dreſſe ſheepe, eat fleſh and drinke wine: A great paine is there ſet upon it. God muſt needs take it ill, if when He bids us *faſt*, we fall to *feaſt*. And this *when*, is of greateſt example: None ſo frequent in all the *Bible*, as *faſts* of this nature. Never came there danger toward them, [a] of *plague*, but *David*: [b] of *famine*, but *Ioel*: [c] of *war*, but *Ioſaphat*: [d] of any *deſtruction* threatned, but not only good Queene *Heſter*, but wicked [e] *Ahab*; nay, even the heathen *King of* [f] *Ninive*, to their *faſts* ſtraight; flying to it, as to a forcible meanes (and ſo they ever found it) to turne away GODS wrath, and ſo the danger, the matter of their feare. This is a time *When*: and we (then) to doe it. When *in danger*. *a* 2 Sam. 24. *b* Ioel. 2. 12. *c* 2 Chro. 20. 3. *d* Eſter. 4. 16. *e* 1 King. 21. 27. *f* Ion. 3. 5.

Now, if for the effect we *faſt*; for the *cauſe*, much more. Of theſe, of all other our miſeries, the cauſe is within our ſelves. Our *ſin*, whereby GODS anger is kindled, and theſe ever follow upon it. When therefore we would proceed againſt our ſelves for *ſin*, [a] *humble our ſelves* (the phraſe of the *Law*) [b] *chaſten our ſelves* (of the *Pſalme*) [c] *puniſh our ſelves* (of the *Prophets*) [d] *take revenge of our ſelves* (the *Apoſtles* phraſe) *tum jejunabunt in die illo*: this, is a way; then is a time to doe it. *Faſting* is a *puniſhment* to the *fleſh*; * *Modicum panis & pauxillum aquæ* was a part of *Micheas puniſhment*. By it, as to *amerce* our ſelves (as it were) for abuſing our liberty before and making it an occaſion to the *fleſh*, and thereby to prevent His *judgement by judging our ſelves*: *Do de me pœnas, ut ille parcat* (it is *Auguſtine*.) This ſo proceeding of ours to take puniſhment on our ſelves, it is *illex miſericordiæ* (ſaith *Tertullian*) it allures, inclines God to mercie; when He ſees us angry with our ſelves in good earneſt, and doe ſomewhat, His *anger* ceaſes: *Nam, quí culpâ offenditur, pœna placatur*, whom the *fault offends*, the *puniſhment appeaſes*; whether His *puniſhment*, or *ours*. But, He had rather, *ours* than *His*: that *we* ſhould doe it, than *He*. 2 When *in ſin* 1 To *puniſh it*. *a* Levit. 16. 29. *b* Pſal 35. 13. *c* Ezra. 8. 21. *d* 2 Cor. 7. 11. * 1 Reg. 22. 27.

And this to extend to the *body* alſo, and to the chaſtening of it. For, doth the *ſoule* only *ſin?* Doth not the *body* alſo? And ſhall the *ſoule* ſuffer *ſorrow* for *ſin*, and ſhall the *body* ſuffer nothing, and yet was in the ſame *tranſgreſſion?* If it ſhall, then at leaſt *pœna damni* (for, *pœna ſenſus* I am ſure, we would be more loth to come to.) And what *pœna damni* but *abſtinere à licitis quia illicita concupivit*, To *deny our ſelves, that we might, for doing that, we might not?* There is another *Cum*.

Secondly, As it is a *chaſtiſement* for ſin, when it is done: So hath it alwayes beene held to have in it a *medicinable force*, a ſpeciall good remedie to prevent *ſin*, when it is not yet fallen on us, or we into it; but, grudges us only (as it were) and whereinto To *prevent it*.

we are like to fall, for that we are now *leading*, even *entring* into *tentation*. This also, is a time *When*. And this time we ground upon CHRIST's time of *fasting*: *His fasting* went immediately before *His tentation*.

Matth. 4. 1, 2.

No way es needfull for Himselfe was CHRIST's *fast*. None is so simple as to thinke, the *Tempter* would have prevailed against Him, though He had taken His *meales*; *eat*, and *drunke* the *fortie dayes* before. It was not for *Himselfe*, it was for *us* His *fast*: *Exemplarily* to teach us, it will be a great vantage, if (prepared by this exercise) we shall encounter the *evill Spirit*. Specially, if it be some kinde of them, if an *uncleane spirit*: For, that kinde *is not cast out* (no nor *kept out*) but, either by *jejunatis*, or not at all. CHRIST's *fasting* then, before *His tentation*, is to shew us, it is good *fasting* against *tentation*. At least, this way we shall weaken his forces, by keeping downe our *fleshly lusts*, *which* (saith St. *Peter*) *fight against the soule*, and lying in our owne bosome, oft *betray* us to the Fiend. For, when all is said that can be, *Bernard's* saying will be found true; that *Nutriuntur cum carne & vitia carnis*. And, if Religion did not, Experience teacheth us, that. *Ply the body apace*, let it be *kept high*, how *mellow a soile* it proves for the *sins* of the *flesh*! And that, if by *abstinence* we *crop* not the *buds* of *Sensuality*, they will ripen and seed to the ruine of our soules. So, there is use both wayes of it. [1] Use of *castigo corpus*, for the *time past*: Use [2] of *in servitutem redigo*, for the time to come. *Iejuna, quia peccasti*; *Iejuna, ut ne pecces*, both (saith *Chrysostome*.) *One*, as a *punishment*, with reference to sin alreadie committed: The other, as a *preservative* for *noli amplius peccare*, that we commit it not againe. *Two causes* more, and *two times*, *When*.

Chap. 17. v. 21.

1 Pet. 2. 11.

1 Cor. 9. 27.

4 When *in want of some good.*

But, hath *fasting* his use in evill things only, and repelling them? hath it not also in good things, and procuring them? Yes sure. I demand, doth there never happen us, that we have some cause more than ordinary, the procuring of GODS favour whereto, and the successe whereof, with more than ordinary *prayer* we would commend to GOD? Why there then, is another *Cum*. As, when *Hester* would move the *King*, for the safety of her *people*: or *Nehemias*, for the new building of the *wall of Hierusalem*; Both found good of this, that when there is use of *earnest* and *hearty prayer*, it will bee the more *earnest* and *hearty*, if *cum jejunatis* do also goe with it. We have other-while extraordinary occasions in our worldly affaires, and then, we make no account of a meales losse: have we none such *in spiritualibus* to GOD-ward? None but vulgar, there? Never any, but such as we can entertaine with our common *dull devotion*? Need none other, but as if the businesse, betweene GOD and our *soule*, were the silliest and poorest businesse we had to goe about?

Hester. 4. 16. Nehem. 9. 1, 2.

5 When in *spiritu all exercise*, [a] 2 Pet. 3. 7. [b] 1 Cor. 7. 5.

But, say we have none; shall we at no time sequester our selves, and, for some small time χωρῆσαι, (it is [a] Saint *Peters* word) get us a *withdrawing place*; σχολάζειν (it is [b] Saint *Pauls*) *make us a vacant time*, of purpose, to entend devout and ghostly meditation throughly? A case, which Saint *Paul* presumes, at one time or other, every good Christian man and woman will not faile but doe. Then, hath *fasting* a time too; and one *vacancie* to serve for both.

It is a speciall friend to *prayer*; to *feather* it, to put a *vigour* or *fervour* into it. Therefore, where (almost) shall you finde them, but coupled, *fast and pray*, one following straight in the necke of another? Even here, presently before, was CHRIST in a treatie of *prayer*: and here now, immediately after it, He fals to speake of *fasting*. This was not for nothing: But, as if He should give thereby a special *Item*, that there is a mutuall reciprocall correspondence; nay, an alliance betweene them, to sanctifie and support either the other. And namely, a speciall vertue in *fasting*, to awake up and quicken our *devotion*, thereby the better to elevate our *mindes* unto GOD. We feele this, or we feele nothing; that dull is our *devotion*, and our *prayers* full of *yawning*, when the braine is thicke with the vapour, and the *heart* pressed downe with the charge of the stomacke: And that our devotion and all else, is performed (as *Tertullian* saith) *pollentiore mente*, and *vivaciore corde*, our *wits more fresh*, our *spirits more about us*, while we are *in virgine salivâ*, yet in our *fasting spettle*; when *fasting* and *prayer* are not asunder, but we serve GOD in both. Our *Morning prayer*, that,

that

that is the *Incenſe* (ſaith the *Pſalme:*) Our *Evening*, is but the *ſtretching out of our hands*, in compariſon of it, faint and heavie. Pſal. 141. 2.

Theſe then: the time, [1] Of *feare* of the danger ſin will draw upon us: [2] Of *indignation* at our ſin, the cauſe of it. [3] Of *Sorrow* for that we have done: [4] Of *care*, that we doe ſo no more: [5] Of *taking downe the fleſh*: [6] Of *lifting up the ſpirit*: [7] Of *averting evill*: [8] Of *procuring good*: [9] Of giving our ſelves wholly to *Spirituall exerciſe*: Theſe are all *cauſes, Why*: Theſe are all *times, When*; all of the *Scriptures* limitting; all, of the *Saints* practice, there.

And indeed, all of *Chriſt's* owne aſſigning. For, *venient dies, there will come dayes* (ſaith CHRIST.) Doe thoſe dayes never come? When come they? Verily when evill dayes come upon us, we may *hang up our harpes* then, the *marriage feaſt* is at an end with us, and we then to *faſt* (ſaith CHRIST) according to the letter. 1 Chap. 9. 15. Pſal. 137. 2.

But, goes He from us only *corporally* by adverſity? Goes he not *ſpiritually* alſo? Yes: and whenſoever we fall into any grievous ſin, though the *piping* may continue (perhaps) yet the *Bridegroome* is gone; aſſure your ſelfe, gone He is; *Et tum jejunabunt*, and *then faſt we muſt*: Why? even for very griefe, that by our wretched folly, we have ſet *Him* gone. For, if when He is taken from us, *faſt we muſt*: muſt we not much more, when we our ſelves, by our lewd carriage have beene the *cauſe* (I ſay not, of His *taking*, but) even of His very *chaſing and driving away* from us? 2

Thirdly, againſt *tentation*, we need to *faſt*; for, againſt His *tentation Chriſt faſted*, that needed it not. 3

And laſt, His cloſe ſo joyning, and ſo oft, of theſe two ([1] *faſting* and [2] *prayer*) ſo together ſtill, makes that the time of *fervent prayer* is a *time* of CHRIST'S *appointing* too; and that ſo intimated, even in this very place here. 4

But, all this while we have beene ſpeaking of *when* we are to *faſt* at large; or when upon ſome occaſion: In the meane time, we ſay nothing of this time now at hand. This is not upon any occaſion: it is a *yearely recurrent faſt*: Will this alſo come within the liſts of *Cum jejunatis?* I take it, it will. For ſhall our *faſting* be altogether when we will our ſelves? ſhall it not alſo be ſometime when the *Church* will? *May we bind our ſelves*, and may not *ſhe alſo bind us?* Hath *ſhe* no *intereſt* in us, no *power over us?* The *Synagogue of the Iewes* (we ſee) had power to *preſcribe faſts*, and did: Hath the Church of CHRIST none? Is ſhe in worſe caſe than the *Synagogue?* No indeed. If *Recab* might enjoyne his *ſons*; *She may Her's*. She is our *Mother*, *She* hath the *power* of a *Mother* over us; and a *Mother* hath power to give lawes to her *children*. And ſo, *Cum jejunatis* is, *When you faſt* by *the Churches* appointment, alſo: the *Churches Cum*. This is ſure: No man hath GOD *to his Father, that hath not the Church for his Mother*: and that, once and twice in the *Proverbs*, order is taken, as *to keepe the precepts of our Father; ſo not to ſet light by the lawes of our Mother. Ira Patris*, and *dolor Matris*, are together in one verſe: *He that grieves her, angers him*. And he cannot but *grieve her*, that little ſets by her wholeſome *Orders*. The *Apoſtle* (we ſee) Saint *Paul* by name, though he had beene in the *third heaven*, yet he deferred to *talem conſuetudinem*, the *Churches Cuſtome*, and reſts in it. We muſt learne to doe the like, and not ſet light by them, as our manner is. Ier. 35. 6. Pro. 1. 8. & 17. 25. 1 Cor. 11. 16.

The Application to the time of Lent.

This I may ſay for this *Cum*, It is no *Cuſtome* lately taken up: No *Law* of the *Church* our *Mother* that now is. *She is growen* old, and her ſenſes faile her: *She* errs, or at leaſt is ſaid to *erre*, at every bodies pleaſure. It is a *cuſtome* (this) of the *Church*, while it was *à Chriſto recens*, yet freſh and warme from *Chriſt*, The *Church*, which was the *Mother* of the *Apoſtles* themſelves, at all times kept; every where obſerved; then, and ever ſince. Some, to ſhift it, frame to themſelves a feare of (I wote not what) *ſuperſtition*, where no feare is. Before any *ſuperſtition* was ſtirring, any *Popery hatched*, it was, this *faſt* was. *Lex abſtinendi in Quadrageſimâ ſemper fuit in Eccleſiâ* (ſaith the *Oracle of Antiquity, Theophilus Alexandrinus*) *Lent* was ever in the *Church*. *Nos unam Quadrageſimam*,

*gesimam, secundum traditionem Apostolorum*; we have but *one Lent* (the *Montanists* had *three*) but, that one was delivered us by the *Apostles* (saith St. *Hierome.*) Why should I weary you with reckoning them up? What one more ancient Writer than other is there, but you shall finde it in him expresly, even up to *Ignatius*, who lived with the *Apostles* themselves? *Apostolike* then, it is; and for such Saint *Hierome* avowes it; and when that is said, enough is said for it, I thinke. Yet it is good (you know it) the *fast* so delivered, and by the *Church* ever and every where so kept, the *Councell* of *Gangra* hath layd an *Anathema on them that keepe it not*, avoyd it how they can that keepe it not.

And sure in generall, that this power should remaine in the *Church*, to *prescribe us set times*, was most behoofefull. Every man (so we would have it) to be left to himselfe, for *prayer, fasting, sacrament*, Nay for *Religion* too (now) and all? For *God's* sake, let it not be so: let us not be left altogether to our selves; No, not in *Prayer. Private Prayer* doth well; but let us be ordered to come to *Church*, and to doe it there, *Pharisee's, Publican's, Peter and Iohn* and all: Let us haue our *dayes* appointed and our *houres* set for it. If all were left to us, GOD knowes, I durst not promise, what should become of *Prayer* it selfe. The like say I for the *Sacrament*: Let us have a *Cum* when to come to that, too. And so for *Fasting*: *Fast* privately in GOD's name: But heare you, let not the *Church* trust to that. Nor She hath not held it wisedome so to do: but, as in both them, (*Prayer*, and the *Sacrament*) So in this, holds us to our *order of dayes and times established*. Them if we keep, So it is: Otherwise, were it not for the *Churches times*, I doubt, there would bee taken scarce any *time* at all. Now yet, somewhat is done: but, leave us once at *libertie*, *libertie* hath lost us some already, and will lose us the rest, if it be not looked to in time.

The rest, are matters of *Discipline*, rather than *Doctrine*: 1 The *number of fourty*: 2 The *season of the yeare*: 3 The *manner of* abstinence. Somewhat may be sayd to content us: But remember, it came from the *Apostles*: that is it that binds us; that is it, that sets it fast.

*The cause of it.* That which hath beene said, is for some *set time* at large, for a *Cum*: but, why this *Cum*, at this time, now? Why *forty dayes*? Why before *Easter*? Why this *fast*? It is of all hands confest, that ordained it was, as a part of the *Discipline* of *Repentance*: And much was done in it, about *Publike penitents*. Yet not for them onely. But, even with them, out of the bowels of a *Mother*, the *Church* her selfe would become a *Penitent*, and have all her *Children* doe the like. Her selfe become one; For, the whole body of the *Church* hath her faults (beside the private offences of every *particular member*) for which there was a severall set *sacrifice* in the *Law*. For us: to become *penitents* likewise: For, who knowes whether we be not as faulty in *private*, as they (the open *Penitents*) in publike? As great *sinners* as they, though not knowne for such?

So, the *cause* is generall, that *shee with them*, and *we with her* and *with them*: *with them* and *for them*: For *them*, and *for our selves*, in *whole* and *in part*, all in one, uniformely might performe a *solemne annuall Repentance to God.*

I *The number of 40 dayes.* As to the number of *dayes*: GOD saith (in the *Revelation*) [a] *Dedi ei tempus ad pœnitendum*. Hee gave a *time* for to *repent* in: What *time* was that He gave? The *time* that *God* gave was [b] *fortie dayes*, in the *famous repentance* of *Ninive*: happy for the issue; recommended by CHRIST's owne mouth, and propounded to us as a *patterne*. Other set time (save this) she found not: She took the same then: *Shee* could not tell how, or when to take a better, than that of GOD's *owne giving*. The rather, that *Moses, Elias*, and CHRIST himselfe had hit upon the same number in their *fast*. It is not nothing that it containeth, though it be but an imperfect expressing of the patterne of so worthy authors; of CHRIST's specially. *Ignatius* hath sayd it before me: I dare say it after him.

a Apoc. 1. 2.
b Ion. 3. 4.

For

For the ſeaſon: The *Prophet* hath ſaid it, if we know not when to lay our *faſt*, our *returning to God*, lay it with the * *Storke*, and the *Swallow*; take their *time*, doe it *cum hirundinibus*, rather than faile. 2 The *Seaſon*: *In the ſpring.* * Ier. 8. 7.

But beſides that, the Church hath layd it moſt conveniently to end with the *faſt of Chriſt's riſing*, and ſo to goe immediately before it: that againſt that time (as the *Fathers* in the firſt great *councell of Nice* wiſh it) all being reſtored, and all prepared by it, we may of all hands celebrate that high *Day*, and bring to GOD *a pure offering* (the very words of the *Councell.*) Then, to end with that *high feaſt*, that the ſaying of *Zacharie* may be fulfilled, that our *faſt* ſhall be to us *turned into high feaſts*: as that is the higheſt and greateſt of our *Religion*; for which cauſe this *faſt* is called, *jejunium Paſchale*, with reference to it. For *Eaſter* and *Lent* ſtand upon one *baſe*; both ſtand and fall together. *Against Eaſter* Zach. 8. 19.

As to the *manner* of our *abſtinence*. It is ſure, the *faſt* in kinde was in theſe three; 1 *Panem non comedit*, 2 *potum non bibit*, 3 *ad veſperam*: neither *eat* nor *drinke* at all *till night*. But, *non omnes capiunt ſermonem hunc*, all are not *capable* of this ſaying: Yet, *he that can, let him.* But for them that cannot, the *Church* (as a tender *indulgent Mother* unto all) that ſhe may win ſomewhat, is content to remit of the *rigor* of this; turnes her on al ſides, to lay no more on us than we can endure, if ſhe can find ought in Scriptures to releeve us. And that doth ſhe three waies: 3 The *Manner*;

1 *Non panem*, No manner *meat*: None at all: Nay, not *no manner meat at all* (too hard that.) What ſay you to *non talem*, not altogether *none*, but not ſuch or *ſuch meat*? *Non panem deſiderabilem*, no *dainty alluring meates*, and namely, no *fleſh* (*Dan.* 10.) Now we doe alter the quality yet. *Daniel's faſt* we termed it, on which the *Church* did ground her ξηροφαγία, and ours may ground her *eating* of *fiſh* (ſay what we will) a leſſe pleaſing diet, and leſſe deſired by us. 1 *Daniel's faſt.* Dan. 10. 3.

2 Againe, *Non comedit*, *Not eat at all not altogether any?* That were too ſtrict. What ſay you to *Non tantum?* To *ſome*, but not ſo much? Before, altered the *qualitie*: here, abates of the *quantitie.* Not in that *quantitie*, not ſo *much*, not ſo *oft* as at other times. To cut off *one meale*, if both you cannot. They call it *Tobie's faſt*, *Quando derelinquebatur prandium*, hee left his *dinner*: (*Dinner* or *Supper*, all is one, ſo one bee left,) *nec ventrem cibo oneres duplicato* (It is St. *Hierome*, and we doe not double *ballaſt our bellies.*) And theſe two we call *portionale jejunium*: Takes not away *all*, takes *ſome* and leaves *ſome*; leaves us an *honeſt portion*, leaves us a *meale.* Some *kind* and ſome *meaſure* (only) abridged. 2 *Tobies* faſt. Tobi. 2. 4.

3 Not *uſque ad veſperam*, not till *night*, forbeare: (too long that.) What ſay you to (as before not ſo oft, ſo here) not ſo *ſoone*, as at other times? Put off the time of our repaſt: Make our *moleſtus cliens* breake his houres a little: if not *ad veſperam*, as neere *veſperam* as we may. *Cornelius faſt* they call it: he was *faſting at the ninth houre* (that is) our *three* at afternoone: till then. *Peter's faſt* they find, and that is the loweſt; he was *faſting till paſt the ſixth houre*: till then. Thus indulgent *ſhe* is: for theſe are not without example in *Scripture* (we ſee) nor unknowne to *Antiquitie.* But, for *Antiquitie*, then, they preſſed forward as much as they could; and we draw backward all that ever we can. Theſe then, or as many, or as much of theſe as we can; ſo to make ſome manner ſhew, ſome countenance toward it: that, if not keep pace with the ancient *Church*, yet not to give them over cleane; not to fall behinde them ſo far, till we loſe the ſight of them quite, and ſo fall to abandon *Cum jejunatis* altogether. And thus much for this *Cum*, this very *time*, and the *manner* of *jejunatis*, our *faſting* in it. 3 *Cornelius* and *Peters faſt.* Act. 10. 13. 10. 9.

And, now we have found us a *time* for our *faſt*, *God* ſend us to get a *faſt* for our *time*, a *jejunatis* for our *Cum.* For, this *Cum* is now *come.* Here then is the *place* and time to anſwer CHRIST'S *when ye faſt*; to aske, when *faſt* we? Every one to enter into his own hart and convent himſelf about the taking of theſe *times*, how oft we have taken them. How oft? I would it were come to that. I feare, it muſt be, whether we have taken

taken them at all or no? Whether any of them? And, if this queſtion ſhould be put us, I report me to our conſciences (a many of us) whether it would not appoſe us to tell, when this *when* laſt was.

But if (as I doubt) we have not taken them; then I aske why have we not? Have we no *ſins* to be cenſured? are we in no feare of *wrath* to come? Our caſe (ſure) is *fearefull*, if we *feare* not.

Are our *ſoules* ſo very *humble*, our bodies ſo in *ſubjection*, we need it not? I marvell, it ſhould be ſo: it ſhould be needfull for S. *Paul*; his *body* ſhould need *chaſtening*; ours *none*. What, is the *Bridegroome* alway *with us? He with us, and we with Him* alwayes? do we never part? doth that time never come? Never all our life long? Yes, yes: we want no *times*, nor we want no cauſes: we want *wills*. Whereof ſure we ſhould doe well to bethinke our ſelves better, leſt we be out of the *Goſpell* quite. CHRIST cannot ſay to us, *when ye faſt*, if we *faſt* not at all. Somewhat would be done (ſure) if it were but to make CHRIST ſpeake to ſome purpoſe: Somewhat; or all that hath beene ſaid, and all that ſhall be is to no purpoſe. No uſe of it, of a *Caution*, how to doe that, we have no meaning ever once to doe at all.

I ſhould now come to the *Cautions*: and (if God will) ſo I will: but at ſome other time. But as our *times* are inclined to leave *ſenſuality* to our owne (which we would faine have called *Chriſtian) libertie*; we had need to bend, and to ſpend our whole exhortation, not ſo much *againſt hypocriſie*, as *for faſting*, to keepe *life* in it. As our Age falls out, that is not ſo neceſſary. Time was, when *faſting* was in credit: And when a thing is in requeſt, then is *counterfeiting* to bee feared, then take heed of *hypocriſie*. But now, when little is attributed to the true, then (ſhould I think) there needs little feare of the *falſe*. So that, it were not altogether without reaſon, as the world goes, not to ſtand on the latter ſo much, but even let it goe; and, ſo men would *faſt*, let their *countenances* be as pleaſed them; let them looke as *ſowre* as they liſt.

Should I ſay ſo, I might well enough, for any feare, *faſting* will now be made matter of *vaine-glory*. But, that were to extend my Commiſſion: I dare not; but leave it as CHRIST hath left it, and ſay with the *Apoſtle*, *Quod accepi à Domino, What*
1 Cor. 11. 23. *I have received of the Lord*, that, and *no other thing*; and, as I have *received* it of the *Lord*, ſo, and no *otherwiſe*, *deliver* I it unto you; And perſwade, exhort, entreat, and even beſeech you to doe it; but not *as hypocrites*: and back againe, *not as hypocrites* to doe it; not ſo; yet in any wiſe to *doe* it; to fulfill, to make good *Chriſts Cum jejunatis*.

*Iejunatis*, you know what tenſe it is. In the *preſent tenſe* He hath put it, for at the *preſent time* He requireth it. It is not, *Cum jejunatis*, or *cum jejunaturi eſtis*, when *you ſhall faſt*, but *when you doe*. He ſpeakes, as if He would have us fall in hand with it preſently, make no future *faſt* of it. The *Cum*, is already *come*; and we to doe it, now it is *come*: to make anſwer to CHRIST's *When you faſt*, with, *Now we faſt*, now we are at it, this day commmonly called *Caput jejunii*, the *head of it*: to which *head* (I truſt) we will allow a body, and ſo make a *faſt* of it.

And even ſo then, let us doe. And *He* that ſaith it, *will ſee it*, and *ſeeing it* will ſee, it ſhall not goe *without a reward* at His hands; See, that, any *hunger* or *thirſt*, for Him and upon His word ſuffered, ſhall be ſatisfied at *His heavenly table*, at the great *Eaſter-day*, the *Day* of the *laſt Reſurrection*; where there ſhall be no *faſting* any more, but a *Feaſt* with all *Ioy* and *Iubilee* for ever.

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A SER-

# A SERMON PREACHED

before KING IAMES at *White-hall* on the VI. of *March*, *Anno Domini*. MDCXXII. *being* ASH-WEDNESDAY.

MATTH. Chap. VI. Ver. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; Exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem ſuam.

*Moreover, when you faſt,* look not ſowre as the hypocrites; for they disfigure their faces, that they might ſeeme unto men to faſt: Verily I ſay unto you that they have their reward.*

* *or* be not like ſowre hypocrites

OVR laſt yeares endevours were out of the two firſt words, *Cum jejunatis*, *When ye faſt*; to ſettle a true conceipt, what every good Chriſtian man is to hold, both of *Iejunatis*, *faſting it ſelfe*, and of *Cum*, *the time* when. And that not without great need; the moſt part ſeeme ſo faintly perſwaded of *faſting*, as if it were no needfull part of a *Chriſtian mans duty*: And, of the *time*, as if CHRIST'S *Cum* did never *come*.

And this we did, as for *liberâſti animam tuam*, to *deliver our owne ſoules*; ſo to *deliver* the *Doctrine of our Church*, from a *malicious ſlander* caſt on it, as if it favoured any way the *filling* or *farcing* our ſelves, at this no leſſe than at other times; and did not require and enjoyne a more ſtrict and *penitentiall* kind of life, at this time, than all the yeare beſide.

Wherein, if GOD have ſo bleſſed our endevours, that theſe two points be ſettled, we may then goe forward to the reſt; that is, *Be not like hypocrites*. If we reſolve, that CHRIST'S *when* ſhall have a *then*, and *then*, *faſt* we will.

The next point is a Caveat, what we are to take heed of, when we *faſt*: That we *faſt* in *ſecret*, make no ſhew of it: Our *faſt* be to GOD and not to *men*: that we *faſt* not for *vaine-glory as Hypocrites doe*.

I confeſſe, I proceed to this ſecond part, as to that, whereof there is not ſo much need; And, but that I take my ſelfe bound to proſecute the text, I have begun, I would chooſe rather to ſpend the houre in ſpeaking againe for the *duty*, to have it done; than to

to deale with the *Caution*, what to eſchew in the doing. We cannot get men to it (to *faſt*:) what need we then ſpend any ſpeech, how they ſhould not doe it, when they doe it not?

We divided the Text into two parts: One, for *faſting*; the other, againſt *hypocriſie*. As our *times* are, there is more need, to ſpeake for *faſting*, than againſt *hypocriſie*. And yet againſt that too: (God forbid, that, or any vice ſhould be favoured:) but, not againſt *hypocriſie, in faſting*. There is little feare of that. Men *faſt not like hypocrites*, when they *faſt* not at all.

But you will be pleaſed to call to mind how we then left, and wherewith wee concluded the laſt yeare. That we muſt not thinke any thing more than needs, in any ſpeech of CHRIST'S. That, what *we have received of the Lord*, that, and no *other thing*; And as we have *received* it of the *Lord*, ſo and no otherwiſe are we to *deliver* it unto you. And, from *Him* we have received both *Cum jejunatis*, and *Ne Sitis*; the one as well as the other. And ſo, we ſet forward, to *Ne ſitis ſicut*, the *Caution*. Yet ſo, as our firſt caution ever be, we omit not to *faſt*. Not, at other times: but not at this ſpecially, when the *Church*, or rather, God, by the *Church* her ancient order and cuſtome calls us to it.

For when are we to look to all this, what time? Why, *When we faſt*: That *when* is ſtill to be kept in minde: to that we muſt come. That, the ground of all; thither we muſt returne againe in the end.

*The Summe, & Diviſion.* Ier. 23. 28.

We ſay then, *Cum jejunatis* is the *good ſeed-corne* which CHRIST Himſelfe hath ſowen. All beſides, is but *chaffe* to be blowen away. And, now He takes his *fan in his hand*, to *fan* away this *Chaffe*. For, *quid paleæ ad triticum* (ſaith God, in *Ieremie*) *wheat and chaffe*, what ſhould they doe together? Theſe muſt be ſevered: One to be layd up *in* the *Garner*, the other to be burnt with unquenchable fire.

I. 1 The *fan* in theſe words, *Nolite fieri ſicut*, *Be not like*. The *chaffe*, is in the word *Hypocrites*. Firſt then, *hypocriſie* in generall to be avoyded.

II. 2 But, here is a ſpeciall kind, *ſicut hypocritæ triſtes*, Not, *ſowre, like hypocrites*: Or, not like *ſowre hypocrites*. Not like them.

3 Not like them, wherein? In *two* points upon which the *fan* goes. 1 Not like them, in their *Sicut*: 2 Not like them, in their *Vt*. Nor, in their *manner* how: Not, in their *end*, why. 1 Not in their *manner how*: Why, what doe they? they are all for the countenance; and, that, they *disfigure*. In making it their labour, to have it appeare in their countenance. 2 And, *why* doe they ſo? That ſo, *men may know them for faſters*. In making it their end, to be *ſeene of men*. Theſe two Hee *fannes* away.

III. 4 But, what if one could find in his heart to *faſt*, and yet would have *men ſee it*, and *commend him for it*, *Ad quod damnum*, what hurt will come of it? One would thinke, none: CHRIST ſayes *Amen* to it. They make it their *reward*, *to be ſeene of men*: Why, it ſhall be their *reward*, they ſhall be ſeene of men: that is all, they would have to come. Why, this, one would never thinke a *puniſhment*: But, it is one. And thinke it not a *ſmall* one, For, though it ſeeme no *great harme to receive a reward of prayſe*: yet when we ſhall lay together, how *poore* a thing it is they receive, *Man's prayſe*: And, how *great* an one they loſe by the meanes, God's *reward*: they had better be without it. For, when they have that, there is all; all that ſhall come of their *faſting*. *Acceperunt ſuam, amiſerunt meam*, They have *received their reward*, they have *loſt mine*; and CHRIST to ſay *Amen* to it; This, ſay I, is ſure a *heavy puniſhment*. Therefore looke to it.

Luk. 12. 1. And, when the *Chaffe* is blowen away, and the *floore* purged: when the old *leven* which is *hypocriſie*, is caſt out; of the reſt, we are to make our *ſweet-bread*, now againſt the *great Feaſt* of *our Paſſeover*, we make ready for.

*When*

WHen we have got past the two first words; when the *thing* is won, and the *time*; and we resolved, that *fast* we will; and *when* we will; and we set our selves seriously to it: What, is all safe? Will the *Divell* be gone his way? Shall we heare no more of him, as soone as he sees us so set? *No*, indeed: but, hovers about us still, as if there were yet somewhat for him to doe. Our *Blessed* SAVIOUR when the *Spirit led Him into the wildernesse*, and He fell to His *fast*, it is said, that *then, the Tempter came to Him*: So, we must make reckoning, hee will to us. It is exceeding behoovefull for us, to take notice of this: as they say, to know the length of the *Divels chaine*: That, neither *full* nor *fasting*, we are out of his reach, but he will be busie with us in them both. Attends our *Feasts*, to make [a] *our table a snare*: Attends our *Fasts*, *to turne* them (as well as our prayers) [b] *into sinne*. *Eating*, he is busie with us, to make us eat *like* [c] *Esau*. Fasting, no lesse busie, to make us *fast* like the [d] *Pharisee*. And looke what in this, in the rest: Both *Almes* and *Prayer* too, are subject to it. Therefore, in and through all, whether we give *Almes*, *pray*, or *fast*, to have an eye to him, in all. *Praying*, *Fasting*, *giving Almes*, he leaves us not; gives us not over, till he have corrupted the *manner*; perverted the *end*: till, one way or other, he have set them awry. His first assay is, *Ne bonum*, we doe not that which is *good*, we *fast* not at all: His second is, *Ne bonum benè*, we doe it not, as we should; by putting to it a wrong *sicut*, an *undue manner*; or a wrong *Vt*, an *undue end*; that so, we may doe what GOD *commands us*, for the *Divels end*. Sure, it is not enough to be exercised in *doing good*; we must looke to both the *Sicut*, the *manner* how we doe it; and to the *Vt*, the *end*, why we doe it; or he may hap goe beyond us; and both spoile them, and spoile us of our reward for them.

1 The Fanne: *Be not like.*

Matth. 4. 3.

a Psal. 69. 22.
b 109. 7.
c Gen. 25. 30.
d Luke 18. 11.

But then againe, take heed, ye be not caught here; and, for doubt ye may *doe it amisse*, be brought, *not to doe it at all*, but let all alone. That is another of his trickes: For his method or manner of proceeding, in this point, is well worth our observing: *Nôsse hæc Salus est*. It is one of the *Profunda Satanæ* (as the *Revelation* cals them) the *deepe fetches*, or *policies of Satan*. For, would any man thinke, he would use this Text, these very words of our SAVIOUR, [*Be not like hypocrites*] to draw men from *fasting*? He doth. For, finding here, *fasting* and *hypocrites* thus close together; and so, that *hypocrites* use to *fast*; he perswades some (and such, as weene themselves no fooles) to thinke, they cannot *fast*, but they must *ipso facto* prove *hypocrites*. Sets up this for a scar-crow, to raise up a vaine feare in them, and so to chase them from it. Will yee *fast*? *Gods Lord* take heed what you doe; doe it not: why? *Ne sitis sicut hypocritæ*; for, and you doe, you will be taken for an *hypocrite*.

Revel. 2. 24.

And marke the double taking of *Ne sitis*: *Ne sitis*, *Be not like* (saith CHRIST:) *Ne sitis*, *Lest you be like* (saith He.) Now, the *belly* is apt and easie enough to apprehend any feare in this kinde; any opposition, or exposition, any thing that makes for it.

Nay, hereby he prevailes with them, not only to give over fasting themselves; but drawes them further to grow jealous, lest every one that *fasts*, be not tainted that way: and, lest every one that preaches for it, be not justly to be suspected, *as that way given*; as having in him some sparkes of a *Pharisee*. Thus doth he.

And, will you see how compendious a way he deviseth, to rid us cleane of all *hypocrisie*? Thus: to keepe no *Lent*; not to *fast* at all: and so, hee will warrant us, we shall be sure, to be cleere from being any *hypocrites*. So, to avoid *hypocrisie*, he voids *fasting* quite.

But, what is this, but to *cast out divels by the power of Beelzebub*, one *divell* with another? To cast out *hypocrisie* by *gluttony*? To cast out *superstition* with the *prophanenesse of Esau*? Who, rather than offend his *belly*, cared not what became of his *birth-*

Matth. 12. 24.

Hebr. 12. 16.

 *right.*

*right*. To bring in *Ne jejunetis, Faſt not*; under colour of *Ne ſitis hypocritæ*, not *Being like hypocrites*. To caſt out *Ne ſitis hypocritæ*, Be no *hypocrites*, with *ſitis Epicuri*, Die not in debt to your *bellies*. The Divels onely way, to rid *hypocriſie*, by engroſſing *Epicuriſme*.

But (alas) what will this availe us? what is gotten by this? Small eaſe will it be (GOD knowes) for any, not to be condemned as an *hypocrite*, Seeing he that *fell to eat and drinke with good fellowes* (in the XXIIII. *Chapter* after) *had his portion given him with hypocrites*, as good a *trencher-man* as he had beene, all his life-time. So that, both come into one roome, both *lye* together, and *fry* together in one *place* of *torments*. And, thither it is he would bring us, he cares not, whether way. This is his firſt aſſay: and much hurt he hath done this way.

Matth. 24. 51.

I know not how, but *faſting* is laid aſide: In a manner cleane gone: Few, or none keepe it. How is it gone? What is pretended, or given out for it? But for feare of doing that, which *perſons* doe that are *ſuperſtitiouſly* given; feare, of being like them. For, no feare of *hypocriſie*, now: *Sicut hypocritæ* is now gone. But, by this one precedent, this one *ne ſitis ſicut*, he can make more. As now, in place of *Be not like hypocrites*, is come a feare of, *Be not like Papiſts*: wee ſhall be like *Papiſts*, if wee doe. And, not to *faſt*, is made a *Superſedeas* to all *Popery*; as if that alone were enough, to make us truely *reformed*. This is all our feare now.

But, *ibi trepidaverunt timore, ubi non erat timor, there were they afraid where no feare was*. This is but a *ſcar-crow* neither. [1] *Firſt* ſet downe this: we muſt doe ſomething, that *hypocrites* and *ſuperſtitious perſons* doe, or we muſt give over *Almes* too, and *Prayer* as well as *faſting*; for, they have a like *Ne ſitis* upon them. You ſhall finde *Hypocritæ* in, at all three.

Pſal. 14. 5.

[2] *Then* the *ſecond*: we may doe what *hypocrites* doe, and yet not doe it, *as they doe it*. And it is the *ſicut*, the *manner* (not *the thing it ſelfe*) that CHRIST here excepts too. So, that feare is at an end.

[3] Laſtly, theſe words being directed by CHRIST, and by Him ſpoken to His *Diſciples*, by the grace of GOD, all be not *hypocrites*, or *ſuperſtitious*, that *faſt*; For, CHRISTS *Diſciples* were neither. We may *faſt* then like CHRISTS *Diſciples*; we may be of their number. And indeed the truth is; CHRISTS *Diſciples* are only truly ſeiſed of it. *Hypocrites* doe but encroch upon *it*, or rather on the *outſide* of it, as doth the *Wolfe* upon the *ſheepes clothing*. But, neither is the *ſheepe* to leave or lay downe his *fleece*; nor the *Chriſtian* man, his *faſt*; becauſe other-while, the *Wolfe* is found in *the one*, or the *hypocrite*, at the *other*.

In three ſhort words CHRIST teacheth us a way to anſwer both. *His ne ſitis ſicut*, will make both fly away, as *chaffe* before the *fan*, and *Cum jejunatis* never be ſtirred, but lye ſtill. Doe the *Hypocrites faſt, to be ſeene*, doe they? And doe the *Papiſts faſt*, with opinion of *merit*? Why, *Be not like hypocrites*, but yet *faſt*: Nor, be not like *Papiſts*, no more than like *hypocrites*, yet *faſt* though. CHRIST'S *ne ſitis* will ſerve for theſe, and for as many as the Divell can deviſe. *Faſt not like them*; *faſt like* CHRIST'S *Diſciples*, and all is well. And this, for his firſt way of turning CHRISTS *Cum jejunatis* into *Ne jejunetis*, upon feare of *being like hypocrites*, if we ſo doe.

But if, this way, he ſucceed not, to keepe us from it, but *faſt* we will; then comes he about, with a new ſtratagem. And that by way of good wholſome counſell; that, if we will needs *faſt*, we would doe it, to ſome purpoſe: (that is) doe it ſo, as we may be *knowne* to doe it, in any wiſe. For, to what purpoſe will it be to doe it *in tenebris*? It is no *work of darkneſſe*; or, as good in a blind corner, where no man can take notice of it; as if we were aſhamed to be ſeene about ſo *good a worke*. Nay, in any wiſe; take heed of *concealement* of your *faſt*, of *hiding it under a buſhell*. And, good reaſon; they be *workes* of *light* (all three) *Almes*, *Prayer*, and *Faſting*; and ſo love to be brought to *light*, to be ſet on a *Candleſticke*, and to be ſeene. Therefore, as before, in our *Almes*, he had deviſed we ſhould call our *Almeſ-folke* about us with a [c] *Trumpet*: and, as in *Prayer*, that we ſhould doe it in [d] *choyce places*, where folke may come by, and ſee us at it; and to be a good deale *longer* than ordinary, that ſo, we may ſeeme ſomewhat

Chap. 5. v. 15.

c Verſe 2.
d Verſe 5.

ſomewhat *ſingular*, and to have more in us, than our fellowes. So, here now, when it is *Faſting-day* with us, to get us a *faſting-day face*, at any hand. For that, except we be ſomewhat altered in *countenance*, no man will looke at us, or marke us; there will be no notice taken of it; and ſo as good not *faſt* at all: But if it appeare in our *faces*, we ſhall both get reputation to our ſelves, and our *Profeſſion* ſhall receive *credit* beſides. Thus doth he medle his *chaffe*; *mold* in his *ſowre leven* into CHRIST's *nova conſperſio*; to make us doe, what God would have us, for his owne; to doe *God's* worke for the *Divel's end*. *Sanctifie me a faſt* (as I told) ſhewes, there is *ſanctitie* in it; a *holy duty* it is, and he ſeekes to breed *mothes* in it. For, ſo the *Fathers* call *hypocriſie* (*tineam ſanctitatis*) the *moth* that frets in ſunder all, that holy or good is; and ſo by that meanes, make it a meere *moth-eaten faſt*.

1 Cor. 5. 7. Ioel 1. 14. 2. 15.

Thus, whither-ſoever we turne our ſelves, he meets with us ſtill. Theſe are his deſignes: this doth hee, *diverſis itineribus*, by *contrary wayes*, ſeeke to circumvent us. Firſt, downe he ſits in his *Court*, and offers us a *licence*, not to keepe *Lent*, to keepe what *diet* we will: And if we refuſe it, threatens us, he will get us preſented for *hypocrites*. But, if that move us not, but we ſtand out reſolute for all his ſcar-crow, then, out he comes in a new ſtyle; falls to commend us, as *good orderly men*: but (withall) to adviſe us friendly, to doe all ſo, as may be for our beſt behoofe: which is, to have it *ſeene* in any wiſe. And (that which is ſtrange) ſcars us with that, in the beginning, which he brings us to, in the end: Even, to doe that in *hypocriſie*, that (before) he wiſhed us, in no wiſe to doe, for feare of *hypocriſie*. So as, upon the matter, now it is come to *ſit is hypocritæ*, though not in ſo broad termes; but, ſo is his meaning, doe it *like hypocrites, to be ſeene*.

## II.

The *Chaffe*.
1 *Not like Hypocrites*, in generall.

This, is the proper place: here now comes CHRIST with His *fanne*, and *ſevers the precious from the vile*, with *Ne ſit is ſicut*. And thinke it never a whit the worſe for this *Ne ſit is*. *Almes* hath the ſame before; and ſo hath *Prayer* the very ſame: And many a *Ne ſit is* belong to theſe, and to every good *dutie*. They are not the worſe; the better rather, for the *fanning*: they are rid by it of much refuſe ſtuffe. And, even to this of *faſting*, there belongs more *Be not like's* than one. Not *like* the *Manichee's* that thought the *creatures uncleane*. Not *like* them, whoſe *faſt* is a *Commutation of Gluttony*. Not *like* them that *faſt* to ſave charges. Not *like them*, that make it an *opus operatum*: and, ſo it be done, it skills not *how* with them; it skills not for any *Sicut*. *Not like* any of theſe. One *ne ſit is* ſerves them all, ſends them all going one after another, as many as come. *Ne ſit is* to them all, and to every, or any of them all. And ſo, you ſhall not need give over your *faſting* for any of them all. I would *faſt*, but for being like one of theſe: why, be not like any one of theſe, and yet *faſt* notwithſtanding.

Not like any one of theſe. But ſpecially (ſaith CHRIST here) not *like Hypocrites*. Why, not *like them?* For, then, the *Phariſees* faſted, and their *diſciples*: and *Iohn* faſted, and his *diſciples*: there was, then, *faſting* on all hands. And then is the time of *hypocriſie*: Then, doth it abound moſt, when things are in requeſt, when moſt uſed; then, is moſt danger of counterfeiting. And *hypocriſie* is but a kinde of *counterfeiting* (as I ſhall ſhew you.) Therefore, as thoſe times were, *Be not like Hypocrites*.

Mark 7. 18.

Not *like them?* and *them*, of all other, *one would chooſe to be like*; they of all others are moſt like to *faſt*; they looke as if they *faſted*; they *carry* their *faſt*, in their *face*, they. Why, that, CHRIST likes not; the carrying it in their *face*: tells us plainly, they be not the men, we take them for: no true *faſters*, they; they be but *hypocrites*.

*Hypocrites?* What is that? Wee muſt needs ſtay a little, to ſearch out the true ſenſe of that word: They be ſo baited, all the Goſpell thorow; there be ſo many *Woes* cried againſt them. The word *Hypocrite* is neither *Engliſh* nor *Latine*, but as a *Deniſon*. Originally, it is a knowen *Greeke* word; and is (in that tongue) the *ordinary* and

*Hypocrites?* that is, *ſtage-players*.

*proper name* for thoſe, whom the *Latine* terme *Hiſtriones*, and we in Engliſh, *Stage-players*: Such as in diſguiſed attire and haire preſent themſelves on a ſtage, and there oft repreſent thoſe, whom (GOD knowes) they are farre from; but yet, outwardly take upon them their *perſons*, as if they were.

And the ground of the word is, they are therefore called *Hypocritæ*, for that, to give a true judgement of them, you muſt ὑποκρίνειν *judge* them (not by their *Player's coat* above, but) by that, they are *underneath* in their owne, when their *gorgeous* and *gay attire* is off. That, may be *gallant* and *brave*: they themſelves are, it skils not what; Peradventure, he that plai'd the *Souldan*, but a *Sowter*.

The word (in the tongue CHRIST ſpake) is as much to ſay, as one in a *vizour*, *Aſſumens vultum*, a *face-taker*; one that hath got him a *taken-on-face*, which is none of his owne, nor nothing like it; as in *Playes* and *Shewes*, the manner is. But, we hold us to the word *Hypocritæ*. The native ſenſe of the word you ſee: and it is, as if He had ſaid in plaine Engliſh; *When yee faſt, be not like theſe ſame Stage-players*. So, it ſignifies at the firſt. And at the ſecond hand, all others, which doe off of the ſtage, that which they doe upon it; and in *Court*, *Citie*, or *Countrey*, carry themſelves with other *faces* than their owne, as theſe doe on the *Stage*, at *Play-houſes*.

The Heathen man long ſince obſerved, that *Mundus, ſcena*; that, in his conceit, the world, for all the world, was like a *ſtage*, or *theater*; ſcarce a *true face* in it: all in a manner *perſonate*. And the *actions* in the world, not much unlike to their *acting* of their parts in the *Acts* and *Scenes* of a *Stage-play*. But our *Saviour* CHRIST, he goes further: he tells us here, of a ſtranger matter. That, there want not, that make His *Church* a very *Stage*; and *play with Religion*, and *play Religion* and every part of it: So carrying themſelves in things pertaining to GOD, as if they had ſome *Play* or *Pageant* in hand. It is but too true, this. If you will ſet up a *ſtage*, I will finde you *Actors* for it enow.

Will you ſee *Almes play'd?* Out comes *Iudas* ſagely, with a ſentence in his mouth, [a] *Vt quid perditio hæc?* Alas, it *would have beene* better beſtowed, upon a many of poore people: why *ſhould there be ſuch waſte upon* CHRIST'S *head?* right, the *Supplication of beggers*.

[a] Matth. 26. 8. Iohn 12. 5.

Will you ſee *Prayer play'd?* Looke upon the *Players* in the XXIII. *Chapter* after, that, under colour of [b] *a long prayer*, now and then *prey upon the houſes* and goods of a ſort of *ſeduced widdowes*: and make as good gaine of their *Prayers*, as *Iudas* would have done of his *Almes*.

[b] Mat. 23. 14.

But, *Sermons goe away with it* now: The *Church* is, then, *full*: and (GOD knowes) *a few true hearers*: the reſt are but a ſort of *Sermon-Hypocrites*. The Scene is in the 33. of *Ezekiel*: *O let us goe heare the Word*: and the *Prophet* addes, *So was the faſhion then*, and *for faſhion*, it was. And thither they come, and when they are come, here ſit they, but their heart is elſe-where, wandring where it will. *Either they attend not*: or, if they doe, it is *to make jeſts*. Or, at the beſt, it is but, as *they heare a ſong of one that hath a pleaſing voice*; and no more comes of the *Sermon* than of the *ſong*. Or, if you love the *New Teſtament* better, there have you (in the 6. of *Marke*) [a] *Herod* ſending for *Iohn Baptiſt* oft, and *hearing him* full devoutly, till (for a [b] *Non licet tibi*, in one of his *Sermons*) hee made his *Head* fly off his Shoulders. And in very deed, the *Marriage* at [c] *Sichem*, and the *Circumciſion* for it; [d] *Abſaloms vow*; [e] *Iehu's ſacrifice*, what were they but very *playes*, *meere maskes*, imitations of him that is *Roſcius in ſcenâ*, the *Maſter Hypocrite* of all, who (in the Old Teſtament) got him on a *mantle*, and played [f] *Samuel* at *Endor*: and (in the *New*) got him *wings*, and *bright rayment*, and came forth [g] *transformed into an Angell of light*. To whoſe companie they *belong*, and whoſe they are, that get them [h] St. *Paul's* μόρφωσιν εὐσεβείας, the *vizor*, or *maske of godlineſſe*; and make of it [i] Saint *Peter's* ἐπικάλυμμα κακίας, a *cloke* or cover, *for every bad intent*. They doe no better, but even *play religion*. And of this *Scenicall*, *theatricall hiſtrionicall godlineſſe*, there is good ſtore abroad in the world: GOD grant it be not found in *Iſraël*. Be not then *like ſtage players*, when about any *religious act*; Not, when about any.

[a] Matth. 6. 20.
[b] Verſe 18.
[c] Gen. 34. 13.
[d] 2 Sam. 13. 7.
[e] 2 King. 10. 18
[f] 1 Sam. 28. 14.
[g] 2 Cor. 11. 14.
[h] 2 Tim. 3. 5.
[i] 1 Pet. 2. 16.

Ezek. 33. 30. 31.
Verſe 31.
Veeſe 32.

But,

But, of all parts of *Religion*, our SAVIOUR (here) may ſeeme to have made choiſe of the worſt. To ſay, when yee *faſt*, *be not like Players*, not then, of all times. For, a *Play* and a *Faſt* ſuite not. A *Play* is lightly had at *Feaſts*. Men, when they *faſt* are in *heavineſſe*: theſe agree not well. Well, as evill as they agree, for all that, *Faſts* have beene *played* too. There was a *Faſt* played, to get [k] *Naboth's Vineyard*: It coſt him his *vineyard*, and his *life* too. There was another played ([l] *Acts* 23.) to have got Saint *Paul* made away. And they ſay, there was one *played* againſt the *fifth of November*; and a *Proceſſion* too; and all, to have made us all away. From ſuch *faſts playing the* LORD *deliver us*. But ſo, you may have a *faſt played* too, for a need.

Not *like* them in faſting.

[k] 1 King. 21 9.

[l] Acts 13. 14.

2

That we may not marvell, theſe *Hypocrites* that *play in Faſts* (CHRIST tells us) are a ſpeciall ſort by themſelves. *Be not like Hypocrites* at all: but, of all other, not *like them*. Why? the common ſort of *Hypocrites* abroad, ſeeke to put on a *better face than their owne*: but, here have you a *Monſter*, *exterminans vultum*, *out-lawing* (as it were) and *baniſhing* his owne naturall countenance, ἀφανίζω is CHRIST's word, *defacing his face*, as you can hardly know, it is hee: taking to himſelfe a worſe *face* farre, than ever GOD made him. To *lay* on a little (I wot not what) to the end, to looke the more faire, the better coloured, of a clearer complexion; that, is not ſtrange: But, to affect a looke more *dimme*, more *hollow*, more *evill favoured*; and to *be-leven* his *face* to that end, that paſſes; that, is a new kinde of *hypocriſie per ſe*; a kinde *by it ſelfe*, that. Yet, ſuch there be. There were, that *wore a courſe garment to deceive* (ſaith *Zachary*:) So, there is not onely *gay*, but *ragged hypocriſie*. And, there were (ſaith CHRIST here) that *rough-caſt* their countenance, and that, to deceive too. That, there is not onely *fucus*, but *fermentum pietatis*; Not onely *fleering*, but *lowring*; Not only *well complexioned*, but *pale-coloured hypocriſie*. Such are they, that *play in* CHRIST's *Faſt*, here; *triſtes*, *torvi*, *auſteri*, the word is σκυθρωποι; which is (properly) the looke of a *wilde-beaſt* (a *Lion*, or a *Beare robbed* of their *whelpes*) *grimme* and *ghaſt*; one would be afraid to looke on them. Theſe, would CHRIST have us, not be like; As indeed who would be like them, but ſuch *hypocrites* as they?

2 Not like *ſowre Hypocrites*.

Zach. 12. 4.

Not like them? Why, how doe they? *Exterminant vultum*. Wee begin with *vultum*. The *hypocrites* whole labour is but his *looke*. Blame him not; for he is nothing but *looke*. Nothing but *face*, and *caſe*; but a *very out-ſide* only. As for any inward matter, he never lookes after.

1 Not like them in their *Sicut*, their *manner*.

In which point, they ſuite well with *Players*, whoſe names they beare. It is a very fit *reſemblance* for them, that are nothing but *reſemblance*. In the very true and lively *perſon* of a *Prince*, the *outward pompe* or ſhew is the leſſe part, by farre. The *Regall qualities*, the *Princely vertues* are they, we chiefely admire; A *religious heart*, *high wiſdome*, *heroicall courage*, *Clemencie*, like that of GOD, without *meaſure or end*. In him that *playes the King*, it is quite otherwiſe. No *Royall quality* is required at all; No *Princely vertue* needs, he never cares for them. But, *geſture* and *gate*, the *carriage* of his *countenance*, to ſay his *part*, to *pronounce* and to *act* it well; that is all that is cared for by him, or that is looked for at his hands. And even ſo it fares here: *Contrition* of *ſpirit*, a *broken heart*, *unfained humilitie*, *truth in the inward parts*; theſe are moſt requiſite in the *true Faſt*. It skils not a whit for any of theſe, in the *Stage-faſt*; So he can ſet his countenance well, have the *clouds* in his *forehead*, his *eyes* ſomewhat *hollow*, certaine *wrinckles* in his *cheeke*, carry his *head* like a *bulruſh*, and looke like *leven*; all is well. As for any inward accompliſhment, he never takes thought for any. *Vultum* onely is it; He goes no further. Onely to be like, to be *ſicut*; as one, though (indeed) none.

Pſal. 51. 6.

But, why doe they take all theſe paines to disfigure themſelves? That doe they, *Vt videantur*, that they might *be ſeen of men*, and ſeem to men, appeare to them in the

2 Not like them in their *Vt*, their *end*.

likeneſſe of ſuch as *faſt* indeed. The *leven* of *hypocriſie* in their *lookes*, is from the love of a *Videantur* in their *hearts*. *Vaine-glory*, the ground of *hypocriſie*, ever. And, here now, they match againe. The *Hypocrites end*, is as the *Players end*; Both, *to be ſeene*. You never ſee the *Play* begin, till the Spectators be come, ſo many as they can get: Nor, no more ſhall you ſee this *faſt* acted, unleſſe there be ſome, to *eye* and to *note* it. He will not *faſt* on the ground; there muſt be a *Stage* ſet up for him; where I dare ſay, they wiſh the *ſcaffolds* full to ſee them: the more, the better.

Both match in *videantur*; and it muſt be *ab hominibus*, *of men*. *Angels eyes*, GOD'S *eyes* will not ſerve the *Hypocrites* turne. Other *eyes* then, there muſt be entreated, to gaze on them, or ye get no *faſt*.

Why, is there any harme in *mens eyes*, that they may not ſee, nor we may not be *ſeene of them? Verè oculi hominum* (ſaith *Bernard*) *baſiliſci ſunt bonorum operum*: Now truly there is in mens eyes *venome*, like that of the *Cockatrice*, to infect our *well-doing*, with a *well-weening* of our ſelves. O now, I am ſeene! *O ego quantus ſum, mundo cenſore!* O what a *holy mortified man*, am I taken for! It troubled *Almes* before (this:) it troubled *Prayer*: and now, *faſting*: It troubles all. In all, this, is the point, this is the *Vt*, to be *ſeene of men*. Not, that it is unlawfull to be *ſeene well-doing*: You will eaſily put a difference, betweene, *to be ſeene to doe well*; and, *to doe well, to be ſeene*: betweene *facere & videri*; and *facere, ut videare*. *Doe, and be ſeene*, may be caſuall, never thought on by us. *Doe, to be ſeene*, that is the *Vt* (and that *Vt* is it) the very *end*, we doe it for, and otherwiſe wee ſhould not doe it. It happens otherwhile, many good people doe well, and are *ſeene ſo doing* as it falls out; but, beſide their purpoſe quite. But, none, ſave this *masked crew*, *ſacrifice themſelves and their faſts* to the *eyes of men*; and *doe*, what they doe, for no other *end* but that.

Matth. 4. 1. Luke 5. 16. You ſhall eaſily diſcerne them. You ſhall not get one of them, to doe as CHRIST did, get Him *aſide out of the way into the wilderneſſe*; *faſt there*: NO: CHRIST was not ſo well adviſed, to doe it there, in a deſart deſolate place, where there was no bodie to meet Him, or ſee Him at it. They be all for the *eye* (theſe:) a *perſpective faſt*, or not at all. Nothing out of ſight; never, by their good-will, where no body to looke on. *Ieiunium oculare*, ὀφθαλμονηστεία, this. The Heathen man ſaid well: *Ergo, iſte, in tenebris, non ſervaret hominem*; Such a one would not be entreated to *ſave a mans life* in the *darke* (if he might:) Not, but by *torch-light*. For, all is *loſt*, he is cleane *undone*, if no body *ſee* or looke upon him.

Luke 4. 1. Well, if it were the *Spirit of* GOD *led* CHRIST *into the wilderneſſe* to *faſt* there, like an *Hermite*; you may well know, what *ſpirit* it is, that ſets one up a *Stage*, there, to *faſt* like an *Hypocrite*. *To be ſeene* then, is their *Vt*, the very butt they ayme at.

And, wherefore *to be ſeene?* In the *Play*, that they may have a *plaudite*: So plaine, as they even crave it in their *laſt words*. So, in this *eye-ſerving faſt*, *ſeene* they muſt be: And why muſt they be *ſeene?* To be given out, for ſuch an one is a great *Faſter*. And Matth. 16. why that? That *men ſeeing that good worke of theirs, might glorifie* GOD? No indeed: but, *them*: the *earthly childe*; not, the *heavenly Father*. And, marke it, when you will: There is no *animal* ſo ambitious, no *Chamelcon* ſo pants after *aire*, as doth the *hypocrite* after *popular praiſe*. For it, he *faſts*; and ſo *hungry* and *thirſty* he is after it, 1 Sam. 15. 30. as you ſhall heare him even *beg* for it: *Honora me coram populo hoc*, ſaith *one* of them (It is *Saul*:) *O grace me, for the love of* GOD; ſeeme to *honour* me in the peoples *eyes*. Iudg. 9. 2. *Loquimini in auribus populi hujus*, ſaith another (It is *Abimelech*:) O give it out in the *peoples eares*, I am thus and thus. Marke: the *Peoples eyes*, and the *Peoples eares*; for, *hypocriſie* is ever *popular*: for their, for mens applauſe, all in all.

Nay then, will ye heare them expoſtulate for it, and that, even with GOD Himſelfe? *Wherefore* (ſay they, in the LVIII. of *Eſay*) *faſt we, and thou ſeeſt it not?* So, Eſay 58. 3. they would *be ſeene*. And, why doe we pinch and puniſh our ſelves, *and thou regardeſt* Verſe 9. *it not?* So, they muſt be *regarded*, or they will not take it well. To be ſhort: *the putting forth of the finger* (as *Eſay* there cals it) or (as the *Poet*) *Digito monſtrari*, to be pointed at, and *dicier Hic eſt*, and ſaid *Looke yee, there he goes*: To have it whiſpered, *That is He*:

*He:* To be magnified up and downe the Peoples mouth, that, is even the *conſummatum eſt* of all this *Stage-devotion.*

Which very point makes the *faſt* looſe; and indeed, makes it to be no *faſt* at all: They *extermine their countenances* ſo long, that they *extermine faſt* and all. This very *Vt videantur* makes, that it *ſeemes* to be, but *is* (indeed) none. For, in the true *faſt*, it is as *David* ſaith of his; *I ſorrowed, and my ſoule faſted:* It is an *humbling of the ſoule.* Pſal.69.10. Elſe, if it goe no further than the *body*, it is a *faſt* without a *ſoule.* But, theſe, though their *ſtomacks* be emptie, yet their *ſoules* doe feed and *feaſt* all the while. *Nam eſt quædam ſagina laudis* (ſaith the Heathen man:) *Praiſe will feed and fill both.* And, it is our *meat* and *drinke* (and ſo we call it) that we take delight in. And ſure, if *Eſay* be right, that one *may be drunke, and no cup come at his head*; it is like poſſible, one may *ſurfet*, and yet no *meat come in his belly:* And, with *pride* both. As for *meat* and *drinke* the Divell never takes any; keeps a *perpetuall faſt* for that matter: but, feeds on *pride*, as one doth on his *meale*; and *ſurfets* that way, as much as any *Epicure.* And even ſo (for ought I know) one may *eat* and *drinke* no more than the *Divell*, and yet be as *proud as the Divell*; why not? So as upon the matter, their *faſt* is but even the *Divels faſt*, and no better. Eſay 51.21.

*Faſting* then, being an *act* of *humility*, if the Divell can make it matter of *pride*, *habetur propoſitum*, he hath what he would; he will give you good leave to *faſt* and ſpare not. And, even matter of *pride*, he makes it. The *Phariſees*, whom CHRIST would have us *Non ſicut*, they were, in their owne conceits, the *Non ſicuts* of the world. They tell it GOD, *Non ſicut alii*, Not *like other men.* Others did but *faſt once a weeke*, if that: *they twice*, and never miſſed. And, in the Eccleſiaſticall ſtory, there is a rare example of it. He, that ſame *Iohn* the *Patriarch of Conſtantinople*, that firſt tooke upon him the proud title of *Vniverſall Biſhop*, that very man was called and knowne by the name of Ἰωάννης ὁ νηστεύτης, *Ioannes Iejunator, Iohn the great Faſter.* So, *pride* will grow of *faſting.* Being then ordained to take downe the *ſoule*, if hee can bring it to *puffe it up*, and ſo, turne our *faſt* into *ſinne*; that, is even a *Faſt* of the *Divels owne chooſing.* One, which (he is ſure) GOD will never looke at. The *Prophet* gives the reaſon: *If we faſt for mens eyes, we faſt for men, not for* GOD. If we *faſt* for our owne *praiſe*, we faſt for our *ſelves*, not for GOD neither. Now, what GOD ſhould *reward*, ſhould be done for GOD. And, with GOD, a righteous thing it is, to put men over to receive their *rewards*, at their *hands*, for whom they *faſted:* that they pay them their *wages*, that *ſet* them on *worke:* For, at *His hands*, they are like to receive none, ſeeing, for *Him* they did it not: He was not the *Vt* of their *faſting.* And this is the laſt point. As before; not *like them* in their *Sicut*; So, not here in their *Vt* neither: neither in their *manner* nor in their *end.* Luke 18.11. Zach.7.5, 6.

III. The *Danger* of it. *Verily they have, &c.*

Suppoſe now, one may be ſo in love with the *praiſe of men*, as he is altogether out of love with an *inviſible faſt*, and muſt needs looke a little that way; what harme will come of it? *Amen dico vobis, quia receperunt mercedem ſuam:* This muſt needs be their *puniſhment*; for, there is none other but this. And ſure, as ſtrange a *puniſhment*, as you ſhall reade of: To ſay *Amen* to that, one deſires; to ſay, one *ſhall receive a reward.* Can it be a puniſhment to *receive*, to *receive a reward*, and a *reward of our owne* deſiring? It is ſurely none. You doe it, *to be ſeene*; you *ſhall be ſeene to be praiſed*; why, *you ſhall be praiſed:* This is your *end*; your *end* be it. You hunger and thirſt for *mens praiſe*, faine you would have it; you ſhall have it; There it is, take it to you, much good doe it you with it. Call you this a *puniſhment*, to receive a *reward*, to have ones *deſire?* Surely, it ſeemes but an eaſie one, if it be one.

True, if the *reward* be worth the while, firſt. And ſecondly, if by *receiving* it, we *forfeit* not one *incomparably greater.* But, in theſe two caſes, [1] If the *reward* be but ſome ſleight thing, *little worth:* [2] And then, if by getting it, we loſe another *above all worth*, then have we no great cauſe to *rejoyce* at our *receiving:* then, inſtead of a *reward*, it is a *puniſhment*, ſay I; and that an heavie one, whenſoever both theſe caſes meet.

Now, both theſe caſes meet here. Firſt, it is but a poore thing, they *receive*. Shall we value it, as it is? I meane this *goodly reward* of *popular praiſe*, which they ſo itch after. What is the *popularity*, but a ſort of men nothing *judiciall*? Not one among an hundred. Not *praiſing*, but out of *paſsion* (lightly) if that: and not *conſtant* in that *paſsion* neither.

1 Their *Reward* (*Popular praiſe*) is *ſleight.*

*Praiſe* if it be *judiciall*, is ſomewhat worth; and ſo worth the deſiring. The *popular* is not ſo. CHRIST ſaith; *they have alwayes ſpoken all good of the falſe Prophets:* as for the true, they have ever followed them with all *diſgrace:* And, then, what *judgement* is there in them? CHRIST Himſelfe wil ye heare their *verdict* of Him? Some there was ſaid, *He was a good man*; but ſome other (and the greater ſumme) ſaid, *No, but a very ſeducer*, a *cooſener* of the *people*: And then, who can thinke, there is any *judgement* in them? In the XIX. of the *Acts*, the whole multitude was together, and when *Demetrius* had ſet them in for *two houres together they never left crying, Great is Diana: and the moſt part of them never knew why they were come together*, nor why they cried ſo: And then, what *judgement* is there in them? No ſure: out of *lightneſſe* of *minde*; out of *paſsion* it is, they *praiſe* or *diſpraiſe*, *magnifie* or *vilifie* a man, for the moſt part.

2 As *not judiciall.*

Luke 6.26.

Iohn 7.12.

Act. 19.28.32.

But is this (be it paſſion, or what it will) of any *endurance*? will it hold? No indeed. *Sicut luna mutatur*, Every *new moone*, a *new mind*; nay, every *quarter*. No better witneſſe of this, than our SAVIOUR Himſelfe, who heard *Hoſanna in the higheſt*, and *Not Him but Barabbas*, both, within the ſpace of a *ſevennight*. Saint *Pauls* was yet ſhorter; for he was firſt a *murtherer*, and ſuddenly, a God and no leſſe, in a manner *with one breath*. There is their conſtancie; this, the hold you can have of it. No *locke* nor *key*, to ſhut up our *reward* in: No *tenendum* to our *habendum*, to *hold it when wee have it*. And who then would much eſteeme it?

2 Nor *durable.*

Chap. 21.9.
Chap. 27.21.
Iohn 18.40.
Act. 28.4.6.

But, ſay there were both *locke* and *key*; yet, what is *praiſe* but *words*? and *words* but *wind*? what is *ſpeech* but *breath*? *breath* but *aire*? *tenuiſſimus fructus*, a thin *reward* (GOD wot.) For, what is more *thin*, than *aire*? This is ſure, no great *reward*: *Mihi pro minimo eſt*: So, *Paul* makes but a *minim* of it, we make ſo much of.

1 Cor. 4.3.

2 It is their *finall reward.*

And yet even this, ſleight as it is, were it onely to *receive* it, and that were all, there were no great hurt in it. But, now comes the hurt, For, when it ſhall come to this, that we are ſo to *receive* it, as in full *payment*: (for, ſo it is; not ἔχουσι, *have it*; but ἀπέχουσι, *have it for all*, that ever they ſhall have:) So to receive it; *tanquam mercedem*, as it ſhall be our *laſt pay*, our *finall* and *full recompenſe* and *ſatisfaction*, for all that ever we have done; then it goes hard.

And that is it, CHRIST meaneth: And that is it, every good minde feareth: That here ſhall be all; a few *good words*, a little *warme breath*, a *blaſt of vaine praiſe*, of a ſort of vaine men. And when we have this, we have no more for ever to *receive* or looke for beſides this. That, as CHRIST tells us (in the firſt *Verſe* of the *Chapter*) this *acceperunt* inferres an *amiſerunt*: *Acceperunt ſuum* here, an *Amiſerunt meum* elſe-where. And that, where (of all) we would leaſt be without it. That the receiving of this, cuts us off from another, infinitely above and more worth than this. The *reward* we *receive*; *nothing leſſe to be regarded*: the *reward* we loſe, the *damage* we incurre; *nothing more to be feared*. Lay theſe together, *mercedem juxta mercedem*, we ſhall finde it a *puniſhment*; ſuch a *puniſhment*, as no man would ever wiſh his very enemie more.

Of this *Amen* here, of theſe words [*they have received their reward*] you ſhall reade in Saint *Gregory*, that never did any ſaying ſo *ſound* in his *eares*, ſo *runne* in his *head*, *reigne* in his *heart*, *worke* upon his *conſcience* (as he deeply proteſts) as did theſe. This, he tooke for one of the moſt *fearefull ſayings* in the whole *Bible*: that what he did here *receive* (were it *praiſe*, or *preferment*, or what other earthly thing) it ſhould be his *laſt receipt*, his *finall reward*, his *portion for ever*, his *Amen*: for, *Amen* is the laſt word (we know) that, ends all. For, ſo are we in a manner proceeded againſt, and deprived of all hope of further *reward*, at the laſt great *receipt* of all.

The

The *praise of men*, which we here sought and found, shall deprive us of hearing *Euge Serve bone*; One syllable whereof is more worth, than all the *Panegyricks* that ever were. And not only of that, but of *Intra in gaudium Domini* besides, much more to be esteemed than all the *Euge's* in the *world*, nay, than the *world* it selfe. That the winning of one shall be the losing of the other. Matth. 21. 23.

And now judge, whether *this receiving* be not a *losse unvaluable*; this *reward* a *punishment unsufferable*; this *Amen*, to be prayed against of all. Nay, whether there be any so *penall a punishment*, so *heavie a censure*: This shall be your *punishment*, that this shall be *your reward*; and, never more but this.

For, doe but aske: Why doe they this wrong to their *faces*? To seeme to men to *fast*. And what then? Then they shall be *commended of men*. And what then? Nay, there is all. And GOD comes to a point with them: saith, Let them be commended for it: And they have no wrong, they making it their *end*, if GOD make it so too.

To *punish* one by his owne *desires*; to say (as GOD doth in *Osee*) *Because Ephraim will have altars to Sinne, they shall be to Sinne*; because you make this your *reward*, it shall be your *reward*, take it for your *reward*: To say, *So be it*, to have our *fast* conclude with the *Hypocrites Amen*: No more fearefull *punishment* in the world. Osee 8. 11.

* *Knowing then this feare*, we *perswade, exhort, intreat* men (and no otherwise, than CHRIST here doth) to *fast*. And the *Cum* is now *come*: Now then to *doe it*. Not to doe it *as these*, yet in any wise to *doe it*. To *fast* to GOD; not to the *world*: to our owne *hearts*, not to other mens *eyes*: to *conscience*, not to *forme*. Not, to *set* us up a *stage* to doe it; but (with CHRIST) to doe it apart, *in secret*. And thinke not, if *men see* it not, it shall not be *seene* (be it never so secret:) that you shall doe it without *witnesse*. Beside the witnesse, *Testis in corde* (set by the Heathen man at a *thousand witnesses*) there is (as *Iob* cals *Him*) *Testis in cælo*, *One* in *heaven* who sees it; needs no *light* to see it by: whose *theater* is the *darke*, and beholds us as clearely when the *candle* is put out, as when it burnes. *Fast* then, doe it to be *seene of Him*: and being done not for *men*, but for *Him*, *Him* shall you be sure of, to cast His *eyes* to looke on it, to like it; to *regard* it and *reward* it, both. *The Application.* * 1 Cor. 5. 11. Iob 16. 19.

So much doth CHRIST undertake in the verse following; and that, in *His Fathers name*: and seale it with His *Verily*, that most certaine it shall be so. Our *secret fast* shall have His *open reward*. It may be, even here upon earth, He will *make our light breake forth as the Morning*. If *here*, He doe not; *there*, He will. The *lesse earth answereth*, the *more heaven reserveth*. [b] *Euge Serve bone*, in that day, is another manner *praise*, if *praise* be it: [c] *Intra in gaudium Domini*, another manner *reward*, than earth hath *any*. Both together [d] *Merces magna nimis*, *Abraham's reward*, an *exceeding great reward*: [e] *sed non ascendit in cor hominis*, it exceedeth the *heart* of man, to thinke, how *exceeding great*. Esay 58. 8. *b* Matth. 25. 21. *c* Matt. 21. 23. *d* Gen. 15. 1. *e* 1 Cor. 2. 9.

Which *reward* Almightie GOD grant we may set before us, and *seeke* it in all our doings: So *seeke* it here on earth, in this *life*, as we may there finde it in *heaven*, in the *life* to come, to our *endlesse* comfort and content, through CHRIST our LORD.

A SER-

# A SERMON PREACHED

before KING IAMES, at *White-hall*, on the XXVI. of February, *Anno Domini* MDCXXIII. *being* ASH-WEDNESDAY.

MATTH. Chap. III. Verſ. VIII.

---Progenies viperarum, quis demonſtravit vobis fugere a *ventura ira*?

Facite ergo fructum dignum pœnitentiæ (*Vel*, Proferte igitur fructus dignos pœnitentia.)

*---O generation of vipers, who hath fore-warned you to flee from the anger to come?*

* Or *Repentance.*

*Bring forth therefore fruits worthy * amendment of life.*

TO ſpeake of *repentance*, at the time of *faſting*, or of *faſting*, at the time of *repentance*, is no way out of ſeaſon: As *tree* and *fruit*, they ſtand. Of theſe *fruits*, *faſting* is one. And this, we now begin, a *worthy fruit*, ever from yeare to yeare, religiouſly *brought forth* in the *Church* of CHRIST. That, we goe not from one, when we fall upon the other. The time of *repentance* will fall out to be a *Cum jejunatis*.

*Repentance* is here brought in, and preſented to us, as a *tree* with *fruit* upon it. The *tree* of GODS *planting*; The *fruit medicinable*; of the nature of a *counter-poiſon*, againſt our bane taken by the *fruit* of another *tree*. The *fruit* of the *forbidden tree* had envenomed our Nature: the *fruit* of this *tree*, to expell it, to recover and cure us of it.

Gen. 3. 6.

Now, this Metaphore (of *trees* and *fruit*) puts us in minde, that the manner of *fruit-trees* is, once a yeare, they beare *fruit*. All doe ſo; once at leaſt: And if all, this *tree* likewiſe, within the ſame compaſſe, *to bring forth* hers.

And, though at no time *repentance* comes amiſſe; *good* all the yeare long; it may be

be taken every day (for, *repentance* would be as familiar to us; as *ſin* it ſelfe; and, as the one, ſo the other, daily:) Yet at ſometime, more than other; and at this *time*, moſt *proper*, for then wee have ſpeciall uſe of it. That the *body* and the *ſoule* may keepe *time:* and, when we take *phyſicke* for the *body*, wee may doe likewiſe for the *other*. If all were well knowne, of the twaine, the *ſoule* hath more need.

This *medicine* is to be taken *faſting*; as the rules of *Phyſicke* are, and as *medicines* uſe to be. Men come neither *eating* nor *drinking* to take *phyſicke:* when wee will take that we take nothing elſe. Thus, *faſting* is a friend to *phyſicke* both of *ſoule* and *bodie*. When wee *repent*, no man will adviſe us to doe it upon a *full ſtomacke*, but *Cum jejunatis*.

Of this *tree* and *fruit*, GOD (knowing the great need we have) hath a ſpeciall care, wee be not without it: that it be *planted* and *growing* ſtill in our *gardens*; and that it beare us *fruit*, whereof we have ſo continuall uſe. As that in *Paradiſe*, was termed the *forbidden fruit*; So may this (as truely) the *fruit bidden*; it is ſo enjoyned, ſo called for of us.

And that, firſt called for, and before all other, as the firſt *fruits* of the *Spirit* returning to GOD. There was a *firſt Commandement in the Law:* This, I may juſtly ſay, was the *firſt Commandement* of the *Goſpell*. Mat. 22. 36, 37.

Goe no further, but even where we are, where the *Booke* opens: Saint *Iohn* is at it, at firſt. It is his very firſt word [*Repent*] *Sermo in apertione oris*, the opening of his mouth. So begins *He:* And ſo begins CHRIST; takes it up after him, word for word the ſame: *Repent, for the Kingdome of Heaven is at hand:* neither more nor leſſe. It is the *firſt fruit* of their *lips* both. And as our SAVIOUR CHRIST began with it Himſelfe; So gives He it in charge to His *Apoſtles*; they with it, to begin likewiſe. Both, when He ſent them to *preach*, to the *Iewes* firſt; And againe after when, at His Aſcenſion, He renewed and enlarged their *Commiſſion*, and ſent them *to all Nations*. That, *repentance* firſt; (firſt that;) and then, *remiſſion of ſinnes* (after) ſhould be preached in His *name*. Verſe 2. Chap. 11. Chap. 10. 7. Luke 10. 9.

Which was accordingly by them purſued. Ever, they ſtood on it, as the groundworke, the *fundamentall* point of all the reſt. So, it is expreſſely termed, *Heb.* VI. *the foundation of repentance from dead workes*. On which *foundation*, would GOD, more coſt were beſtowed: that, while we are buſie aloft on the *Scaffolds*, in our *high points*, the *groundſils of Religion* decay not for want of looking to. To lay them ſurely: Which Saint *Iohn* doth here, and we may all learne of him. Heb. 6. 1.

For, having begun (above at the II. *verſe*) with his *pœnitentiam agite:* when he ſaw, in the throng of his *Auditory*, diverſe *Scribes* and *Phariſees hypocrites*, he knew where they would be ſtraight: (we ſhould have an *Agite*; a *repentance* with a *penitentiall face*, and all *acted:*) *Repent?* Yes, in any wiſe, that they would, and could doe it full well, and never trouble themſelves with any ſuch matter as *fruit*. This made him lay it a new; to his *Agite*, to put a *Facite*; to *Agite pœnitentiam*, a *Facite fructus*. Elſe, he diſclaimes *fruitleſſe repentance*. It is none of his: it will doe them no good: it will never quit them of the *wrath to come*. Verſe 3.

Where, we ſee the good of *repentance*, what it is: To free us from *ira ventura propter peccata præterita:* Which, theirs will never doe: Which none will ever doe, unleſſe, beſide *pœnitentiam agite* (that is, the Act) there be alſo *fructum facite*, matter of fact beſides; ſome *reall fruits*. And Saint *Iohn* askes, Who did it? and marvels much that any ſhould doe it: teach them any other way, how to eſcape *wrath to come*. Tells them directly, there is no other way: but, that they doe but beguile themſelves, while they vainely imagine, to ſlip thorow GODS wrath with this *fruitleſſe, formall, ſleight* kind of *repentance*. Verſe 7.

If they will goe to it indeed, and doe it, and ſo doe it, as it may be availeable to rid them of *wrath to come*, then muſt it not be *barren*, but *bring forth:* and that, *fruit:* and that, not ſuch ſleight and ſlender *fruit*, as they commonly poſt it over with, but *worthy fruits*, and ſuch as may well be-ſeeme *repentance* indeed.

The

*The Summe.* The points we are to take into our consideration, are: 1 That there is *wrath to come*; 2 but, it is yet but *to come*. That it *will come*. There is no falling into it when it comes: nor no abiding, till it comes. Fly from it we must, and fly from it we may. It may be fled from, is in the Text: we may be shewen a way, how. Who shall shew it us? That will S. *Iohn* here; who well can: He was *sent to prepare it*. But (it seemes) we may be shewed a *wrong way* too; the *Pharisee*'s *way*: But Saint *Iohns* is the *right*. He that takes any other, the *wrath of* GOD will come on him, which is to come upon all *impenitent sinners*.

*The Division.* All which may be reduced to these two heads, which Saint *Iohn* would have imprinted in them and us: 1. There is no flying GODS *wrath*, but by a *true repentance*. 2. There is no *true repentance*, without *fruits*, and those *worthy*, and well becomming it. *Bring forth fruits* therefore.

Of which words there is not any one waste or to spare. Every one of them is *verbum vigilans* (as Saint *Augustine* speakes) *awake* all; never an one *asleepe* among
Prov. 25. 11. them. Each hath his weight. Nor, never an one out of his *place*, but (as *Salomon* speakes) *upon his right wheele*, standing just where it should. We will take them as
I. II. III. they lye. 1. *Bring forth*. 2. *Bring forth fruit*. 3. *Bring forth fruit therefore*: wherefore? That you may *fly the wrath to come*: There, will that fall in. It is
IV. the onely true way. Let no man teach you any other way to fly it. 4. Then, *fruits of repentance*. And, if *repentance beare fruits*, then it is a *tree*. 1 Of the *tree* then
V. first, that beares *them*. 2 Then, of the *fruits* it beares: *Repentance's fruits*. 5. And last, that they be *worthy fruits of repentance*. *Bring forth fruits therefore*, &c. So fall they in order, of themselves. To order them otherwise, were but to dis-array them and doe them wrong.

I. *Bring forth*. At which, at the very first, we shall have some sticking, as the world goes. All, in *carrying in*: *little* in *bringing forth*. For, to take our *Age* at the best, and our *ordinary Professours* in the prime of their *profession*, and this
*Bring forth: carry not in.* is our vertue; we *carry* well *in*; we are still carrying *in*: but nothing, or as good as nothing *comes from us*, *bring* wee *forth*. So, this word comes very opposite to our times. All our time, is spent in *hearing*; in *carrying in Repentance seeds*, and other *good seeds* many. All, in *hearing* in a manner; none, in doing what we heare: None, in *bringing forth repentance*, or any other good *fruit*.

Acts 17. 20. At *Athens* they said to Saint *Paul*: *Nova quædam infers auribus nostris*. It is our case right, *infers auribus*: but, it is an *infers* without a *profers*; any *profers* at all. In, at our *eares*, there goes I know not how many *sermons*: and every day more and more, if we might have our wills. *Infers auribus*, into the *eares* they goe; the *eare* and all *filled*, and even *farced* with them: but there, the *eare* is all.

1 Cor. 12. 17. It puts me in minde of the great absurdity, as Saint *Paul* reckons it. What, *is all hearing?* (saith he) *All hearing?* Yes: *all is hearing with us*. But that all should be *hearing* is as much as if all one's *body* should be *nothing but an eare*, and that were a strange body. But, that absurdity are we fallen into. The *corps*, the whole body of some mens profession; all *godlinesse* with some, what is it, but *hearing a sermon?* The *eare* is all, the *eare* doth all that is done: and but by our *eare*-marke, no man should know us to be *Christians*. They were wont to talke much of *Auricular Confession*: I cannot tell, but now, all is turned to an *auricular Profession*. And (to keepe us to *Proferte*) Our *Profession* is an *inning Profession*. *In* it goes, but *brings* nothing *out*; nothing comes from it againe.

Chap. 13. 3. But, *Proferte*, *bring forth* (saith Saint *Iohn*;) be not alwayes *loading in*. And there is reason for it. As, there is a *time* for *Exiit qui seminat seminare semen suum* (in the

*Parable*

*Parable*) wherein the *Sower* goeth forth and carrieth with him *good ſeed*, and caſts it *in*. So is there a *time* too (ſaith the *Pſalme*:) for *Rediit meſſor ferens manipulos ſecum*, Pſal.126.6. that the *Reaper comes backe and brings his ſheaves* with him; the *ſheaves*, which the *ſeed* (he carried *in*) *brought forth*. But, with us, it is otherwiſe. For, a wonderfull thing it is, how many *Sermons*, and *Sermons* upon *Sermons* (as it were, ſo many *meaſures* of *ſeed*) are throwen *in* daily; and what becomes of them, no man can tell. Turne they all to wind? Or run they all thorow? For, *fruit* there comes none. *Omnia te adverſum*, all *in*: *Nulla retrorſum*, None *out*. It went hard (ſaith *Aggee*) when, for *twenty meaſures of ſeed, there came but ten of graine*; but halfe in halfe: Why, we would think Agge.2.16. our ſelves happie, if that were our caſe. Nay, it was worſe with *Eſay*, an *Homer* of Eſay.5.10. *ſeed yeelded* but an *Epha* of *corne*; that, was but *one* in *ten*. It were well with us, might one but ſay that: for, that were *ſomewhat* yet. To be wiſhed, we might ſee more: but, till more come, ſee but even that.

Now, that ground (ſaith the *Apoſtle*) that receives ſuch a quantitie of *Seed*, and Hebr.6.8. returnes no more for it, is *neere a curſe*. And that *tree* (ſaith the *Goſpell*) that was *well leaved*, and no *fruit* found on it, was ſo neere, that it had a *curſe*. And thoſe *eares* that Chap.21.19. have (I know not how many) *Sermons* and *Lectures*, and all in a manner *ſine fructu*, without any *fruit* that can be ſeene, are not far from it, from a *curſe*.

Which I would not have drawne to be ſpoken any way againſt *hearing*; but againſt our *evill proportioned hearing*: Not to ſlake our *devotion* in receiving *good Seed*; but to make a *conſcience*, in ſome degree to proportion our *fruit* to our *ſeed*: To reduce our *inferte* and our *proferte* to ſome *analogie*. For, if there be an *analogie* of *faith*; So is there of *hearing* alſo. Sure, if the *body* thrive not with it, and yet be alwayes *hungry*, it is no good ſigne. It is a diſeaſe, which they call Βουλιμία, or *Canina appetentia*; and would be looked to.

Well; there hath beene old *carrying in*, and little elſe: let us have ſome *bringing* forth another while. Bee not alwayes lading *in*: *bring forth* ſomewhat: Elſe, we ſtumble at the very *threſhold* of the Text; and are not come to the firſt word of it, *Proferte, bring forth*.

II. Bring forth *fruit*, not *leaves*.

*Bring forth fruit*. With much adoe, at laſt ſomewhat there comes. *Forth* they *bring*; but what is it? It is well knowne, *trees* bring forth ſomewhat elſe, before *fruit*. And, ſomewhat brought forth there is, but it is but *leaves*. *Fruit* it ſhould be, *leaves* it is: there is all our *product*. So that here, wee ſhall be ſtaid againe. *Leaves* come of the *kernell*, as well as the *fruit*: So doth *chaffe*, of the *Seed*, as well as good *graine*, What of that? We plant not for *leaves*; nor we ſow not for *chaffe*. We count that no *bringing forth*. *Quid palea ad triticum?* (ſaith the *Prophet*:) And, *Quid foliis ad* Ierem.13.28. *fructum*, may we ſay? It is not *chaffe*, or *leaves*; *fruit* it is, wee are willed to *Bring forth*.

*Vitis frondoſa Iſraël* we finde in *Hoſee*, and *Ficus frondoſa*, we have in the *Goſpell*. Hoſ.10.1. A *Vine* and a *Fig-tree*, that *brought forth*, both; and ſo paſſed the firſt; but ſtumble at Chap.21.19. this ſecond: For, *fruit* it was not: But, as for *leaves*, well taken both; ſtore of them. And ſo, to many a *tree* ſhall CHRIST come among us, and finde *leaves* poſſibly; but, that will not ſerve. It is *bring forth fruit*. What became of *Hoſea's Vine*, wee may Verſe 6,7. there reade: what, of the *Fig-tree*, we all know.

What the *leaves* be.

Will you know, what theſe *leaves* be? Saint *Auguſtine* tells us (No man can doe it better:) It is, to *heare a Sermon*, and to *praiſe the Preacher*: There comes ſomewhat; ſome *leaves*. His words are: *Audiſtis, laudaſtis, Deo gratias; Semen accepiſtis, verba reddidiſtis. Laudes veſtræ gravant nos potius, & in periculum mittunt. Toleramus illas, & treminus inter illas. Tamen fratres mei, laudes veſtræ folia ſunt: modò fructus quæritur.* You heare, and you commend (ſaith *Auguſtine*:) well, thankes bee to GOD. Good ſeed you receive, good words you give backe. Theſe good words profit us not; peradventure, doe us hurt other-while. Beare with them we muſt; tremble at them we ſhould. Yet, when all is done (good brethren) good words are but leaves; and it is fruit, fruit

*is it, we preach for.* Not the *fruits* of your *lips*; they be but *leaves*: but, *fructus operis*, that *fruit*.

Now if you marke, what it is our beſt *Sermons bring forth*, we ſhall eaſily obſerve, the moſt is a *few good words* of ſome point or other in the *Sermon*, handled (peradventure) not amiſſe: and (heare you) well, if that: but, if that, looke for no more; there's all. And this *leafe*, it laſts not long neither; *fades* quickly, as did the *leaves* of *Iona's gourd*: One day *greene*, the next *drie*.

Ion 4.7.

Chap. 6.2. And, is this the *fruit of our labours*? Is not this the *Phariſees Accepiſtis mercedem veſtram*? If the *fruit* of our labours be but the *fruit* of *mens lips*, we are like to make but a cold reckoning of it, *to inherit the wind*. As if we came hither to *bring forth* a *leafe* of *praiſe*; to *preach art*, and not *Spirit*: *Art*, to draw from men a vaine applauſe; And not *Spirit*, to *bring forth* the *fruits* of the *Spirit*, *fructifying to newneſſe of life*, by *fructus facite*; *fruit*, that may abound to your account and *ours*: *Yours*, that did; *Ours*, that preached to have them done.

Prov. 11, 29.

The only true praiſe of a *Sermon* is, ſome *evill left*, or ſome *good done*, upon the *hearing* of it. One ſuch *fruit*, ſo brought forth, were a more ample *commendation*, than many mouthes full of *good words* ſpent, and *copies taken*, and *printing*, and I wot not what. And ſure it is, On whom a Sermon workes aright, it leaves him no leaſure to *ſay much*, to uſe many words, but makes him rather *full of thoughts*. And when all comes to all, *fructus factus*, the *deed done*, is it. And, it is no good ſigne in a *tree*, when all the *ſap* goes up into leaves; is ſpent that way: Nor, in an *auditor*, when all is *verball* that comes, and nothing elſe: No *reality* at all.

Act. 2.37.

Verſe 9. Saint *Iohn* himſelfe (in the next words following) tells us, the *fruit* he meanes, it *is not Dicentes*: And *begin* not (ſaith he) to *Say*: For, it is no matter of *ſaying*, either to your ſelves, or to others. This is but a *greene leafe*; and, with the *fruit*, doth not amiſſe; without it, is *little worth*. It is not *repentance* in the *leaves*, but with the *fruit*, he calleth for.

I will ſhut up this point with St. *Auguſtines* prayer, before one of his Sermons: that God would vouchſafe, *quod utiliter meditatum eſt cor meum*, what my heart hath profitably thought on, to bring it thence into my *tongue*, and from thence into your *eares*, and from thence into your *hearts*, and from thence into your *deeds*; that ſo, all may end in *Proferte fructus*, *Bring forth fruits*.

## III.

Bring forth fruit, *therefore*. The *Root* or *Reaſon*.

Eſay 37. 31.

*Proferte fructus igitur. Igitur*, every where you finde, ſlippe it you muſt not: the whole weight of the ſentence lyeth upon it. There is in it the *ground* and *reaſon*, *wherefore*; And ſo is indeed the *root*, all theſe *fruits* muſt grow from. And the *Prophet's* Rule is, to looke to the *root downward*, before to the *fruit upward*. Firſt then, to finde a *wherefore* for this *therefore*. *Therefore*, is the knowne note of a *concluſion*: Then muſt there be a *Syllogiſme*: and here it is, *Quicunque vult*, *Whoſoever of you will fly from the wrath to come, hee is to bring forth fruit worthy of repentance?* But you are all of this minde, that you would *fly from the wrath to come*; *Bring forth fruit therefore*.

*Flying from the wrath to come.*

Wee muſt then caſt our eye backe to this *flying from the wrath to come*, which is the *medius terminus*, or *cardo*, whereupon all the argument runs, and the very life of the whole inducement. There is *wrath to come*: That muſt you *fly from*: *Fly from it* you cannot, but by this *igitur*: *Proferte fructus igitur*.

Many are the *Therefore's*, why we ſhould *repent*, and of divers natures. The *goodneſſe* of God (ſaith the *Apoſtle*) doth (even) *lead us to repentance*: And well is him that will be *led*. But, theſe (here) would not *lead*. St. *Iohn* had uſed that before (*ver.* 2.) Doe it; *Repent*, and the *Kingdome of heaven is at hand*, hard by you. One would thinke, this would have done it; have even *led* them to it. It ſtirred them not: He is faine to lay *Heaven* by, and the *life*, *joy*, *glory to come*; And to take him to *hell*, to the *anguiſh*, *tribulation*, *torments* there (for, all theſe are in the *wrath to come*.) So, to *drive* them (if it may be) to it, ſince *leading* will not ſerve.

Rom. 2.4.

Verſe 2.

Strange:

Strange: but such is our *indoles*. The *Kingdome of Heaven* workes not with us, as doth *Wrath to come*: So doth *sin* bewitch us. For the losse of *Heaven*, if that were all, we would never abstaine from it: if no *ira ventura*, never care for the losse of *Heaven*. *Repent*, or *you lose Heaven*, will not: *Repent*, or you must to *Hell* (the place of *wrath to come*) that bites soone; that makes an *Igitur*; that will move us: And, to *fly* from it, make us *fly to Repentance*.

Saint *Iohn* takes the course to shew us somewhat *to come*: He chooseth *ventura*: For, the *things present* carry us and keepe us from *Repentance*. *Present good cheere*, *present sport and mirth*, *present good company*, *present* twentie things else, they make us no fit *soile*, for these *fruits* to grow in. But then (as God would have it) besides these *present things*, there are *ventura*, some other *to come*, that would be thought on. For, in all our *jollitie*, before wee venture too farre, it will not be amisse, to looke to those *ventura*, and what will come of it. There is an *ira ventura* for *peccata praterita*.

*Venture*, It is something to come.

Knowing the vertue of this peece of perspective, *Moses* doth wish but this, *ô Si*, O that men would but looke לְאַחֲרִיתָם, looke but that way to the hindmost dayes, to the latter end! There is somewhat, there, worth our sight. The *Prophets* doe the like: *Populus meus dilexit talia* (it is *Ieremie*:) My *People*, *this sin they like*; and *that sin they love*, *Sed quid fiet in novissimo*, but what *will be the end of this?* What will become of it, at the last? Yea, our blessed *Saviour* Himselfe (and He should move us) most earnestly with teares in his eyes: *O that thou hadst knowne in this thy day!* and could not speake out the rest for *weeping*: His meaning was, the *ventura*, what was to come upon them. So much doth it import us, sometime to open a window that way: The clapping it to, and the putting them from us out of our sight, makes us, we care not, never look after the *tree*, or the *fruit*. *Ventura* would much helpe forward this *Proferte fructus igitur*.

Deut. 32. 29.

Ier. 5. 31.

Luk. 19. 41, 42.

These *Ventura* (*three* of them) follow here close in the *tenth* and *twelfth verses*: 1 the *Axe*, 2 the *Fanne*, 3 and the *Fire*: I will only touch them. The *Axe* first: For sure, our dayes be numbred: there is a line stretched upon every one of our lives, and it is no long line neither, *quia velox est depositio tabernaculi hujus*, the taking downe of this *Tabernacle* is not farre hence: death will come with his *axe* and downe we goe. For, it is not (saith St. *Iohn*) *laid to the branches*, but, *to the root*; and then, we are past fruit-bearing for ever. *Proferte fructus igitur*.

What that *ventura* is.

1
The *Axe*.
2 Pet. 1. 14.
Verse 10.

After the *Axe*, comes the *Fan*, to shew whether our *bringing forth* be *corne* or *chaffe*; which is our doome after death. So long agoe told of by old *Enoch* in his *Maranatha* that the *Lord will come*, come to *Iudgement*: *Et omnes stabimus*, and we shall all stand before His *Iudgement Seat*, and the *fan* goe over us: And there, by these *fruits* here; and by these *fruits* only, all shall goe: for, none is in *Heaven*, but by it. Sinners; both they in *Heaven*, and they in *Hell*: only, this difference; they in *Heaven* had *these fruits*, they in *hell* had them not. And then, seeing they wil be all in al, *Proferte fructus igitur*.

2
The *Fanne*.
Verse 12.
Iude 14.

These two *ventura*, come they will to all, and to all alike: we heare not of *wrath* yet? But, here it comes. I goe further and aske, *Ventura*, to come: *to come*, what? *Ira ventura*, *wrath to come*. Whose *wrath*? His, who *when He hath killed the body*, *can cast both body and soule into hell fire*.

Luk. 12. 5.

For, after the *Fan* comes the *Fire*. The *fan* divides the *corne* and the *chaffe*, sends each to his owne place, the *Corne* to the *Garner*, the *chaffe* to the *fire*; and *every tree that bringeth not forth good fruit*, thither too. *Proferte fructus igitur*: Else, how will you scape the *wrath to come* (saith St. *Iohn?*) How will you scape *the damnation of hell* (saith CHRIST?) and meane the same thing. That of CHRIST is but a *Commentary* of this of St. *Iohn*. *Ire* and *fire* are but one thing.

3
The *Fire*.
Verse 12.
Chap. 22. 33.

Now the noise of *fire* will startle any of us even at midnight, out of his dead sleep. Of any *fire*: but, much more, of this: *Non est iste ignis sicut qui ardet in foco tuo* (saith *Augustine*) This fire is another manner fire, than that on our harthes. Why? ours may bee *quenched*: that, is (saith the *twelfth verse*) *unquenchable fire*. A *worme* ever

Mat. 9.44. 46. *gnawing*, and never *dying*: So doth our SAVIOUR describe it: a *flame ever burning and never going out.*

Esay 33.14. Now will I but aske the *Prophet Esay's* question, (*Chap.* 33) *who* of us *can dwell in consuming fire?* That, is *our fire*, which as it *consumes*, so will it be *consumed* it selfe? But then, he comes over againe, But *who is able to abide in everlasting burnings?* That can none doe: *Proferte fructus igitur.* This (loe) is the *wrath*, the very *dregs* of the *wrath to come*. But *who regardeth the power of this wrath?* They (I feare me) least, that shall feele it most.

I have purposely stood upon this a little, For that, as upon this *day* they were wont, by the *ceremonie* of giving *ashes*, to put men in minde of this *fire*. For, *ashes* were not given to put men in minde of their *mortalitie*: *dust* had beene more proper to have done that. Our *mortalitie* is grounded upon *Pulvis es & in pulverem*. But, *ashes*, they come not without *fire*: where they are, *fire* must have beene first. And, so they most meet to represent *fire* and make us thinke of it. The *ashes*, they be blowen away; but, not the *memorie* of them (I hope.) Whatsoever becomes of the *ceremonie*, the *substance* would not be *blowen away* after it. Sure, these *ashes* laid well to the *root* of the *tree*, it hath beene thought, will make it *beare the sooner*. The *present feare* of *future wrath* for sins past, wil put some force into this *Igitur*: If this will not, nothing will. This or nothing make the sap to ascend: This, or nothing *bring* them *forth*.

The comfort of *ventura*, it may be *fled from*.
a 2 Cor. 5. 11.
b Hosea. 2.15.

a *Scientes igitur terrorem hunc*: you have seene the *terrour*: Shall I open you a b *doore of hope* in the valley of *Achor?* All is not *terror* in *ventura*: there is some comfort, that it is but to *come* (this *wrath*:) it is yet to come. So, while it is yet to come, there is time given us to take order for it, before it come: That the *fruit* may come before the *wrath*, and not the *wrath* before the *fruit*: for then we are gone for ever.

There is another comfort: That though the *axe* and the *fanne* shall come upon all; and none fly from either of them, so shall not *wrath*. That shall not come *upon all*; but *all may*, and some shall *fly* from it. *Fly* from it (I say) for, there is no *meeting* it, no *abiding* of it when it comes: No standing it out, but *fly* from it we must (saith the Text;) and *fly* from it we may. There is a right way, if we may be shewed it; and there is no right way, but one, and who will shew us that? That will St. *Iohn* teach us. He *prepares* it, and he is best able; and he knowes no way but by *Proferte igitur*.

By *Proferte*. But if there be a *flight*, there is no *flying* it, not with the *wings* of an *Eagle*; not with the six wings of a *Seraphin*: only the wings of *repentance*, will fly from it. But, there is no *flight* entended: *Proferte igitur* will serve: only stand and *beare this fruit*, and it shall be a *Supersedeas* to all *wrath to come*. You need not *fly*; you need not stirre, no more than a *tree*; but keep your standing, and *beare your fruit*, and it shall not come
Exod. 12.23. neere you, but fly over you, as did the *destroying Angell*, their houses in *Ægypt*. *To come* it is (this *wrath*:) *fly* from it we may: This, the *way* to doe it.

Yea, this is *one way*: but, is there no way but this? It seemes, there was some bodie shewing some other way besides, that St. *Iohn* was a little stirred, and asked, *Who hath shewed you it, who?* Whosoever he was, he had shewed them a wrong way. So that, even then, even in CHRISTS time and St. *Iohns*, some there were that tooke a phansie, they had found a neerer way to cut between, to *fly* this *wrath*, and yet let *tree*
Verse 9. and *fruit* alone, and care for neither. And (as it followes) by a *dicentes intra se*, said within themselves (somewhat strange things men will say there) *fruits* are for them, that have not *Abraham for their father*, but *we have him for our Father*: and so tooke themselves privileged from *fruit-bearing*, by that. *Christ shewes* them their folly.
Ioh. 8. 39. Have you so, have you *Abraham* to your *Father?* then *doe the works of Abraham*: that is, *bring forth the fruits* that he did. For, *Abraham* himselfe brought forth these *fruits*; went no other way but this, by *Proferte igitur*.

The same may be said to another *Dicentes intra se* of some of us. We have *Abraham to our Father*, So they: *We have* CHRIST *to our* SAVIOUR, so wee: and make a short cut and steppe to CHRIST straight, and lay hold on Him by *faith*, without any more adoe: Thrust by Saint *Iohn Baptist*; *Him*, and his *Repentance*. Both. Indeed, so some goe (but with more haste than good speed) that vainly

ly imagine to come to *remiſsion of ſins, per ſaltum*, over *repentance head*. But, it will not be: *Eſay's qui crediderit, ne feſtinet*, is good counſell in this ſenſe; Not to caſt away all, with making too much haſte, but take St. *Iohn* in their way. To him it is ſaid, *Thou ſhalt goe before His face to prepare His way*: And, but by that *way* he *prepares*, CHRIST will not be come to. If he prepare one way, and you goe another, you will never come at *Chriſt*. Therefore he wonders *Quis oſtendit?* who had ſhewed them any other way. St. *Iohn* knew it not; CHRIST knew it not: And I cannot tell what to ſay, but, they that goe it, I pray God, it deceive them not. Luk. 1. 76.

But, for this [*of no other way*] CHRIST Himſelfe is more peremptory than S. *Iohn*. See you any, Heare you of any that periſh? *Niſi, &c. Vnleſſe you repent*, and ſcape that way, ſo ſhall you too: that is flat. There is no *Iron*, no *Adamant* bindes ſo hard, as *Chriſts Niſi*. If any but CHRIST had ſaid it, we might have ſought ſome evaſion: Now when it is *He* that tells us, there are but two wayes, 1 *Repent*, or 2 *Periſh*, chooſe you whether; *Repent* here, for a *time*; or *periſh* there under Gods *wrath* for ever; Not to *repent*, and not to *periſh*, is not poſſible. Luk. 13. 3. 5.

Which *Dilemma of* CHRISTS (no way to be avoided) makes, of the twaine to chooſe this fruit of *Repentance*, rather than to fall into the *Wrath to come*: To *fly to* the one, to *fly from* the other: which otherwiſe we are of our ſelves but coldly affected to. For, though it be ſomewhat bitter (this *fruit*) yet (ſure we are) if it were ten times more, the bitter paines of *ira ventura*, are far beyond it. Now, the *Phyſicke* of the *bodie* and *ſoule* ſtand upon one *Maxime* both, *Melior eſt modica amaritudo in faucibus, quàm æternum tormentum in viſceribus*: *Better the bitter Electuarie than a burning Ague*: Better *a ſhort diſtaſte in the mouth*, than *a perpetuall torment in the bowels*. Better *Repent Ninive for fortie*, than no *Ninive at fortie dayes end*. Ion. 3. 4.

Shall we conclude then with the Pſalmiſt, *What man is he that would deliver his Soule from the wrath to come?* And they all began at once to ſay; that would I: Yea, even they that ſhall not eſcape it, will yet ſay, That would I. Why, by the *bringing*, or not *bringing forth of this fruit* all goes; depends the *comming*, or not *comming* of this *wrath*: *comming* if you doe not; Not *comming* if you doe bring them *forth*. *Proferte fructus igitur*. Pſal. 34. 13.

And, now we have beene at the *root* downeward, to come *upward* to 1 the *tree*, 2 The *fruits*, 3 the *worth* of the *fruits*, (three points yet behind) which will aske more time than is left; Nay, more than hath beene already ſpent; and ſo, the worke of ſome other time. A word or two, of *Proferte*, and I have done.

First, take it not (this *Proferte*) by way of *advice*, or as the *wiſh* of a *well-willing friend*. No: St. *Iohn* delivers it, *quaſi authoritatem habens*, as a *Precept*, or *Injunction*: the word will warrant it. To ſay, *doe this*, belongs to *authoritie*; (the *Centurion* will tell you ſo:) and requireth *obedience*; *Doe this*, and *He doth it*.

1 *Proferte*, a Precept. Mark. 1. and Chap. 8 9.

Then, beſide *authority* to enjoyne us, there is *reaſon*, to conclude us. It is not made a *Propoſition* barely, *Doe*; It is (beſide) a binding Concluſion, *Bring forth therefore*; whereto we in reaſon, to conforme our ſelves, and conclude, we will ſo *bring them*.

2 *Proferte igitur*, a Concluſion.

Laſt, beſides both theſe, it bindes the harder by the *penaltie* annexed to it, As you will avoid the *wrath to come*: And falling into it, you fall from the *fruition* of *Heaven* to the *damnation of Hell*. Which is *pœna pœnarum*, the *penalty* of all *penalties* moſt *penall*. This is the *three-fold cord* that bindes it about: Let ſome, or all of them prevaile with us to *bring them forth*.

3 *Proferte*, an Injunction with a penaltie.

But oft it fals out, when we are agreed of the thing, we are not ſo, for the *time*. Will we at all *bring* them *forth?* If we will, we will take ſome *time* to doe it in. Some *time*: yes; that we all agree to. At what time then? It is not *proponite*, or *promittite*, *purpoſe* or *promiſe* to doe it, hereafter to *bring them forth*; but *Proferte*. What *Tenſe* is *proferte?* The *Preſent*: Do it then in *Preſent*. It requires an act *inſtantly* to be done, *Bring* them *forth out of hand*. This is a ſmall note: but, it is no ſmall matter, to get this ſmall note borne well away; to get our *Repentance* into the *Preſent Tenſe*.

4 The Time: *now, preſent*, in the Preſent Tenſe.

In the *Aoriſt*, ποιῆσαι.

Nay, then it ſits neerer: For, to tell you the truth as it is, The word, is not *Bring forth*, at this *time*, *now*; then, it ſhould be ποιῆτε, in the *Preſent*: But, it is not: It is ποιήσατε, in the *Aoriſt*; (a *tenſe* the *Latine* hath not, nor our *Tongue* neither.) It ſignifies rather, *Have done bringing forth*; rather, than *Bring forth preſently*. And I would to GOD wee had even done ſo; had done *bringing them forth*; for then, all *feare* were paſt. *Ventura* is *to come*, but *come* it will; and, when we know not. Both, are yet to come (for ought I ſee) *wrath*, and our *fruit*. If the *fruit* come before the *wrath* come, it is well: But, if the *wrath* come, before the *fruit* come, where are we then? We are paſt recovery.

But, what ſpeakes he to us, of having *done*? We have ſcarſe yet *begun*, ſcarſe ſet the root that ſhould beare this *fruit*. Well yet, this ſhewes us, it is *time* we were about it, ſeeing Saint *Iohn* ſaith, it is more than time, wee had done *bringing them forth*.

But well, to take no advantage of that tenſe, we will be content with the *preſent*, if we may obtaine that. And ſo would he have it, *now*: For, *now* (ſaith he) *is the axe laid to the root*: *Now* then, or not at all. Nay, not *now*: this is not a *time*; we have appointed other buſineſſe which wee cannot put off. Well, one queſtion more will make an end; if not at this *time*, at what *time*? If not *now*, *when*? But then, this muſt be ſet downe, now before we ſtir hence; And ſo ſet downe, as if it be not *now*, it be as neere *now*, as may be, for feare *ventura* come not too ſoone, and take *tree* and all. This is ſure; the *ſooner* the *better*, becauſe the more likely; the *later*, the *worſe*, becauſe the leſſe certaine.

That time more than a moment. Eſay 66.8.

But, when we ſpeake of the *preſent*, we ſhut it not up in *ipſo nunc*, in a *day or two*, or *three*. *Fruits* require a time to *bring them forth*: who ever heard of *fruits* brought forth on a *ſudden*? Saw ever any man ſuch a thing? (It is *Eſay*) *Shall the tree bring*, or the *fruit be brought forth* at *once*? A *Gourd* or a *Muſhrome* may ſhoot up in a *night*; So cannot *fruit*: It askes *time*. I take it to be an errour, and that of dangerous conſequence; teaching *repentance*, to thinke it a *matter* of no more *moment*, than to be diſpatched in a *moment*. Commonly, our *repentance* is too ſoone done.

Application to *Lent*. Apoc. 2. 21. Ion. 3. 4.

GOD knew it well; and therefore He allowes a *time* for it: *Ecce dedi ei tempus* (ſaith Hee to the *Church* of *Thyatira*) He gave a *time to repent*, to *bring forth theſe fruits*. What time might that bee? He never gave certaine *time*, but to *Nineve*; and that was *forty Dayes*. You know, where wee are now, and what that meanes.

Act. 24. 25.

Wee are not againſt allowance of *time*, ſo it bee not to *ſlip* the *collar*, to be ſtill *uncertaine*. But, I like not his ſaying ὅταν εὐκαιρήσω, yea, *when I finde a convenient time*, then He that ſaid it, never *found it*: *had it then*, *never found it after*.

But, if we meane, as we ſay, would doe it at a convenient *time*, we cannot find ſo *convenient a time* as *this*. Take it firſt, as the *time* of the *Faſt*; that time may ſeeme to claime a propertie in it. They goe alwayes together; In the *Law*, their *ſolemne repentance* was ever at the *time* of their *generall Faſt*. In the *Prophets*, *Ioel* tells us the beſt *turning to* GOD (that is, *repentance*) is *cum jejunio*. They that had not the *Law* (as *Nineve*) *Nature* it ſelfe taught them to doe it *faſting*; when they tooke this *fruit*, to *taſte nothing*. In the *Goſpell*, *Iohn Baptiſt* the *Preacher of repentance*, *came neither eating nor drinking*. And our *Saviour* though Hee did both, yet this *faſt* Hee kept, though not for any need He had of it Himſelfe, but (as in other) for *Exemplum dedi vobis*, to give us an example, and to point us that had need, what time to doe it in. Which hath ever ſince, from yeare to yeare beene religiouſly obſerved; both, as a time of *publike penance*, and as a time of *Generall abſtinence* in the *Church of* CHRIST, Convenient, for the time of *Faſt*.

Levit. 16. 29. Ioel. 2. 12. Ion. 3. 5. Chap. 11. 18. Ioh. 13. 15.

Pſalm. 1. 3.

And, convenient, for the time of the *yeare*. For, if it will be the *tree* in the I. *Pſalme*, to *bring forth fruit in due ſeaſon*, this way it fits our turn: that *ſeaſon* is at *this ſeaſon*. It is now *tempus proferendi*: when can we better ſay *Proferte fructus igitur*? You can never *bring forth* at a better time. The ſeaſon is now come; and *bringing forth* will ſhortly be in ſeaſon, of which the Poet ſaith—*Nunc omnis ager, nunc omnis parturit arbos*, when

when the *trees* will fall in *travaile*, and they and the *earth* (both) make proffer toward, and give *pledges* in their *buds* and *blossomes*, of *fruit* that is comming, and will follow in due time.

We are made these *offers*, choose which we will; If we will keepe time with the *heavens*, Now the *heavens* returne againe to their first degree: It is *turning time in heaven*. If with the *foules* of *heaven* (and them Christ bidds us *looke to*) they know their *times* just, and just at this *time* make their returne; the poore *swallowes* and all: And so let us; that the *Prophet Ieremie* upbrayd us not with them. So, whether wee will goe by *heaven* and the *fowles* of *heaven*; or, by *earth* and the *fruits* of the *earth*, they all invite us to the dispensation of this *season*. Yea, if we will give our *soules* leave to keepe *time* with our *bodies*, the *time* we take *physicke* for one, may be (if we will) allowed in like sort for the other: The *opening* of the *yeare* for both. Equall need is of both: if any odds, on the *soules* side.

Chap. 6. 16.

Ier. 8. 7.

Nay, it hath so fallen out, that *Repentance*, *Fasting*, and the very season of the yeare (for the most part) hit together. That of *Ninive* the most famous: by the springing up of *Iona's gourd*, we may ghesse, what time it was: we know what time it is, when *gourds* spring. And, for our *Saviour* Christ, if we will take up His *time*, it is supposed, He layd His also much about this time. For, when the people were *baptized*, then was Christ also *with them*, as St. *Luke* saith: And immediately after His *Baptisme*, He was *carried away into the wildernesse*, and there began His *fourty dayes fast*. *Exemplum dedi vobis*, A paterne for us; both for our *fast*, and for our *time* of it.

Luk. 3. 21. 4. 1.

It is true, the *solemne fast* in the *Law*, was in *Tisri*, which answers our *September*: But then, take this withall; when it was so in *Tisri*, *Tisri* was with them their *first moneth*. So they also began their *repentance* with the *beginning* of the *yeare*.

And, take this besides, that, in that *first moneth*, the *trumpets* first blast of all, was to assemble them to their *Kipher*, their great *Repentance-day*, That, was their first worke of all.

Now I shall tell you, how it was. Betweene the *Fast* and the *Sabboth*, it is well knowen, there was neere allyance, insomuch as the *Fast* is called a *Sabboth*, and both are said to be *sanctified*. *Sanctifie a fast*, as well as *Sanctifie the Sabboth*. Their *Sabboth* was the *seventh day*; their *Fast* was the *seventh month*. And it may well be thought, by whom and when the *Sabboth* was *removed* from the *seventh day* to the *first*; by the same *persons*, and at the same *time*, was the *Fast* removed from the *seventh month to the first*, from *Tisri* to *Nisan* the *first moneth* of all. Now *Nisan* is also called *Abib* of the first *bringing forth fruits* in it.

Ioel. 2. 15.

Now, in *Nisan*, was the time when their *Paschall Lambe* was *slaine* and *eaten*. The same *is also the time* of the *killing of ours*; of St. *Iohn Baptists Lambe*, *the Lambe of God*; when Christ *our Passeover* was offered; *Offered for us* in *Sacrifice*; *Offered to us* in *Sacrament*; to whom St. *Iohn Baptist* will point us to take speciall notice of *Him*, and of *His time* both.

Ioh. 1. 29.
1 Cor. 5. 7.

And we, now at this time, to set those *sowre herbes* and see them come up, wherewith the *Passeover* is to be *eaten*; which are nothing else but these *fruits* of *Repentance*. Now, to set them; that, then, we may *gather* them to serve us for *sawse* to the *Paschall Lambe*. Thus every way, we may say (with the *Apostle*) *Ecce*, *&c. Behold this is the due season*, Behold, now is the *convenient time*. Now then, *Bring them forth*.

Exod. 12. 8.
2 Cor. 6. 2.

And, now all that hath beene spoken would God, it might bring forth but this; that, seeing the *time* serveth so well, we can no way except to it, we would not slippe it. If we did but truly apprehend the words *ira ventura*, our *eyes* would not *sleepe*, nor our *eye-lids slumber*, nor the *temples of our heads take any rest*, till we had taken straight order with our selves, for the *when*, *when* it should be; At what *time* we should not faile but to doe it; and nothing should let us, but performe it once to purpose, and seale to our selves this *fruit*; that, yet once we may assure our selves, we are in good earnest, and that done it is, and such and such were the *fruits*, we had of it.

Psal. 132. 3. 4.

A *time*, whensoever it shall happen, which will be to us no lesse memorable, than the *day* of our *birth*, or the *day of our comming* to any *place* or *dignitie*. And as much joy and comfort shall we take in the remembrance of it, as of any of them. The *rest* and *repose*, our *spirits* shall find upon the accomplishment of it, will be worth our paines, and abundantly recompense our going through with it.

And, when come backe againe to St. *Iohn Baptist*, and to bring him word, you have *brought forth this fruit*, he will then shew you *Agnus Dei*: And, then is (indeed) the shewing of *Him* in kind, and the right time of *Seeing Him*. And, that sight shall be worth all: we will thinke, we never saw Him before.

We shall be sure to fly the *wrath to come*. Nay, it shall fly *from us*; *by us*, or *over us*, but, *from us* sure *Wrath* shall fly; and in stead of it, the *Kingdome* of *heaven* shall come neere to us, and we to it. For, *Repent*, and *it is at hand*, say St. *Iohn* and CHRIST, both. It is our daily *Prayer*, it may *come*; and, this is the way to make it come. What shall I say? we shall *sanctifie* thereby this time of *fast*; and as it hath ever bin counted, make it an *holy time*: And we in it, shall

Rom. 6. 22. *have our fruit in holinesse, and the end everlasting life.*

* * *

# A SER-

# A SERMON PREPARED TO BE PREACHED

on the Xth. *of* February, *A. D.* MDCXXIV.

*being* ASH-WEDNESDAY.

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MATTH. Chap. III. Ver. VIII.

Proferte Fructus igitur dignos Pœnitentiæ.

*Bring forth Fruits, therefore, worthy amendment of life (or,* Repentance.)

OF this Text, *three points* we have gone through; these three, 1 *Proferte, Bring forth,* be not always *carrying in:* 2 *Proferte fructus, Bring forth fruit; Leaves* will not serve: 3 *Proferte fructus igitur, Bring forth fruits therefore:* Wherefore? that so you may *escape the wrath to come.* There is no way to escape it, but that. Now we goe on.

*Bring forth fruits therefore.* What *fruits? Fruits of repentance; fruits* growing on a *tree* called *Repentance:* For, the fruits ever *carrie us* to the *tree* that carries them. If we be to have *fruit,* it must be *brought forth: If brought forth* it must be, there must bee a *tree to bring it forth.* That *tree* is *Repentance.*

The reason, that St. *Iohn* in his whole Sermon runs all upon this metaphor of *tree* and *fruits,* and *axe,* and *root*; that he, brings in *Repentance* as a *tree,* I have touched formerly. It seemes to refer us (this *tree*) to another, the *forbidden tree.* That *tree* had *fruit:* This *tree* to have so too. *Tree* for *tree, fruit* for *fruit.* The *worthy fruits of Repentance,* for the *unworthy fruits of disobedience.* The *fruit of that tree* was our *bane*; the fruit of this to be *our medicine.* The *fruit* of that made *ira ventura* to come; The *fruit* of this will turne it away. Gen. 2. 17.

It is true; the *fruits* of this *tree* of *Repentance,* they were not *primæ intentionis,* first or principally intended. There was another a more excellent plant, called the *tree* of *Innocence*; the *fruit* whereof was, *Ne peccetis,* not to *sin* at all. There were no *fruit* to that, if it were to be had. But, where shall we find that? Where growes the *tree* that beares that *fruit?* Who is there that *sinneth not?* The *forbidden fruit* was no sooner taken, but, that *tree withered* and *dyed*; could never be got to grow in our nature since. No talking of that. Rom. 3. 23.

That

That *tree* failing, it pleaſed GOD, of his great goodneſſe, to graft upon a new ſtocke, this ſecond plant, the *Plant of Repentance:* To the end it might ſerve for a *counterpoyſon:* the *fruit* of it againſt the venome of the *forbidden fruit*. To the end alſo that it might ſerve to ſupply that other of *Innocencie* (they be *Elihu's* words in *Iob*) *to reſtore unto man his innocencie*. For, *quem pœnitet peccâſſe pœne eſt innocens*, (could the Heathen man ſay) the next degree to *Innocence*, *is Penitencie*. That if we cannot preſent God, with the *fruit of Innocencie*, at the ſeat of His *Iuſtice*, yet, with the *fruit* of *Repentance*, we may, at the *throne* of his *grace*.

Iob 33.26.

And this *tree* will grow in our ſoile; our ſoile will beare it, and with good tending, bring forth *fruits*, *worthy fruits*, which we may offer unto *God*, and He will take it in good worth. And this is the *tree* we muſt truſt to, now: and bleſſed be God, that ſo we may.

*The Diviſion.*

To keepe us cloſe to our metaphore. We ſay firſt, that *Repentance*, if it be right,

I. is no *Logge*, no *dry peece of wood*: A *Tree* it is; hath *life* in it; *vegetable life* at the leaſt.

II. 2 A *Tree*, and that no *barren tree*: Such there be, that for all their *root*, *bring forth no fruit* at all. This *tree* is a bearing *tree*, you may ſay *Proferte* to it. It will *bring forth*.

III. 3 *Bring forth*, and what? That, it was ſet for. It was not ſet for *ſhadow*, nor for *fewell*. It was planted for *fruit*, and *fruit* it is to *bring*.

IV. 4 But, will any fruit ſerve? No: *trees* there be that carry *fruit*, but *fruit*, of no *worth*; *porcis comedenda*, for *ſwine* (perhaps) not for *men*. Neither for *meat* nor *medicine*. Neither meet to be preſented to God nor uſefull for the *ſervice of men*. So 1 a *tree*: 2 a *bearing tree*: 3 a *fruit-bearing tree*; and 4 the *fruit* it beares *worthy* the *tree* that beares it. 1 If it be a *dead ſtocke*, and no *live tree*. 2 If it be a *tree*, but *bare* and *barren*; No *proferte*; *Bring not forth*. 3 If it *bring forth*, be it what it will, if it be not *fruit*. 4 If it be *fructus* and not *dignos*, *fruit*, but ſuch as is nothing *worth*, it comes not hence: St. *Iohn* acknowledges it not. None of his *tree*, ſome baſtard ſlippe it is: None of his ſetting. His, lies faire before us. *Bring forth therefore*, &c. Of theſe foure wee are to proceed. 1 Of the *tree*, 2 The *bearing* of the *tree*, 3 The *fruit* it *beares*, 4 The *worth* of

V. the *fruit*: and a word (if you will) of the *fruit time*, the *time* of all this: which will fall out to be at this very time.

## I. Of the *Tree*.

WE are to treat of *Repentance*, as a *tree*, firſt. To ſpeake properly, *Repentance* is a Vertue, a *morall* Vertue, a branch of *Iuſtice*, of *Iuſtice corrective*; and ſo ſhould be delivered in *morall termes*, as (in the *Ethikes*) other Vertues uſe to be. It is not, though: you ſhall ſeldome find it ſo: but moſt-what ſet out in the termes of ſome one paſſion of the mind or other. And why ſo? For no other cauſe, but that we are ſo dead and dull, when, we are about it (this buſineſſe) as if *Repentance* were a very

Heb. 6. 1. *log*, and no *quicke* or *live tree*. Which cannot be; *Repentance* being from *dead works*, and therefore cannot bee a *dead thing* it ſelfe, but have *life* in it. Marke it when you will, the *Holy Ghoſt* (as it were of purpoſe) ſtill chooſeth to expreſſe it, under ſome terme of paſſion (as *ſorrow*, *feare*, *anger*, and the like) rather than the other way: Rather in *Patheticall* than in *Ethicall* termes. And this he doth in a manner continually. For, *Paßions* be *quicke*; there is *life* in them. Therefore, their termes He chooſeth, to put *life* in us. To ſhew He would have us *affectionate*, when we are about this worke: and not ſo cold and ſo calme, as wee uſe to be. And indeed, theſe *affections* bee the very *radicall humour* or ſap: If they *goe up*, there is hope of ſome *fruit*: If *downe*, and riſe not, no *proferte* to be looked for.

Now, if *affections* give *life*, the *quicker* the *affection*, the more *life* it gives. And there

there is none *quicker* than that of *Anger*. For which cauſe, when time was, you may remember, we made it the chiefe *Ingredient* into *Repentance*. Even, *Anger* at our ſelves, we were ſo evill adviſed as to bring our ſelves into the *anger* of GOD. Whoſe *anger* when it comes, *Quis poterit*, who can, *who is able?* (that is, none can, none is able) *to abide*. And why found we it ſo? Becauſe moſt *life* and *ſpirit* appeares in that: *Feare* and *Sorrow* and the reſt, are but *dull* and heavy in compariſon of it. Pſal. 129. 3.

And this, I now mention the rather, becauſe the *paſſion* of *Anger* (if you marke it) ſtrikes upon *ira ventura* in the Text: doth even in a manner lead us by the hand unto it. *One anger, to another: God's anger, to ours: God's to come, to ours for the preſent.* For by our *anger* for the *preſent*, we *turne away His to come*. Our *anger* is a *ſuperſedeas to His*. Or, if you will have it in termes of *Iuſtice, judging our ſelves we ſhall not be judged of the Lord*.

But our *Anger*, and (generally) all our *affections* are well compared to *lime*. *Out of the water*, where they ſhould bee hot, no *heate* appeares in them: *in water* where they ſhould be cold, there they *boile* and *take* on. Vſed there moſt, where they ſhould be leaſt: and againe leaſt, where they ſhould be moſt. For, take me a worldly man, and let him but over-reach himſelfe, in ſome good bargaine, in matter of profit, you ſhall ſee him ſo *angry*, ſo out of *patience* with himſelfe, as oft it caſts him into ſome diſeaſe. There (lo) is *repentance* in kind: there, is that which makes it a *tree*, the *Spirit of life*. *Ours* (for the moſt part) towards GOD is *dull and blockiſh*; neither life nor ſoule in it.

But we may not ſtand thus about the *tree*: We are called on for *Proferte*, to *bring* ſomewhat *forth*: Elſe how ſhall we know, it is a *tree*, and no *log*? Small ods or none at all, between a *dead ſtocke* and a *barren tree*; one brings forth as much as the other. It is the *bringing forth*, that makes the *difference*. **II.** The *Bearing* of the *Tree*.

*Bringing forth* is oppoſite to *keeping in*, we muſt have no *kept-in repentance*. *Forth* it muſt come, *forth* it muſt be brought. From whence? from *within*. *Carying in* (before;) *Keeping in* (now:) *all within's* are againſt, utterly againſt *Proferte*.

St. *Iohn* ſaw well, which way the world would goe. Men would have their *repentance* prove *res intus peragenda*, a matter to be *ſpedde, diſpatched, ſhuffled* up *within*, between their *conſcience* and *them* (forſooth.) And then they would tell you great matters, what they are *within*. There, within, they have it, that they have; where no body can ſee what they have. Vnder the *buſhell* much, but nothing on the *candleſticke*, that any man can ſee. So, in ſtead of *Proferte*, we ſhould have *Præferte*, nothing but *pretending*. Nay, no *Præferte: Proferte* (ſaith St. *Iohn:*) No *boſome repentance: Bring it out, ſhew it*. For, upon St. *Iohn's Proferte* is grounded St. *Iame's Oſtende mihi, Shew me thy faith*: And it holds, in *repentance* too. Tell them not of a *repentance under the ground; downe in the root*; within, in the *hollow* of the *barke*; They will not heare of it, *Vt in pœnitentiâ, ſola conſcientia præferatur; ſed ut aliquo etiam externo actu adminiſtretur*: Not only a *pretence* or *faire ſhew* to be made of our *conſcience* within, but ſome *outward thing* to be *done* and *executed* upon it: Somewhat to be *brought forth*. Take heed of this errour, as if *repentance* were a matter meerely *mentall* or *intentionall*. It is not, *good notions in the braine, nor good motions in the minde* will ſerve, theſe are but the *ſap within:* Looke to the *branches*, what ſee you there? Look to *Proferte*, what is *brought forth*. Matth. 5. 15. Iam. 2. 18.

*Bring forth then*: And what? Many things doth a *tree* bring forth, and divers of them as *fore-runners* to the *fruit*, as *boughs*, and *leaves*, and *budds*, and *bloſſomes*. Saint *Iohn* mentions none of them; paſſeth by them all: ſtayes at none, till he come to the *fruits*. That is it, the *tree* was planted for. Not to make *materialls*, not to *give ſhadow:* Not for the *greene boughs*, nor the *gay bloſſomes*, not for any thing but for the *fruit*. The *tree* is for the *fruit*; and, but for the *fruit*, there had beene no *tree*. *Fruit* it was, for which it was firſt ſet, and for which it is *let grow*: and when there is no longer hope of **III.** The *fruit* it *beares*.

Luk.13.7. *of bringing forth fruit, downe* with it (ſaith the Lord of the *ſoile*) *why troubles it the ground any longer?* And then comes *Ira ventura* with his *axe, layes* it to the *roote*, and *downe it goes*, and into the *fire* it is caſt: and ſeeing it will not ſerve for *fruit*, make it ſerve for *fewell*; the end of all *unfruitfull trees*. Marke it well, this. It is the *fruit of repentance*; not *repentance it ſelfe*, but the *fruit* it is, is ſought for. That, is all in all. So, not only a *bearing*, but a *fruit-bearing repentance*.

And, good reaſon. For, if the one *tree* (ſinne) if that have brought forth *fruit*, ſo muſt *repentance* (the other *tree*) doe likewiſe. It is true, in ſinne, the *ſenſe* (and ſo, the *ſoule*) is firſt in *fault*. In at that *gate* it firſt comes, and out at that, it *muſt firſt goe*. But, ſinne hath her *fruit* in the *body*: So, is *repentance* to have *hers too*. *Repentance* is to bee *incorporate*, and *bring forth her fruits in the body*. The ſoule alone, not to be put to *penance*; all layd upon it: The *body* to ſhare, as in the pleaſure, ſo in the *paine*.

Perhaps, in the ſinne, that lyes ſmoothering in the thought within, never comes *in actum*, there may bee ſome queſtion, whether *Repentance* alone may not ſerve. But, if it have brought forth the *forbidden fruit* (the *body*;) the *body* muſt have her *fruit* in *Repentance* alſo. To both, ſayd it is, ſayd it muſt bee, *Proferte igitur fructus*.

That *fruit* is *workes*.

And what bee theſe *fruits*? To let goe the *metaphore*, if you would know in plaine termes what *fruits* meane, Saint *Paul* will tell you without any figure. Hee ſaith (*Act.26.20.*) he preached; *Men ſhould turne to God, and doe workes worthy of repentance*. Looke yee: Saint *Iohn's fruits* (Saint *Paul* being his *Commenter*) are nothing but *workes*. Both meane the ſame thing: Saint *Paul's workes* are Saint *Iohn's fruits*: *fruits* and *workes* are all one. *In omni opere bono fructificantes* (It is the *Apoſtles*, *Col.1.10.*) *Every good worke* is a *good fruit*. To *doe a worke* then *of Repentance*, is to *bring forth the fruits of Repentance*.

There is no *vertue* at all but hath her *proper act* or *worke*: but not any vertue of them all, ſo proper as *repentance*. For, of *repentance* it is ſaid, *agere pœnitentiam*: So, it is not, of any beſides. That in a *worke*, it may ſeeme to claime a *propertie*, above and before all the reſt. And that it ſo requires an *Act*, as, no *Act*, no *Repentance*. Now becauſe we have taken up a diſtinction, that an *Act* is but a *thing tranſient*, but a *fact*, that is *permanent*. Therefore (to make all ſure) beſides *pœnitentiam agere*, you have *quæ fructum non fecerit*. So, both *agere* and *facere*, *Act* and *Fact* both. And the *fact*, that is the *fruit*, that, hath ſome *reality* in it. So ſome *fruit* is to come; Something to be done: Not, *thought* or *ſayd*; but *done, actually done*. Otherwiſe, *fingitur non agitur pœnitentia* (It is *Auguſtine*) we doe but dally, all is but counterfeit. No ſerious *Repentance*, if ſomewhat be not *done*.

For, that ſomewhat is to be done, is ſo ſure, as ye ſhall not find any man in the mind or way to *repent*, but (ever) his firſt queſtion is, *What muſt I doe?* And that, even by the very *inſtinct of reaſon*. *Lord what wilt thou have me to doe?* (Saint *Paul's* firſt words, when he began:) *Quid oportet me facere?* The *Gaolors firſt words* (being now a *Convert*) to St. *Paul*, when he began. As much as to ſay: Somewhat I am to doe, if I knew what. Thrice together you have this queſtion here immediately after. *Quid faciemus?* Say the *Publicans*: *What ſhall we doe?* Say the *Souldiers*: *What ſhall we doe?* Say all the people to St. *Iohn*, when they came to the *baptiſme of repentance*. All agreeing in this, all implying, ſomewhat there was to be *done*, whatſoever it was: that the *fruit* of *repentance* is in the *worke*.

Act 9 6.
Act.16.30.
Luk.3.10. 12. 14.

And, what is that *worke*? I will anſwer firſt in generall. In *morall Divinitie* (if we goe that way) the proper *worke* of *Iuſtice*, is to *give to each his due*. Of *corrective Iuſtice*, to *doe juſtice*, to inflict *correction*, where it is due: And to *ſin* it is due. The difference only is: *Correction* (for the moſt part) is done upon *others*: in *repentance*, it reflects, and is done upon *our ſelves*.

If you will put more life into it, and utter it more *pathetically*, goe by the way of *affections*

*affections* *Anger* is the *predominant affection* (we ſaid.) The proper *worke of anger* is to be *avenged*. What, *ſhall I not viſit? ſhall not my ſoule be avenged on ſuch an indignity?* ſaith *Indignation*. As *anger* then the chiefe *Paſſion*; ſo, that, the chiefe *action*. The *Apoſtle* therefore leaves not off, till he have asked, Yea; but *quæ vindicta?* what *revenge?* what *puniſhment?* That, is his laſt queſtion: Comes not to his period till he have ſhut up all with that. For, till that be done, all is not done. That is the very *Conſummatum eſt* of all true *repentance*.

Ier. 5.6.

2 Cor. 7.10.

To grow to more particulars. We ſort the *workes* of *repentance*, as they may beſt anſwer and ſuite with the *workes* of *ſinne*. Now, all *ſinnes* grow out of theſe *three* heads, and may be reduced to one of them, the [1] *Spirit*, the [2] *Fleſh*, 3 and the *World*: and are corrected each of them, by his *contrary*. In *Phyſicke* it holds, *Every thing is cured*: In *Iuſtice* it holds, Every thing is beſt *corrected* by his *contrary*. Now, it is *contrary*, much againſt each of theſe, to bee deprived of that, it loves and delights in.

What theſe *workes* are.
*a* In particular.
1 Ioh. 2. 16.

The *Spirit* loves to bee at *liberty*, to range and to ſcatter it ſelfe in many manner thoughts: Or, if it fixe, to doe it, upon ſome pleaſing object. *Confine the Spirit*, make it undertake ſome taske of *devotion*, ſet it to *pray*, to *read*, to *meditate*, which is a dry *object* and nothing pleaſing to it: fix it ſo, and you puniſh it. For, nothing is more irkeſome. It is *vexatio ſpiritus*.

1 Prayer, &c.

The *Fleſh*, that loves to *fare well*; put it to *faſt*: loves to *ſleepe* and take her eaſe; put it to *watch*, or to *lie hard*: loves *veſtiri mollibus*; gird it with *ſackcloth*: loves *mirth* and *good company*; make it *retire* and *ſit penſive*: abridge it of theſe all or any, and you puniſh it more or leſſe, I warrant you.

2 Faſting, &c.

The *World* and the *worldling*, they love to part with as *little* as they can. *Charge* them with any thing that ſhall be to them *chargeable*, it puniſheth them ſhrewdly, and is to them a *puniſhment*.

3 Almes.

Thus then theſe three, they may be met with, each of them if they have made a fault. For neglect of *ſerving of* GOD, with ſome taske of *devotion* more than ordinary. For *fulneſſe of bread*, with that truely *ſacra fames*, the exerciſe of *faſting*. For *looſeneſſe of life*, with *workes* tending to the taking downe of the *fleſh*, and making it leſſe *fleſhly*. For taking that which was *others*, to depart with that which is *our owne*. For want of *bowells*, with *workes of mercy*. In a word, with *ſuffering what we would not, for doing what we ſhould not*. So, *puniſhing* our evill *concupiſcence*, in that it is ſo bent to; and making it leave that, for which it left GOD. So the triplicitie ſtands thus: for *ſpirituall ſinnes*; *Prayer*, and *workes of devotion*: for *fleſhly*; *workes* pertaining to *caſtigo corpus meum*: for *worldly*; *Almes*, and *workes* of *charity* and *compaſſion*. Let me ſhew you them briefly.

1 Cor. 9.27.

For the *firſt*. *Simon Magus* went not *through* with his bargaine; did but thinke the HOLY GHOST had beene ware for his money; all was but thinking; went no further than the *Spirit*. Saint *Peter* preſcribes him what to doe, To fall to *Prayer*: *Pray* (ſaith he) *if it be poſſible, this thought of thy heart may be forgiven thee*. *Prayer* ſerves where it goes no further than *thought*.

1

Act. 8.22.

For the *ſecond*. The *King of Ninive* and his people, they fell to *faſting* on all hands. What was their *ſinne? Nahum* will beſt tell us that: He wrote the *burden of Ninive*. This it was: *Becauſe of the fornications of the Harlot*. For that kinde of *fleſhly ſinne*, that was the proper fruit.

2

Ion. 3.5.
Nahum 1.1. 3.4.

For the *third*. Our example ſhall be the *King* of *Babylon*. He had beene a mighty *oppreſſor* of his people. There have ye now a *worldly ſinne*. *Breake off thine iniquity with mercy to the poore, is Davids preſcript* to him. That is the right *fruit* for ſinnes of that nature. All may bee compriſed under theſe three: 1. *Workes of devotion*, as *Prayer*: 2. *Workes of chaſtiſement* of the body, as *Faſting*: 3. *Workes of mercy*, as *Almes*. Theſe three, betweene them, make up the *corrective* or *penall* part of *repentance*.

3

Dan. 4.7.

*Prayer* is the fruit of *Repentance*. *For this cauſe* (ſaith the *Penitentiall Pſalme*) even *for this* and for no other cauſe, *ſhall every one that is ſo diſpoſed make his prayer unto thee*.

1

Pſal. 32.7.

Luk.18.10.13 Ier.2.17. Ion.3.8. The penitent *Publican's* first moving was, *he went up to the temple to pray.* Let them pray and say: *Spare thy people* O LORD, *and give not over thine inheritance to be a reproch unto the heathen:* (saith IOEL, in his repentance.) *Let them cry mightily unto the* LORD, (say they of *Ninive*, in theirs.) And the *prayers* of DAVID, IONAS, MANASSES, for their owne sinnes: of DANIEL, EZRA, NEHEMIAS, for the sinnes of the Land; and in a word, the *Penitentiall Psalmes* shew this, that were chosen for no other end but to bee a taske for *penitentiall persons.* There is one *fruit.*

2 Pro.21.17. *Almes* is another. A *fruit*, and so (by the name of *fruit*) expressely called *Rom.* 15. 28. For, *by mercy shewed, sinnes are forgiven* (saith SALOMON:) He that seekes *mercy* is *to shew mercy, Pro.* 16.6. DANIEL (you heard) did prescribe it to no lesse person than the *King* himselfe at *Babylon.* And the same at *Ierusalem* was a *fruit* too: witnesse *Esay.*58. *Breake thy bread to the hungry*, made by him, there, a part of true repentance. And *Zachee* shewed as much in his owne happy practice upon himselfe, of our SAVIOUR CHRIST's *high approbation.* There is another *fruit.*

Esay.58.7. Luk.19.8.

3 1 Sam.12.16. 1 Reg.21.27. Ion.3.6. *Fasting* is a third fruit: and that a speciall one, and so hath alwaies been reputed. It appeareth by the three *Kings.* *King* DAVID who was a *religious Prince:* Not onely by him, but by *King* AHAB who was scarce found in *religion.* Nor by them only, but by the *King of* NINIVE a *heathen man*, who, even by the *light of Nature*, brought forth this *fruit.*

Gen.3.6. We name it last, but it is (indeed) first: First in *Nature*; first, *quoad nos.* First, in *nature*, as opposite to the *first transgression*, which was by *eating.* First (I am sure) *quoad nos*, speaking of us and our country. *Excesse* that way, in fare and feeding, hath beene and is counted our *Gentile vitium*, our *Nationall fault.* So, no *fruit*, that our Nation is more bound to *bring forth*, than it. For *Esca ventri*, and *venter escis, meat for the belly, and the belly for meat*, it no where reigneth so much. This is a third *fruit.*

A *fruit*, which if we would frame our selves to bring forth in kind, there would come with it both the other *fruits* besides. For if wee could so *fast* as wee should, it would abate *lust* certainely; which otherwise, keeps the *body high*, you shall hardly bring low: (that *fruit.*) And, if we could so *fast*, it would mend our *devotion* much; our *Prayers* would not be so full of *yawning* as we find them: (that *fruit.*) And if we could so *fast*, there would be the more left to enable us to be so much the more plentifull in *Almes* than we be: (that *fruit.*) So as a good encrease or yeeld would come of this third *fruit* well brought forth.

*b* What these *workes* are in *generall.* These *three* in speciall are chosen out; but in generall, any as well as these. There is a way, how it is possible, there is not a *vertue* of them all, but you may make the *worke* of it a *fruit* of *repentance.* In morall matters it holds ever: *Finis dat formam, the end* (that) *gives the forme*, and so the true *essence* to every *worke:* Insomuch as the *worke* is reckoned a *fruit*, not of that *vertue* from whence it proceeds, by which it is done; but of that *vertue* to which it referres, for whose *end* it is done.

Nay, it falls out often so, as an act of vertue (as *Prayer, Fasting, Almes*) done for a *vitious end* (suppose, for *vain-glory*) loseth his owne kind, and becomes the proper *act* of that *vice*, it is done for. So powerfull a thing is the *End, in moralibus.* Whereby it comes to passe, the worke of any *vertue*, be it what it will, undertaken with a mind and intent (or, as wee say) *animo corrigendi*, enjoyned *eo nomine*, referred to that, alters the nature, and becomes a worke of *Iustice corrective*, and so a *fruit* of *repentance.*

For, even in these three before remembred, so it goes. *Almes*, of it selfe, is a worke of *Charity: Fasting* (properly) an act of the vertue ἐγκράτειαν, *abstinence: Prayer* of his owne nature, a worke of *religious worship.* But, *Almes* done some way to amerce our selves: *Fasting* done *animo castigandi corpus: Prayer* imposed as a *task-worke*, to spend so much time, to stand so long bent at it: all these thus referred still with an eye to that, change their nature and become *acts penall*, and so *fruits* of *Repentance.*

Of

Of *fruits*, we ſaid at firſt, *two* Vſes there are: *Firſt*, to be offered as a *preſent*: So, IACOB ſent them to the * *Governour of Ægypt*. For the firſt: we have (in all) but three things to offer unto GOD, to *preſent*, to *honour* Him with; The 1 *Spirit* (or *Soule*) 2 the *body*, and 3 our *worldly goods*. 1 The *offering* of the *ſoule* is, the powring it out in *prayer*, and other *workes* of that kinde. 2 Of the *body*, the *chaſtening* it by exerciſes that way tending. 3 Of our *goods*, by diſtributing and doing good with them in *Almes* and *offerings*. The Vſe of this fruit. 1. *Is an offering.* * Gen. 43.11.

Suppoſing the *ſinne-offering* in the *Law* beſt to ſuite with repentance (as it doth.) 1 A *ſorrowfull ſpirit is a ſacrifice to* GOD (that we know;) 2 and no reaſon but a *chaſtened body* ſhould be ſo likewiſe; 3 and why the *price and charges of the Sacrifice* ſhould not come into the reckoning, I ſee not, which was part of their worldly State; which being diſtributed and done good withall, in meat and drinke offerings, this the *Apoſtle* calleth a *ſacrifice wherewith* GOD *is well pleaſed*. The firſt Vſe of theſe *fruits brought forth*. Pſal. 51.17. Phil. 4.18.

The *ſecond* Vſe we ſpake of was, as they are *medicinable*. This difference there is betweene the *puniſhment* of *Iuſtice*, and *repentance*. *Iuſtice* otherwhiles *deſtroyes* the *delinquent*; ſo doth *repentance* never, but ſaves alwayes. So, it is more like the *puniſhment* of *Phyſicke* than of *Law*. For, *Phyſicke*, though it be a *cure*, yet a *penance* it is to the *body*, if we deale with it throughly, and goe through with it. And *repentance* is the *Phyſicke* of the *ſoule* and *body* both. *Sit obſecro ſanatio* (ſaith DANIEL) Let *there be a cure* done, when he exhorted him to *repent*. Both are a *cure*: as *Corrective* of what is *paſt*, ſo *preſervative* (or if you will, you may call it *corrective* too) of what is to *come*. When the ſinner is *corrected*, hath *correction* given him, for the former, he *correcteth* his wayes amends his life for ever after. *Caſtigo corpus* ſerves for what hath beene done: *In ſervitutem redigo* ſerves, that he doe it no more. Both to *wreake* our ſelves for ſo often offering ſo foule indignities to heaven and the GOD of heaven, in our former bad courſe of life: And to keepe under the fleſh, and hold the concupiſcence in awe, that it runne not againe into the former ryot. This latter, we call *amendment of life*; which is not *Repentance*, for it pertaines rather to μετάνοια than to μεταμέλεια (being yet to come) but it never failes to follow it infallibly, in ſo much as if it doe not, nothing is done. 2 *As a Medicine.* Dan. 4.27. 1 Cor. 9.27.

For I report me to you: Let it be but knowne to the *fleſh* that this ſame *light* or *ſleight repentance*, ſhall not ſerue the turne, but to a *round reckoning* it ſhall come and make full accompt to taſte of theſe *fruits* throughly, without hope of being diſpenſed with; whether it will not take off the *edge* of our *appetite*, and make it more dull and fearefull to offend? On the other ſide, let it be conſidered, whether this be not to lay the *bridle* on the *neck* of *concupiſcence* to powre it ſelfe into all riot, if (ſinning) it know, it ſhall be diſpatched with any *repentance*, never ſo ſhort and ſhallow, as *doe no more ſo*, and *all is well?* Whether (I ſay) this will not make all the *ſappe* goe downe, as wee ſhall never ſee *fruit* come: Nay, whether it bee not to *deſtroy fruit* and *tree* and all?

Verily, they that for pure *zeale* and *indignation* at themſelves for their *ſinnes*, never ſhed a *teare*, nor miſſe a *meale*, nor breake a *ſleepe*, nor do, nor ſuffer, nor part with ought; it may ſeeme a queſtion, whether they thinke not Saint IOHN here overſeen in preſſing that for ſo *needfull*, which they can ſo eaſily *diſpenſe* with.

But if when we come to *Caſtigo Corpus*, there we leave Saint PAUL; when to *neither eating nor drinking*, there we leave Saint IOHN; and when to *flevit amarè*, there we leave Saint PETER, and when to πένθος and καῦμεια, changing our *mirth* into *penſiveneſſe*, there we leave Saint IAMES, I marvell, what manner *repentance* we will leave before we have done, or what ſhall become of our *fruits* here? 1 Cor. 9.27. Matth. 11.18, 26.75.

IIII. The *worth* of his *fruit*.

In our repenting (commonly) we make ſuch haſte, as we take away before the *fruits* come. But if there happen to come any, is not this even our caſe? Our *Teares*, if any, *drie ſtraight*: Our *Prayers*, if any, quickly *tedious*: Our *Almes*, indeed *pitifull*: Our *Faſts*, *faſt or looſe* upon any the leaſt occaſion: And ſo our *Repentance* (if any) *pœnitentia pœnitenda*, a *repentance needing another*, a *new*, a *ſecond repentance*, to *repent us* of it. To *repent* us, of our *repentance*, no leſſe than of our *ſinne* it ſelfe. So that, if any *fruit*, *fruit* of no *worth*. And if the *fruit* be of no *worth*, no more is the *tree*: *unworthy one*, *unworthy both*. Thus we are not yet where we ſhould be, till unto *fructus* we have added *dignos*.

1 Cor. 7. 10.

Nay then, if you fall to talke of *worthineſſe*, we ſhall have *ſatisfaction* up againe. And had we not beſt then to aske firſt, are there any *worthy*? For, if there be none ſuch, bid Saint IOHN beware how he talke of *worthy fruits*: bid Saint PAUL beware how he ſpeake of *worthy workes of repentance*. If none ſuch be, they did ill to *clogge* the *bill* with any ſuch word. But they knew well, what they ſaid: therefore, ſuch there be (ſure) get them where we can.

Act. 26. 20.

How it is *worthie*.

Onely, when we ſay *worthy*, it would be underſtood *cum grano ſalis*. How *worthy*? in what ſenſe? whither *referred*? that we miſtake not. I demand then *firſt*, ſhall we put them into the *balance*, to weigh the *worthineſſe of our fruits*, with the *unworthineſſe* of our *ſins*, and the conſequent of our ſins the *wrath of* GOD? the *dignitie* of the one, with the *indignity* of the other, and thinke by their *dignity* to ſatisfie GODS juſt *indignation*? I trow not. At this *beame*, no *fruits* of ours will hold *weight*: None, ſo, found *worthy*: No, not if we could (I ſay not, *ſhed*, or *powre out*, but) even *melt into teares*, and every *teare* a drop of *bloud*. No: *Non ſunt condignæ paſſiones* (ſaith the *Apoſtle*) we *can ſuffer nothing worthy our ſins*, but (that, we cannot ſuffer) *ira ventura*, the *wrath of* GOD. The *infinite incomparable high worth of Him*, that in our *ſin* is *wronged*; the *foule contempt* that is therein *offered*, are farre above the *worth* of any our *fruits*; weigh them downe as any *feather*. Why, all *Lebanon* (ſaith the *Prophet*) is not ſufficient to find *wood*; nor, all the [a] *beaſts upon a thouſand hills* not enough for a *Sacrifice*, [b] *Tekel, tekel, too light all*. Take them out of the *ſcales*, away with them, *Non ſunt digni*, in that ſenſe. In which ſenſe, not the wicked [c] *prodigall child* only, but even the good [d] *Centurion*; nay then, even Saint *Iohn Baptiſt* here himſelfe, cry all, [e] *Non ſum dignus*; neither their *fruits*, nor *they*. The honor of *dignos* (in this ſenſe) belongs to the *fruits* of no *tree*, but the *tree* of the *Croſſe of* CHRIST; to *His ſufferings*, and to none but *His*.

Rom. 8. 18.

a Pſal. 50. 10.
b Dan. 5. 27.
c Luk. 15. 21.
d Mat. 8. 8.
e Ver. 11.

Yet (I wote well) there hath been another manner eſtimate by ſome men of their owne *fruits*; but they weighed them with their owne *falſe weights*, and made them a *diſcharge* both from *pœna* and from *culpa*, and that *toties quoties*. Nay then, *inventus eſt plus habens*, they found a further *ſurpluſſage too* of I know not what beſides. What of that? CHRIST's *Caveat* is here to take place: that *weeding* out the *tares*, we take heed, we pluck not up together *good corne* and all. That to avoid certaine *wormes*, that may happe breed in the *fruit*, if it be not the better looked to, we beat not all the *fruit* off the *tree*, and leave it all naked and bare; no *fruits* at all: and, for feare of teaching a *proud*, teach a *fruit-leſſe repentance*. Well: though not ſo compared, not this way, yet muſt we have *fructus dignos*.

How, *worthy* then? *referred* whither? As *worthy*, as the *poſſibility* of our *Nature* will reach to; as our *ſoile* will beare, or hath ever yeelded; as the *Saints* and *Servants* of GOD are reported to have brought forth in former ages: what ſay you to that *dignos*? That (indeed) were ſomewhat worth, if it might be had. They? they have become [a] *like bottles in the ſmoake*, [b] their *knees have growne weake through faſting*, they have [c] *all-to-wet their pillowes with their teares*; they have [d] *reſtored bribes, and that fourfold*; given in *almes* at once, *halfe of all that ever they had*. This were (indeed) ſomewhat worth: But, of this (I doubt) our *worthineſſe* will be found ſhort: or rather I doubt not: I dare not put it upon this *dignos* neither.

a Pſal. 119. 83.
b 109. 24.
c 6. 7.
d Luk. 19. 8.

And yet, were there in us any portion of that *heroicall free ſpirit*, of that *Chriſtian magna-*

*magnanimity* that was in the *Fathers* of our *faith*; (The *Apostle* beares them witnesse, that *to their powers*, nay, and *beyond their powers* they shewed themselves willing;) any never so poore *fruit* would not content us. But we, neither to our power, nor a great deale short of it, endevour our selves: any never so sleight, and slender will serve us well enough. 2 Cor. 8. 3.

I wonder what we thinke? Doe we thinke to post GOD off with any, it skils not what *fruit*? with *wind-fals*, with *worme-eaten stuffe*? ESAYES *sowre grapes*? IEREMIES *rotten figges*? Nothing comes amisse. Hold we *Him* in so vile account, as any is good enough for *Him*; it is well with *Him*, if He get any? *Malachi* tells us otherwise, *That he holds it in great scorne*: bids us *goe offer such fruits to our Prince*: and see if *He will take it well*. *Zachary* tells us so likewise: *A goodly price* (saith he) *they value mee at*. *Goodly fruit*, is it not, they present me with? Nay (sure) we must have *dignos* too. *Some worth* there would be. Esay. 5. 2. Ierem. 24. 2. Mal. 1. 8. Zac. 11. 13.

Is there any other way to take our *dignos* by? Compared with the *Iustice* of GOD, Not so: Nor with the great *Heroes* of our nature; Not so neither. Nor (indeed) are they said *worthy*, of either of these; but how? Only, *fruits worthy of repentance*: that is, such as may well beseeme persons, as be truly *penitent*. Referred not to ought, but to *repentance* it selfe. Laying by *sin*, as it is an *aversion* from an *infinite good*: (For, so it is *infinite*; admits no *measure* or *degree*;) but, considering it, as it is a *conversion* to the *creature*, and that more or lesse: so, it falls within compasse of more or lesse *worthy*.

Say I this of my selfe? Saith not GODS *Law* the lame *secundùm mensuram æstimationemque delicti*, and *pro mensurâ peccati*? Is it not a clause there, repeated more than once? If there be a *measure* of the one, so is there of the other: If an *analogie of faith*, of *repentance* too, why not? And, to that, we to apply our selves, in the *magis* or *minùs dignos* of our *fruits*. This is once: *Repentance* may be *too much*, one may goe too farre in it: That, will be granted (I know.) And, if too much, then *too little*; and we may fall *too short* the other way (that, I am sure of.) Which part we should offend on (to choose) ἀγαν in ἀγανάκτησις will soone teach us, that it would bee *home*: rather, with the *more* then with the *lesse*. In the *Corinthian's* case there it was *too much*; hee was in danger to be *swallowed up with sorrow*. *In Miriam's* case againe, it was *too little*: For, though she were right *penitent* for her *folly* committed, yet because the *quality* of her *offence* required a large and more *worthy repentance*, she was *shut out of the host* yet seven dayes longer, and then, and not before, received to pardon. If there be an *ultra* and a *citra*, then is there a *tenus*: If *too much* and *too little*, then is there a *sufficit*, enough. And, that, is the *dignos* we seeke for. Levit. 5. 18. Deut. 25. 2. Rom. 12. 6. 2 Cor. 2. 7. Num. 12. 15.

But who shall tell us, this *tenus* what it is? Who shall say *Sufficit*? I thinke it is not best to say it to our selves; It is not safe, that, We are like enough to give eare to *propitius esto tibi*, to spare and favour our selves, and to thinke that *worthy*, that is not: to dismisse the matter with a *doe no more so*, never to follow it to sentence. Or, if we doe, to *reprive* our selves, and stay the *execution*. It hath been held no way safe for us, to make our owne *assessment*: and as *safe* a way as could bee, would ever bee taken for the *soule*. Better, some other *body* doe it: and, who shall that other body bee? Mat. 16. 23.

In the *Law*, every man was not left to himselfe. The *offering* for *sin* (which was to them a *fruit* of *repentance*) it was rated ever, ever taxed ערכך by the Priest. According to his ordering, so it went: he made the estimate, how much was enough, what would serve. And here now, in Saint *Iohn's* time (which was the *intervall* or passage, as it were, between the *Law* and the *Gospell*;) at the *baptisme of Iohn*, they knew not what to doe, they were not so well skilled; to Saint *Iohn*, they come, with their *quid faciemus*? What shall we do? And what shall we doe? All *three* one after another, the *Publicans*, the *Souldiers*, the *Common sort*; and they had all their answers *severally*: One answere served not all: *Severall kinds of sin* require severall sorts of *fruit*. And, under the *Gospell*, there (we see) for the *Corinthian*, Saint *Paul* said, *Sufficit viro huic*: *Thus much is enough*, this shall serve: his conscience may be quiet, I restore him to Levit. 5. 18. Luk. 3. 10. 12. 14. 2 Cor. 2. 6.

the *Churches peace*. And the *Canons penitentiall* which were made in the *times under persecution, the very best times of the Church*, lay forth plainly, what is to be followed and obserued in this kinde.

And (sure) I take it to be an errour to be added to the former, to thinke, the *fruits* of *repentance* and the *worth* of them to bee a matter, *any common man* can skill of well enough; needs never aske Saint *Iohn*, or Saint *Paul*, what he should do; knowes what he should doe, as well as Saint *Paul*, or Saint *Iohn* either: And that it is not (rather) a matter, wherein we need the counsell and direction of such, as are *professed* that way. Truly, it is neither the least nor the last part of our learning, to be able to give *answer*, and *direction* in this point. But, therefore laid aside, and neglected by *us*, because not sought after by *you*. Therefore not *studied*, but by very *few*, *quia nemo nos interrogat*, because it is growne out of request quite.

Wee have learned (I know not where) a new, a shorter course, which flesh and bloud better likes of; to passe the whole course of our life, and, in the whole course of our life, not to be able to set downe, where, or when, or what we did, when we did that, which we call *repenting*: what *fruits* there came of it; what those *fruits* might be *worth*. And, but even a little before our *death* (and, as little as may be) not, till the world have given us over, then (loe) to come to our *quid faciemus?* to aske, *what we should doe*, when we are able to doe *nothing*. And then must one come, and (as we call it) *speake comfortably* to us, that is, minister to us a *little Divinity Ladanum*, rather *stupefactive* for the present, than doing any sound good: and so, take our leaves to goe meete with *ira ventura*.

This way, this fashion of *repenting*, Saint *Iohn* knew it not: it is far from his *fructus dignos*: Saint *Paul* knew it not: it is farre from his *opera digna*: And I can say little to it, but I pray GOD it deceive us not. It is not good trying conclusions about our
Esay. 40.3. 30.11. *soules*. Here is the *plaine way*, this is the straight path laid out before us, by him that was *sent to prepare the wayes of the* LORD, and *to make his paths straight*: and goe we which way we will, we shall heare the voyce behinde us, crying to us; *Hæc est via, ambulate in eâ*. Set your *tree*; *bring forth* your *fruits*; see to them: altogether *unworthy* they would not be; Somewhat *worth*; raised to some degree of *worthinesse*.

Mark. 14 8. Mark. 12. 44. *Quod potuit fecit*, did CHRIST accept in *Mary Magdalens* case; and *quod habuit dedit*, in the poore *Widowes* case, with her (but) *two mites*. We doing our endevours to raise them, to what degree we can, He for His part, will not be behinde, but releeve
Esay. 30.18. and helpe us out. For, *expectat* DOMINUS, *ut misereatur nostri*; GOD (even) *waits* that He may have mercy on us. And therefore, laying away His rigour, will not goe exactly to worke, but be ready to releeve, and repute that *worthy*, that is not all out so.
Revel. 3.2. 4. So, in the Church of *Sardi*, we finde, *He* saith, *Non invenio opera tua plena*, their *workes were not found* to have the *full poise*, yet notwithstanding He saith, *digni enim sunt*, the *Parties found worthy* for all that.

Luke 20. 35. 21. 36. All the *worth* is not *intrinsecall*, to the thing it selfe: When all is said that can be said, that which makes all *full*, the chiefe part of their *worth* lyeth in *digni habebuntur*. It is therefore CHRISTS counsell, *Orate, ut digni habeamini*; *Pray, they may be found* in so good a *degree* towards it, as GOD *may count them*, and so *accounting make them*: *Quanquam sat digni si quos dignatur* (saith the *Christian Poet.*) In one Chapter, we have them both (in the II *Thess.* 1.) *counted worthy* at the 5. *verse*, *made worthy* at the 11. *verse*. Both come to one. *Two words* there are in the *Greeke*, ἀξιότης and ἀξίωσις: Two, in *Latine*, *dignitas*, and *dignatio*: And, as there is *dignatio ex dignitate*; So is there *dignitas ex dignatione*. And, that is it: *Worthy* is the *fruit*, *He* (so esteemeth: But, upon the point, rather *dignatione Ejus*, than *dignitate suâ*, rather by *His digning or dignifying them*; than, *by the intrinsecall, by their owne dignity*, they have in themselves.

Yet, let us never thinke, be so base as to conceive, He will hold for such, any at all, let them be what they will, it skills not how *worthlesse*, how farre from all *degrees* toward it. No: But such, as wherein, He seeth some *conscience made*, some *care taken*, some *zealous desire*, some *earnest endeavour* appeare. Some *proffers* (at *least*) toward those *seven*
2 Cor. 7.11. *degrees*, in 2 *Corinth.* 7. which may serve to assure our selves and to shew the world,

we dally not with *repentance*, but make a *ſerious* matter of it, and goe to it in good earneſt; In witneſſe whereof this and this *fruit* we have brought forth. Somewhat like yet, ſomewhat beſeeming perſons truely *penitent*, whereto He would ſay, *ſufficit tibi gratia mea, My grace is ſufficient for thee.* And, in that we may reſt. 2 Cor. 12. 9.

It remaines, we examine our ſelves, touching theſe points: 1 Our *repentance*, is it like a *live tree*, and not a *dull heavy mood*, neither *life* nor *ſoule* in it? 2 Have we ſet it on growing, *brings it forth at all?* 3 Is it *fruit*, it brings forth? For, whatſoever elſe it is, it is not for Saint *Iohn's* turne. 4 The *fruit* it brings, is it ought *worth*, for the *quantitie*, the *qualitie*, the *well laſting* of it? GOD grant it be ſo: and thankes be to GOD, if it be ſo.

V. The fruit-time Ion. 4. 6.

But this *Proferte* will aske ſome time. *Iona's repentance* was not like *Iona's gourd. His gourd was up in a night, ſuddenly: Trees* come not up ſo *quickly*: they require more time than ſo. Never truſt a *repentance repentine*; no *ſudden flaſh* or *brunt*. It is altogether an error, to thinke; *Repentance* is a matter of no more moment, than to be *diſpatched in a moment*.

There be two words (words of weight:) One is Saint *Peter's*, and that is χωρῆσαι εἰς μετανοίαν, to *withdraw, goe aſide*, to *retire* and be *private*, to *ſequeſter* our ſelves to our *repentance*: The other is Saint *Paul's* σχολάζειν τῇ προσευχῇ νηστείᾳ, to *take us a time*, nay to *make us a time*, a *vacant time*, a time of leaſure to intend *faſting* and *prayer*, two *fruits* of *repentance*. I aske then, did we never χωρῆσαι, *withdraw our ſelves* to that *end?* what was the *place*, where we ſo did? did we at any time σχολάζειν, take any ſuch *vacant time?* what was the *time* and when, when we ſo did? I doubt, ours hath been rather a *flaſh*, a *qualme*, a *brunt*, than otherwiſe; rather, a *gourd of repentance*, than any *growing tree*. A *time* there muſt needs be taken for this *Proferte*. 2 Pet. 3. 9. 1 Cor. 7. 5.

Now the *time* Saint *Iohn* gives, is, but while *Ira ventura*, the *wrath to come* is in *comming*. *Ira, ventura*, are *two words*: In that it is *wrath*, and GOD's *wrath*, there is juſt matter of *feare:* In that it is *ventura*, to *come*, but *to come*, and not yet come; there is *hope* yet, ſome good may bee done, before *venit quæ ventura*, that come that is *to come*.

If theſe *fruits* come, the *wrath* (when it comes) ſhall not come upon us, but paſſe by us, and not touch any *fruit-bearing tree*. To take a time then.

Now there cannot be a *fitter time* than that the *Church* hath ſet us forth; that is, (now) at this *time* of the *yeare*. For, now, is the *time* of the *yeare* to *plant* in. In the *picture* of the *moneths*, in this next *moneth* at hand, you ſhall ſee nothing but men *grafting* and *ſetting trees*: It is the *Husbandrie* and buſineſſe of the moneth: wonderfull fitly choſen therefore, that this *tree* may keepe time with the reſt. And, now is the *time* that the *ſappe goes up*: So as there could not be a *fitter time* for Saint *Iohn* to call upon us. Looke abroad, they begin now to *bring forth*: now beſt ſpeaking for *Proferte*. To which *Proferte*, *Differte* is cleane contrary. *Defer* it not then, but take the *time* while it is in *ſeaſon*.

And with high wiſdome is this *time* ſo ſet, that the time of our *Repentance*, the forty daies of it end in the *Paſſeover*, in the *paſſing of Ira ventura* over us, as did the *deſtroying Angell* over the *houſes* in Ægypt. That the *mortifying* of *ſin* might end in the *riſing* of CHRIST in us. The uſe of *fruit* is *fruition*: And this is the *fruition* in this life, even the *fruits* of the *Spirit*, *feare* and *love* and *joy* in the HOLY GHOST. And in the *life* to come, the *fruit* of the *Tree of Life* in the middeſt of *Paradiſe*: In ſtead of *Ira ventura, vita ventura, gaudia ventura*, the *glory* and *joyes eternall* of the *life* to come. Exo. 12. 13.

To which *Life*, *Glory* and *Joy*, bring us
*Almighty* GOD.

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